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THE TRUE
LATTER DAY SAINTS'
HERALD,
A SEMI-MONTHLY MAGAZINE,
PUBLISHED BY
THE REORGANIZED CHURCH
OF
SUS CHRIST OF LATTER DAY SAINTS.

"I will seek that which was lost, and bring again that which was driven away."—Jehovan.

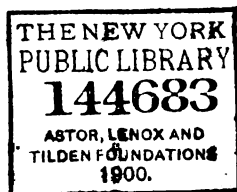
"I say then, hath God cast away his people? God forbid."—Paul.

"Zion shall be redeemed, although she is chastened for a little season."—Jesus.

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THE TRUE
LATTER DAY SAINTS'
HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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[WHOLE No. 169.]

ORIGIN, PURPOSE AND PERPETUITY OF LIFE.

BY ELDER T. DUNGAN.

The first substantial fact that man realizes is existence. How is he established in the fact of his existence? Answer, through the faculties growing out of that existence. The next thing revealed through those faculties, is that both the existence and faculties are the result of material organization.

All matter being self-existent, of eternal duration; hence we are forced to admit the existence of some superior principle, or power, capable of exercising intelligent control over matter, in order to produce organization; for organization most positively implies design, and design cannot be conceived without the operation of mind, and mind is universally admitted to be the result of the organization of matter. And here the natural man finds himself in a labyrinth of inexplicable mystery, from which all the wisdom of the world can never extricate him, for the evidence is clearly set before us that

man's existence could not originate by the same law that has continued it; that is by the law of procreation, for it would be utterly impossible for the helpless infant ever to be reared without the help of something amounting to parental care; consequently it is self evident that all animal existence originated by the exercise of some other law; for all the schools of philosophy teach that the laws of nature are unchangeable, immutable,—the same cause always producing the same effect; so that it is impossible to conceive the existence of anything without cause; yet we see many things in existence, the origin or cause whereby they exist we cannot comprehend; but of the organization or existence of many things we can and do comprehend, we find are organized or produced by the exercise of a knowledge in the possession of the constructor; and many things constructed in our day, involving mechanical and scientific knowledge, which (to the mass of mankind) would be as utterly incomprehensible as the original construction of the natural man. Yet we see it is by the power acquired through the knowledge possessed by the constructor. Hence our conclu-

sion must be arranged so as to admit the absolute necessity of the pre-existence of a superior or creative knowledge, that understood how to bring order out of chaos; how to operate upon self-existent matter; how to gather together the various constituent particles of matter and element, so as to construct animal, vegetable and mineral bodies.

That this knowledge perfectly comprehended what would be the result of consistently commingling the elementary substances and principles in order to produce animal life; consequently if a perfect organism, or union of principles constitutes life, so a separation, or loss of any of these essential principles must cause disease or death. This is the law of composition and decomposition.

Then in summing up the matter, the conclusion is natural that the whole structure of creation is founded upon superior intelligence, that intelligence can scarcely exist without the organization of matter, from the fact (if it did exist) it could not be comprehended or communicated, for nothing could be communicated without the operation of mind; in the absence of which, the principles of ideality, identity, comprehensibility,—all must vanish and sink into nonentity.

Now if this position be tenable, it follows that, that knowledge can never be lost, for it constitutes existence, or eternal life; and if it consists of knowledge, it must or can be reduced to science,—the rudiments of which may be taught or communicated. Among all the schools established upon the earth in this our day, for the acquisition of knowledge, where is one located for the purpose of instructing its pupils in the science of life? We mean the origin, the purpose, and the perpetuity of life. We know of no school proposing to teach any such science, among the nations of the earth. Indeed, the only school which could be said to have the

least approximation to so desirable an object, must be supposed to pertain alone to the Theological Seminaries, purporting to be established for the purpose of evangelizing the world. Yet we find that the modern science of Theology, as taught in our day, positively not only discards the knowledge, but also the key of that knowledge, which alone can originate, or constitute life. When we speak of life, we speak of a substantial reality,—an organized principle of power, that is capable of exercising the control of inert matter.

But, says the enquirer, to what source shall we then turn to acquire that knowledge, which appears to be absolutely out of the reach of the most gigantic intellect of the natural man. Our answer is, to the everlasting gospel; because it purports to be "the power of God unto salvation to all them that believe." [and obey.] Rom. i. 16. Salvation from what? From death, from an eternal sleep, from an everlasting destruction of our entire organism. It becomes the power of God unto salvation, because by and through it, life and immortality are brought to light,—that is the knowledge of eternal life is brought to the comprehension of man through the gospel. See 2 Tim. i. 10. For man by his wisdom never knew God, for the things of God cannot be understood but by the Spirit of God. Paul says: "that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3.

Jesus asked his disciples:

"Whom do men say that I, the Son of man, am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father

which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Mat. xvi, 13-18.

What do we gain by these quotations. Simply, that the *revealed* knowledge to each individual, that Jesus is the Christ—is the foundation stone of *eternal* life, and the only foundation upon which the christian's hope can securely rest. Jesus said, "as the Father hath life in himself, so hath he given to the Son to have life in himself." John v, 26. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John v, 21. We learn by these promises that the life-giving knowledge existed in the bosom of the Father *independently*, and that it was taught, or communicated to the Son, and that the Son has power to communicate it to whomsoever he will; hence the conclusion, that the gospel is a science of the highest order; and as all science is susceptible of demonstration by definite, infallible rules,—that those rules are plainly given by the scriptures in the history of the gospel, in its manifestations among the children of men.

Let us then endeavor to find the rudiments—the fundamental principles of that science. Let us separately consider the whole order of the several rules required to be observed, and if possible, reason intelligently upon them.

What are they? They are—*first*, faith; *second*, repentance; *third*, baptism, for the remission of sins; *fourth*, laying on hands for the gift of the Holy Ghost; *fifth*, resurrection of the dead; *sixth*, eternal judgment.

Faith being the first principle, let us analyze and examine it. Motion, or action, is the only means through which an effort is ever made to accomplish anything, something must naturally precede, in order to produce action, showing *cause* or *necessity*. This we

say is found in the natural observations of every day life; because, by this we behold life, health, sickness, misery and death; and these can only be avoided, or remedied by the application of means; necessity then compels us to exercise our reason, in order to obtain the means; then a purpose is formed in our heart to make an effort for deliverance, and the principle of *faith* is established. And by learning what others have done—by examining the result of experience, our confidence is increased, our hope of success is strengthened, and we apply ourselves according to the various degrees of skill and diligence peculiar to our natures, and according to the diligence lawfully and consistently exercised, so will our success be in securing our hope, whether temporal or spiritual.

So when we look at the gospel promises, and examine the history of God's dealings with the children of men, and the evidences those men have left on record, of the manner in which God has fulfilled every promise to them by strictly observing his commandments, and fully realizing that He is a covenant keeping God—an unchangeable being, we feel that we have something tangible upon which to predicate a hope, a well grounded hope, and that a faithful and true service to the end will give us the victory.

Second. Repentance is the result of a thorough conviction that the course we have been pursuing has been erroneous, has been wrong, and will terminate in evil to us, will entail upon us misery, that if persisted in will bring upon us sure destruction; therefore reason bids us seek, if possible, some remedy, place of refuge, or means of deliverance from impending danger. Wisdom points us to the necessity of a reformation, a change in all our future course; hence, the firm resolve is formed in the mind, in the heart, to cease to do evil, and try to do good. This produces an

earnest desire, on the part of the penitent, to avail themselves of the benefit of the most consistent proposition applicable to their case.

Third. Baptism for the remission of sin being the sign of the covenant appointed of God, and required to be observed of all men, upon which the above promise is based, to be observed as a means devised by the wisdom of God, through which a blessing should be conferred upon the individual embracing the same. The simplicity in the first place, and its great efficacy in the next, secure the honor and glory to its divine author, (not simply an external cleansing by the application of the purifying element) but by the manifestation of confidence in God's promises, it being emblematical of the death, burial and resurrection of Jesus Christ; the sign signifying to God and the world, that we mean to crucify and bury our sins, that henceforth we mean to walk in newness of life, and that we do accept Jesus as Mediator and Savior, relying upon his intercession in our behalf, that through the atonement made by him we may have access to the Father, and thereby avail ourselves of the benefit of the great sacrifice made for the sins of the world, which we signify by regeneration, or the law of adoption. After which, we expect to receive the seal of the Holy Spirit of promise, "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii, 27. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29.

Fourth. Laying on hands for the gift of the Holy Ghost. It is customary, perhaps, throughout the world, whenever parties enter into covenant, in order to make the provisions of that covenant obligatory, an acknowledgment of the intent, or purpose, a formal confirmation is necessary to legalize, or make sure to the parties the provisions of that covenant. So we, as a natural

consequence, come to the conclusion that God himself has a method of confirming a covenant legally entered into by his duly appointed agents, with all who have or shall accept proposals of covenant from them, in order to produce that confidence in his promises necessary to induce them to make the sacrifice, and render the service required of every applicant for his favor. And whenever that order of approach was understood by man, the history of God's dealings in every age of the world when he had a people on the earth who professed to know him; had always to obtain that knowledge by strictly observing the law through which he had promised to make himself known.

Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jno. vii. 16, 17. In this case the true character of the parties should always be kept in mind—one being infallible, the other fallible; one *all-wise*, the other *unwise*; the object of the unwise being to obtain wisdom from the all-wise, the all-wise understanding that the pupil must be fully prepared for the occasion before he can be filled with the gift of wisdom, therefore the gift of the Holy Ghost is reserved in the hand of the giver, until the applicant is fully instructed, and thereby qualified to properly appreciate the gift, and be able to use it as a blessing, the office-work of the Spirit being to guide into all truth, to show you things to come, to impart a true knowledge of the nature, character, and attributes of the Father. See Jno. xvi. 13-15.

Fifth. Resurrection of the dead. Regeneration, reanimation, or reorganization upon indestructible principles, which alone can perpetuate life. Now if we are sure that the origin of life was the result of the exercise of superior intelligence, we shall not be troubled to admit

that such a knowledge might be capable of perpetuating it, and as the gospel is the only science proposing to teach the elements of life and its perpetuity, we feel that it is high time the world should begin to investigate in the most earnest manner the systems of theology of the present day; and if they positively deny, or discard the only principle by which that knowledge can be acquired, we are forced to the conclusion that it is not the fulness of the gospel; or in other words, it is not the gospel that was preached by the Lord Jesus Christ and his apostles; for Jesus said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Jno. xvii. 3. Again, "Neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself." Matt. xi. 28. Then inasmuch as any system of theology, or theory called gospel, denying the principle of divine revelation to all who obey the commandments of God, thereby discards the only principle through which that knowledge constituting eternal life can possibly be obtained, for it is the only key that can unlock the grave, or loose the bands of death.

Sixth. Judgment, appears to be the final disposition of every case, claim, or controversy, the ultimate establishment of the dues of all men, to be awarded upon the principles of justice, equity, and mercy, the just reward of merit, the true fruits of all our labor, whether it be good, or whether it be evil, "for he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 8. "For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14.

Then if we desire the blessings of God, we must observe the conditions upon which the promises are based. Peter said, "According as his divine

power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these ye might be made partakers of the *divine nature*, having escaped the corruption that is in the world through lust." 2 Pet. i. 3.

That Jesus possessed this knowledge is evident from all his teachings. He told the Jews, "And ye will not come to me that ye might have life." Jno. v. 41. "Therefore doth my Father love me, because I lay down my life, that I might take it again. * * I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jno. x. 17, 18. He manifested to the world that he held this power, in the case of the ruler's daughter, (Mark v. 34,) also in the case of Lazarus, (Jno. xi. 43.) Again, "I am he that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death." Rev. i. 18. Then not only wisdom but self-interest, the moving power of all classes of mankind, would seem to point us to the necessity for a candid consideration of the subject of the perpetuity of life, and we pray the Lord that the perusal of these few lines suggested by a sincere desire to benefit some honest soul of those who are laboring under the false influences of a perverted gospel, whose ancient and venerated name, with their code of morals almost as formal as the Pharisees, appears to be about all that is now offered to supply the heavenly hope of the meek and humble votaries of the religion of the day, who profess to believe in the existence of an all-wise God, who is without variableness or shadow of turning; who has in former days manifested himself in various ways to the children of men, may be led to examine the promises of that

God to us ; and see if the application of the means proposed for the salvation of former day seekers after immortal life, may not find the same equally applicable to the case of all who are similarly situated in this our day, simply by yielding obedience to the same order of things, which conclusion seems inevitable, if the gospel is an "everlasting principle." Rev. xiv. 6. And "the power of God unto salvation," (Rom. i. 16,) is not susceptible of alteration ; no, not even by an angel from heaven. Gal. i. 8. Then with heartfelt justification can we recommend it to all as the *pearl* of great price, which is worth more than all the world besides, the blessings and privileges of which will eventually crown us with glory, honor, immortality and eternal life.

PRAYER. •

Prayer is a petition, request, or desire. Prayer may be hypocritical, or sincere ; emotional, or mechanical ; fervent, or cold ; faithful, or faithless ; earnest, or unfeeling ; intelligent, or meaningless ; effectual, or powerless ; spiritual, or formal. It may be made in firmness, or with wavering ; in believing it will be answered, or doubting ; to be heard of men, or to be heard of God. It may be made to display talent, and polish, or to offer to God a broken, bleeding heart ; and a contrite, willing, spirit. It may be made by saints or sinners,—by angels in heaven, or by the rich man in hell ; by the poor publican, or by the Son of God ; by the feeblest child of God, or by the prevailing intercessions of the Holy Spirit.

Saints pray, sinners pray, angels pray, devils pray, the family of God in heaven prays, the travailing, suffering church of God on earth prays, the souls under the altar pray, and, "ten thousand times ten thousands, and thousands of

thousands," of "angels round about the throne," in heaven render praise and adoration to God and the Lamb.

Prayer, to be acceptable with God, must be humble, sincere, fervent, faithful, constant, continuing, with *all* the heart, not in the fear of, or to please men.

Prayer should be directed to God, and not to the ears of men.

Prayer should sanctify every work undertaken by the saints of God.—Whatever work is not worthy of prayer, is not worth doing. Whatever thought, or word, or work, we cannot sincerely ask our God to bless, we should reject.

Faithful fervent prayer is the key of heaven, the power of man, with angels and with God. Elijah prays, the heavens are shut ; he prays again,—“seven times,” and the heavens gave forth rain. Daniel prays for “three full weeks,”—mourning and fasting,—the heavens hear, and sends him answer. Daniel and his three brethren “desire mercies of the God of heaven concerning the secret” traced, in the night vision by the living God, upon the mind of king Nebuchadnezzar, concerning the latter days ; the prayer of faith prevails, the key is furnished, the secret is unlocked.

Peter, the man of God, was thrust into a Jewish prison, and “bound with two chains.” When he sleeps, two soldiers lay with him, one on either side, “and the keepers before the door kept the prison,” “but prayer was made without ceasing of the church unto God for him. And, behold the angel of the Lord came unto him, and a light shined in the prison ; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands,” “and he followed him.”

When in a Phillipian jail, “Paul and Silas prayed, and sang praises unto God ; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken ; and immediately

all the doors were opened, and every ones bands were loosed."

Jesus prays in Gethsemane, "and being in an agony, he prayed more earnestly, and His sweat as it were great drops of blood falling down to the ground," the Father hears Him pray, He sends His angel to His aid, to strengthen him for the smiting, the scourging, and the dreadful terrors of the cross.

The poor sin-stained "prodigal," in the midst of his wickedness and woes, bethinks himself, of his father's house and goodness,—his heart is moved, he *desires* to return, his trembling spirit prays. "I will arise and go to my Father," is his firm resolve, "and will say unto him, father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son." The Father sees, and hears, and *feels* the burden of his heart, "and had compassion, and ran, and fell on his neck and kissed him," "and said, Bring forth the best robe and put it on him; and put a ring on his finger, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found."

Time would fail us to tell of the wondrous power of prayer, both in ancient and in modern times. What has been attained by faithful prayer, may, in part be told; but what *can* be, in all time to come, God alone may know.

The Father bids us pray; Jesus, angels, and the Holy Spirit, all bid us pray. "Pray without ceasing, and in *every thing* give thanks." "Watch and pray, lest ye enter into temptation."—"Ask, and ye *shall* receive; seek and ye *shall* find; knock, and it *shall* be opened unto you."

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with prayer."

B.

THE census gives Paris just 700,824 cats.

THE GOSPEL DESCRIBED, No. 2.

BY BRO. D. M. WILLIAMS.

How have they changed the ordinance?

In the first place, many have changed the ordinance of baptism; for in the original baptism by immersion, for the remission of sins, the converts of the numerous sects of our day can choose for themselves what kind of baptism they prefer. The greatest number are sprinkled, which is not the kind of baptism that Paul administered, as he acknowledged but one kind of baptism. See Eph. iv. 5. "One Lord, one faith, one baptism."

For the proof that the original baptism was for the remission of sins, see Acts ii. 38. Read what Paul says to the Romans, vi. 3-5:

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Here Paul describes baptism as a likeness of the grave. Christ died for us and His body was laid in the grave; therefore, before we are baptized we make a covenant with God that we will cease to sin, or that we die to sin. Our sinful life is at an end, therefore it is called the death of sin. Then we give ourselves to the authorized servants of God, and they lay us down in the watery grave. This represents the grave of Christ after His death, and then we are raised out of the water, in the likeness of His resurrection from the dead; then comes the newness of life which Paul describes. We then begin

to live a new life, even a righteous life. We are then considered dead to sin; but alive to righteousness. This newness of life, is the same as that second birth spoken of by the Savior. See John iii. 5.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Therefore, when a person is baptized by immersion for the remission of sins, the Savior calls it a new birth or being born again, because the one that is baptized commences a new life in righteousness. The child that is born into this world commences to live here when he is born. It is a commencement of his earthly career; so when we are born of water and of the Spirit we commence to live. Where? In the kingdom of God.

In the second place, they have changed, or rejected the laying on of hands for the gift of the Holy Ghost. See Acts xix. 6; viii. 17; ix. 12.

Does God give man any assistance to live righteously in his kingdom?

Yes, God gives the gift of the Holy Ghost to all that become citizens of his kingdom. See John xiv. 15-17. "If ye love me, keep my commandments: and I will pray the Father, and He shall give you another Comforter, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Now, according to the Savior's words in this quotation, the Comforter that the Father would send to all believers was to abide with them forever, upon condition that they would keep the commandments of Christ. This Comforter is the Spirit of truth, whom the world cannot receive, "because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." It appears then, according to the words of the Savior,

that the true believer knows the Comforter, even the Spirit of truth, for He dwelleth with them, and shall be in them. Now read the 26th verse of the same chapter. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Reader, be not surprised because we call your attention to these things which the world consider new and strange; but they are not new, even if they are strange; for they were taught by the Son of God. And He promised that the Father would send us the Comforter, which is the Holy Ghost, which should teach us all things and bring all things to our remembrance whatsoever the Savior had said.

How is the Holy Ghost given to the saints?

It is given through the ordinance of God. After a person believes, and repents of his sins, and is baptized for the remission of sins, the elders of the church lay hands on him, or her, according to the ancient order, for the reception of the Holy Ghost. See Acts viii. 17; ix. 12; xix. 6.

The third cause for defiling the earth, according to the Prophet Isaiah, is that they have broken the everlasting covenant. What can this everlasting covenant be? This covenant was to stand forever, even everlasting. There is no end to this, it endures so long as eternal life endures; for it goes beyond the bounds of time. Is this not the covenant of the everlasting gospel of Jesus Christ? The covenant spoken of is everlasting, even as the gospel. They are connected together so close that they cannot be separated. See Mark xvi. 16. "He that believeth and is baptized shall be saved." Is this not a covenant that the Son of God made with all believers who come within its requirements? He that is saved is an heir to eternal life.

But is this all that is included in the everlasting covenant of the gospel? Is it left barely with the promise of being saved? O no, there are other glorious promises included in the everlasting covenant of the gospel of Jesus Christ.

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

This covenant which the Savior gave to all believers of His gospel, has been preserved as it was recorded in full by Mark. Read it over and over again; treasure it up in your mind: for it is valuable above all things, if we keep it unbroken; for then the treasures of eternity are ours. But if we separate it and try to choose, or receive a part of it and reject the rest, then we are guilty of breaking it; for we only take a portion, while we have rejected all its other parts. Remember "what God hath put together, let no man put asunder." Was not the everlasting covenant given for the benefit of all future generations, that they could remember it in full, and know what to ask for in the name of the Savior. And when they would receive from God, according to the promises included therein, that they could know for themselves, that Christ is the Son of God.

Reader, all covenants and laws that are contrary to the covenant and law of the gospel, are destitute of that virtue which maketh hope to spring up as a plant set out in rich land, watered by the dews of heaven. All laws claimed as saving laws, except the one

given by our Savior, are rules and laws introduced by men—uninspired men—forgetting, or rejecting the law that was given by the Prince of peace. And these different rules or laws, whatever they may be called, have many of them been handed down from parents to their children with great care; and the children, in their turn, receive them, and are very zealous to uphold and maintain the traditions of their fathers.

Reader, there is but one gospel given for the salvation of men, and that is the gospel of the New Testament. It is one, and not many. It was taught by Jesus Christ and His disciples; Peter taught it on the day of Pentecost; Philip taught it in Samaria; and Paul taught it in Ephesus; and he also taught it to the Galatians, and warned them against receiving any other gospel, saying that he that would preach any other gospel should be accursed. See Galatians i. 8. Yea, if an angel from heaven should teach any other gospel he should be accursed. The gospel that Paul taught is described in his first epistle to the Thessalonians, i. 5:

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

We can search the New Testament from beginning to end, and we shall find that the gift of the Holy Ghost was in connection with the gospel. One cannot be found without the other, so long as the words of the Savior and His power does not pass away. There was a power manifested through the gifts of the Holy Ghost that gave much assurance to the believers then. That is the testimony of Paul. I have given the testimony of Mark, and the everlasting covenant of God, given through His Son Jesus Christ; and the promise given by Peter, when he was inspired by the gift of God, on the day of Pentecost. Paul writes as follows to the Romans, viii. 16, "The Spirit itself beareth witness with our

spirit, that we are the children of God."

Read another promise given by our Savior; see John vii. 17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." What need is there to live in doubt any longer, while we have these promises before our eyes? It is every man's privilege, that will do the will of God, to know for himself and no longer doubt.

When these promises were proclaimed in my hearing, my heart was made to rejoice; because my mind had been troubled, and my soul lamented; for I knew not who had the true way of life. Still I thirsted for knowledge, and I greatly desired wisdom. There is a beautiful promise in the Bible. See Poverbs ii. 3-5:

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Who can say that these things were not given through inspiration, so long as faithful witnesses can be found living upon the earth, who have received and realized these promises from God? Many say that the Latter Day Saints are a deluded people; but how can they be deluded, when God fulfills his promises unto them? Their knowledge is past finding out by any other people; for there is but one way to receive it, and that in exact accordance with the instructions of the Savior. See again 1 Cor. ii. 9, 10:

"But, as it is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.'"

It seems that all men are without a

knowledge of the things that God hath prepared for them that love Him, until they become citizens of His kingdom. Then God gives His Spirit to the meek and obedient, and these things which were a mystery before are revealed unto them by His [God's] Spirit; for this "Spirit searcheth all things, yea, the deep things of God." The great men of the world, yea, the wise and prudent men with all their learning, will try in vain to discover the wisdom of God, until they are born again of water and the Spirit; for the words of the Savior stand like an eternal barrier against them. "Except a man be born again, he cannot see the kingdom of God." See 1 Cor. ii. 12-14:

"Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then it is no wonder if the world are opposed to these things, for they seem as foolishness unto them.

Remember, if you desire to walk in the way of life, ask God to assist you to understand His will; ask without doubt, but believing that you shall receive, and it shall be given unto you.

IT HAS been publicly stated that there are between five and six millions of Spiritualists in this country. The New York *Observer* contradicts the statement, and says they do not number a million, or anything like it.

THERE were sent out of New York during November, 372,083 letters, and 311,474 were received.

THOUGHTS BY THE WAYSIDE, No. 2.

BY FRANCES.

"I have been travelling and am out of money. If you please, ma'am, could you give me something to eat?"

I was just dismissing a guest from my door, when this appeal was made. I looked quickly at the speaker and saw a young man, apparently in good health and rather comfortably clad. He carried in his hand a small bundle of clothing, and altogether his appearance did not indicate any very pressing need. I was somewhat perplexed in mind, from the cares of the day, and weary in body also. I thought of the empty larder, the fire gone out in the kitchen stove, and I said in my own mind, "It is only a meal of victuals he wants; any one will give him that, so I will tell him I have nothing cooked, and let him go on."

"If you are out of money, why do you not go to work? There is demand for labor, at this time, on many of the farms about here."

"I have tried to get work on several farms as I came along, but could not. I have friends in Chicago, if I can only get there, who will help me to work."

"I have nothing prepared to give you. You will doubtless be able to get all you wish by calling at some other house. If I had it you would be welcome to it."

He turned away, not hastily nor as if angry at being refused, but as if he thought all I had said was just and right. I thought, however, that a look of sadness and disappointment passed over his face, as he went down the steps towards the gate.

"He is weary and hungry," said a voice to my heart. "You could prepare a frugal meal for him in a short time, if you were disposed. How do you know that others will be more

kindly disposed than you are—that he may not go weary and hungry on his way?"

"But I am alone," I repeated to myself. "How do I know that he is not some evil disposed person, who will thus learn the arrangements of the house and return to work evil? Besides I am tired and need rest."

"Tired and need rest! Do you ever plead excuses like these when your friends demand your hospitality? Do you not, on the contrary, with eager alacrity, hasten to place before them the best you have, and spare no pains to provide more than they need? They have comfortable homes to which a few hours ride or the walk of a few minutes would take them; cheerful firesides, and boards crowned with smiling plenty. But this poor wayfarer, how long may it have been since a kindly willing hand provided for him a comfortable meal. Charity, cold as the victuals which have doubtless been given him, has gone no further than the mere supply of his barest needs. Ah! what was the prayer of your heart this morning, when you sat down to the cheerful morning meal, beside the glowing fire? 'Remember the poor and needy, such as are homeless and destitute.'" I started as if stung by a scorpion. Had I dared to ask of God, that God so full of love and mercy, to *remember* (as though he could ever forget) the needy, suffering ones of earth, while I had turned one of them empty away from my door!

Thank God, it was not yet too late! Stepping hastily to the gate, I said, "If you have time to wait until I can prepare you something, come back and you shall be welcome."

If I had doubts before, when I saw the unbidden tear spring to his eye as he heard my kindly words, I entertained them no longer, and with a sense of thankfulness and self humiliation, I prepared and set before him the best I had to give; and when I saw him

depart I thanked God I had had the privilege to serve him.

And is it really thus, I reflected? Do we from day to day bow before our Father, without whose knowledge not a sparrow falls to the ground, and who, in His infinite care, numbers even the hairs of our heads, and ask Him to be merciful to His creatures, from whom we turn away, whose miseries and wants we regard not.

"Remember the poor and needy, the sick and afflicted, the widow and the fatherless!" How often have we offered, how often have we heard that prayer. And yet, could we rightly appreciate its meaning, what a mockery on the life of many! Do we visit the sick? When the silent hours of night drag on their weary rounds are we found by the bed side of the afflicted ones of earth, when our services are demanded there? When death with chill presence has taken from weeping ones, the loved and cherished, are we found there at such an hour to speak words of comfort and cheer. When the grave has received its trust and friends return to their lonely dwelling, where the shadow of pall and shroud is yet resting, do we remember their loneliness and are we found there? Have the poor never been turned empty away—the orphan, the widow never been forgotten, then may we say, "Father, we have done what we could, remember thou them."

"But," says one, "how shall we know upon whom to bestow our charity? There are so many impostors, so many unworthy of our help."

A word of comfort, a small amount of aid, are trifles to bestow. If the object be worthy, we have but given the "cup of cold water," and the reward is sure.

If they are not worthy, they are all the more needy, for besides their wants and cares they bear about with them the burden of their guilt; and who so much demands our pity?

Was it not such whom our Master

came to save? Do we ask him to remember those from whom we draw our garments aside?

Dear Savior, if we are commanded to follow thee, to be like thee, oh! help us to remember thee in thine outgoings and thine incomings, that thy life being ever before us, our own may be hid with God in Thee!

STRANGE DISCOVERY IN OHIO.—A queer exhumation was made in the Strip Vein coal bank of Capt. Lacy, at Hammondsville, Ohio, one day last week, Mr. James Parsons and his two sons were engaged in making the bank, when a huge mass of coal fell down, disclosing a large smooth slate wall, upon the surface of which were found, carved in bold relief, several lines of hieroglyphics. Crowds have visited the place since the discovery and many good scholars have tried to decipher the characters, but all have failed. Nobody has been able to tell in what tongue the words were written. How came the mysterious writing in the bowels of the earth where probably no human eye has ever penetrated? There are several lines about three inches apart, the first line containing twenty-five words. Attempts have been made to remove the slate wall, and bring it out, but upon tapping the wall it gave forth a sound that would seem to indicate the existence of a hollow chamber beyond, and the characters would have been destroyed in removing it. At last accounts Dr. Hartshorn, of Mount Union College, had been sent for to examine the writing.—*Wellsville Union*.

THE outstanding circulation of legal tender notes is nearly \$356,000,000, and of fractional currency, \$32,000,000. Total, \$388,000,000. The total out of use as a circulating medium, \$126,000,000. Total amount of all kinds outstanding, \$565,000,000.

Little Folks.

PRIDE.

BY L. M. E.

Pride, ugly pride, sometimes is seen,
By haughty looks and lofty mien;
But oft'ner it is found that pride
Loves deep within the heart to hide;
And while the looks are mild and fair,
It sits and does its mischief there.
Now if you really wish to find
If pride is lurking in your mind,
Inquire if you can bear a slight,
Or patiently give up your right.
Can you submissively consent
To take reproof and punishment,
And feel no angry temper start,
In any corner of your heart?
Can you with frankness own a crime,
And promise for another time;
Or say you've been in a mistake,
Nor try some poor excuse to make;
But freely own that it was wrong
To argue for your side so long?
Flat contradiction can you bear,
When you are right and know you are;
Nor flatly contradict again,
But wait, and modestly explain
And tell your reasons one by one;
Nor think of triumph when you've done?
Can you in business, or in play,
Give up your wishes, or your way;
Or do a thing against your will,
For some one that is younger still;
And never try to overbear,
Or say a word that is not fair?
Does laughing at you in a joke,
No anger nor revenge provoke;
Or can you laugh yourself, and be
As merry as the company?
Or when you find that you could do,
To them as they have done to you;
Can you keep down the wicked thought,
And do exactly as you ought?
Put all these questions to your heart,
And make it act an honest part,
And when they've each been fairly tried,
I think you'll own that you have pride.
Some one will smite you as you go,
And force your heart to tell you so,
But if they all should be denied,
Then you're too proud to own your pride.

SPAIN has 117 seaports, 675 miles of railroad and 94 miles of canal.

BIBLE STORIES, No. 2.

BY FRANCES.

Time passed along, and the king had promoted these Hebrew youths to offices of honor in his kingdom. From the account given us by the sacred historian, it is not probable that the king knew any thing in regard to their having refused the portion of meat from his table, and not yet having asked of them any thing interfering with their religion or duty to God, they had served him faithfully, and he had rewarded them with appointments of honor in his kingdom. But though all thus far had gone prosperously with them; the day of trial was at hand. We often read of God's trying His people to know whether they will serve him in times of trial, even when for the time He seems to have forsaken them, and we never read where His children exercise faith in him, in times like this, but their reward is great. Let this be fixed in your minds, children, while you are young, and do not forget it when you grow old. It is in times like these that we need His strength, and therefore our trust in him should be the firmer.

The king of Babylon sent forth and assembled the princes, governors, captains, counsellors, rulers, and all the chief men of his province, that they might be present at the dedication of an image which he had caused to be made, and had set up in the plains of Dura, in order that his subjects might worship it. Now the great power of the king over his subjects would not be shown so much in the act of their worshipping the golden image, as from the fact of their doing so because the king commanded it. They were idolators and worshiped nothing but images, but the king in his presumptuous pride, chose this way of showing his power, although he knew there was but one God and that was the God of the Hebrews.

When all the chief men of the nation, according to the commandment of the king, had assembled themselves together, and stood before the great image of gold, set up upon the plains of Dura, the king sent his herald to cry aloud unto the people, these words: "To you it is commanded, O people, nations, and languages, that at the time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Clear and distinct upon the morning air rang out this proclamation. With what pitying eyes the angels of God must have surveyed the scene! Clear in the midst of the heavens shone the sun, bright luminary of day, held in his place, and running his course with gladness, obedient to the command of the one great God. Far before this vast multitude stretched out in its verdure the plain of Chaldea, bounded in the dim distance by towering hills, lifting their heights in silent worship to Him who formed them. Winding along the plain flowed the placid waters of the Euphrates, chanting an anthem in praise of its Maker, while the very verdure of the fields, the soaring flight of the little birds, even the chirping of the insects among the grass, all, all combined to declare the existence of a God. The breeze as it swept across the plain, laden with the perfume of leaf and flower, spoke forth the praise of God, and wafted sweet incense to the skies. In the midst of all this stood that assembled multitude—stood man, whom God had made a little lower than the angels—ready at the command of a wicked king, to bow down before a senseless image, fashioned by their own hands and worship it; thus denying the great God who formed them, in whose hands was the breath of their

lives, and by whose bounty they were clothed and fed, and whose loving care supplied their every want. I say the angels must have looked with pitying eyes, and yet with what a sense of just indignation must their bosoms have been filled, and could they have refrained from the cry "How long, O Lord, how long!"

Scarcely have the notes of the heralds' proclamation died away, when floating out upon the air comes wave after wave of sweet melody, from the well-tuned instruments of music; and look! before this image have fallen down the vast multitude! Scan well the throng; let your eye take in the whole assembly, for there leap forth the flames from the burning furnace, prepared for those who shall dare to disobey. Dare to disobey! What mockery! Who this day would dare the wrath of the king, by setting at defiance his commands in the presence of all the nobles of his realm? Who could look upon those fearful flames and prefer their lapping embrace, to the simple act of falling down before an image of gold? Burn on then ye flames! Roar in your terrible intensity of scorching heat, for to-day you will have no victims. But wait, am I too fast? Surely there is some mistake! But no, see there amid that prostrate throng, standing erect, unmoved, with the serenity of heaven stamped upon their brows, three Hebrew youths!

Ah! now I know them, Shadrach, Meshach and Abednego. But why, oh why, are they thus bidding defiance to the king? Why are they courting this terrible death? See, the very flames appear to leap fiercer than ever, as if they but just now beheld their victims, and were reaching forth their tongues of fire, to coil around them as they stand. Why do they not just for one moment bow their knee. Surely God would forgive the act, rather than doom them to such a fate.

It is too late! Envious eyes have

been watching them keenly, and now they are hurried into the presence of the king, surrounded by their accusers on every hand. O foolish boys! Shadrach, Meshach, and Abednego, have you no thought for the anguish of your mothers? No pity for the terrible grief of your gray haired fathers? Does not fancy bring before you the sorrow of your young and lovely sisters? If you fear not this fate for yourselves, have pity upon them!

Hark! the king is addressing them. "Is it true O Shadrach, Meshach and Abednego? Do not ye serve my gods, nor worship the golden image which I have set up?" Once more I will test you in this matter, for it cannot be you are so rash. When you hear again the instruments of music, then fall down and worship, but if ye do not, then tremble before my wrath.

Oh, surely they will repent of their rashness now! Thank God the king has given them this opportunity. For how could we bear to see those noble boys given to the cruel flames. To refuse the king's meat and choose pulse and water was a small matter. But this, O Shadrach, Meshach and Abednego, listen to the king!

Dear children, how many of you are pleading with these Hebrew boys in this way, as you realize their great danger, and tremble for them? Bear in memory then their reply—the noblest, most sublime ever given by man to man, and which could have been prompted only by the Spirit of God.

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thy hand, O king. But if not, then be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Here, dear children, is faith and loving confidence in God exemplified to a

degree, which finds few parallels and none to surpass it. Here, O king, are your vast multitudes of willing slaves, ready to obey your slightest wish; there is the burning fiery furnace and we are but three helpless boys; and yet *we have no care to answer thee concerning this matter.* We are not going to tell you that far away in the wilderness, the great God of our fathers spoke to us amid the thunders of Sinai; forbidding us to do this thing. Nor are we going to plead before you to-day, that upon a table of stone, with His own finger God wrote, "Thou shalt have no other gods before me;" nor yet are we going to remind you, that you yourself have been constrained to acknowledge the greatness and power of the God we serve. No; we shall plead before you none of these things; but one thing, O king, we will tell you. Our God is able to deliver us if it be His will; and if it be not His will, know then that rather than dishonor the great Jehovah; rather than bend a knee to your senseless idols, we choose with gladness the fiery furnace, for it can but destroy these bodies, which must eventually perish, and our spirits will go to God who gave them.

Consider this heroic faith dear children, and then while you remember that God himself was beholding; that bands of angels were hovering just above the scene, wonder not at the great deliverance wrought out for the Hebrew children. Such faith as this, dear boys and girls, had God no messengers to send, would bring the great Jehovah from His throne to the rescue. But thousands of angels surround His throne, ready with joy to do His bidding; and oh how their souls must expand with very gladness as they hasten to the rescue of His faithful ones, and to vindicate the honor and power of the great God, before whose eternal throne they worship.

[TO BE CONTINUED.]

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, January 1st, 1869.

PLEASANT CHAT.

As is customary at the beginning of the New Year, we call the attention of the readers of the HERALD, to the many things which the incoming year promises to us.

The happy consciousness of having in the year just passed, done that which the present wisdom directed as for the best, is a wonderfully pleasant prescience with which to begin the year which lies before us.

What harsh struggles against temptation and vice, have we not been engaged in as the days have worn away? What strong conflicts have we not waged against fear and doubt?

What sore trials from affliction and pain have from time to time been ours to endure?

If these have been in the year just past as a part of its burden, so does the coming time offer to us like experiences.

But with those things which we remember with regret, are there not many, very many things, which in their passing have been pleasant, and in their memories are sweet indeed.

The many assemblings of the saints, in peace and love, where joy in the Spirit has been given to every waiting heart. The many seasons of social converse, where soul has held communion with soul, in the harmony of the truth.

The pleasure arising from duties faithfully performed. The comfort which has been given as the result of kind sympathies extended to the suffering and the tried; help afforded to the needy, clothing the naked, feeding the hungry, and ministering to the sick and the afflicted. The blessings of labor, of rest; of food, raiment and shelter; of health and strength; of will to do good, and the host of unnumbered things continue to point to the coming time as offering a renewal of like blessings.

That the year of grace just beginning will prove a sad trial to many is easily foretold; that it will lead very many to triumph over temptation and error, is just as easily foretold. That death will reap a rich harvest of the good, the noble and the wise we believe; as well the evil, the ignoble, and the foolish shall bow down before him, as the grass falls before the circling scythe; but we think we may safely hope that not so plentiful a reaping shall be his as there was in the year just ended.

The day of our deliverance is one long year nearer than when last we changed the figure which marked the annual flight of time, and as a consequence, we should be that much nearer our completed preparation for its coming.

That which the year of our redemption will bring to us, we can only conceive; but it is certain that proper lives will give us a fair earnest of it during the year 1869.

To the elders of the church—the ambassadors of Christ, the present year offers unparalleled opportunities for the preaching of the word; and equally as

true as this is the fact, that for these opportunities unimproved, there shall be added this year additional condemnation; and so shall each succeeding year heap up the bitterness of wrath against the full year of the Lord.

The vines of pleasure, and the plants of vice, shall this year as the last bear fruit. Who shall reap?

That seed sown in 1868; which, for the product of either good, or evil, needed the influences of time, are rapidly germinating, and will in due season appear; first the tender blade, after that the stronger plant, blossoming and bearing fruit. If, when it appears, the blade is found to be that which is good, it be nourished and protected, then shall the fruit be pure and good; if it be evil, and it be suffered to continue in growth, who will desire to reap of the fruit, or be answerable for its wide spread destruction? None. Be on the watch then, children of the kingdom, to protect the good and to overcome the evil; but if the evil must grow, be careful that it shall not contaminate and destroy that which is good.

The facilities for improvement, will be better this year than last. The opportunities for increasing in knowledge and power will be more numerous. The rest of those improving themselves will be sweeter, the joy more profound; the glory of the coming Lord be brighter, as the tokens increase in number and the frequency of their occurring.

The wise will grow wiser, the faith of the faithful will augment, the strength of the strong be more assured; the weak, many of them, shall be made strong; while many, alas, will turn

away for a thing of nought.

Such is the history of the past. Such shall be the history of the future, until the full ushering in of that blessed reign for which we do now pray, and shall continue to pray.

It will be quite useless this year to deny the truth, and seek to excuse ourselves for the non-performance of duty; for the spectres of those things which we have uselessly plead in the past shall sit at our tables, unbidden and unwelcome guests; shall stand at our bedsides to disturb with hideous gibes our fitful slumbers; shall even dim the sunny walks of summer time, with the unhealthy exhalations of unburied fears.

How many sheaves are lying on the plain!
 How few there be, to gather in the grain!
 How many reapers stand with enervated hands!
 How few there be, who safely tie their bands!
 How many hope beyond their sphere to rise!
 How few, who grasp Time's forelock as he flies!
 How many strive a deathless name to win!
 How few there be, who bear no mark of sin!
 How many live for virtue's priceless fame!
 How many yield to vice that virtue's peerless name!
 Let the New Year with hastening steps declare
 What rights are sacred kept, what wrongs we may
 repair.

Readers, with thanks for your kindly support in faith, prayers, and means, during the year 1868, we greet you in the New Year, wishing you joy, comfort and peace.

We bid the past adieu with unregretful sadness. We welcome the coming year with fearful, trustful gladness.

THE Quincy (Ill.) *Whig*, of Dec. 12, publishes building statistics, showing that fifteen public buildings, twenty-seven brick stores, and two hundred and thirty-five dwelling houses, were erected last season in that city, at a cost of \$1,332,801.

NO EXTERMINATION.

IN THIS issue we publish some extracts, from the *Elkader Journal*, a Clayton Co., Iowa, paper.

We publish these items at the request of Wm. Smith, the only surviving brother of Joseph and Hyrum, the Martyrs, and as many insist upon holding us personally responsible for all that finds a place in the *HERALD*, we desire to set ourself right upon the subject matter of these extracts.

We cannot suppose that Uncle William endorsed the sentiment of that portion which would consign the people in Utah to indiscriminate extermination. But whether he did, or did not, we wish it to be distinctly understood by all, as well those who feel like destroying those who do not believe with them, as those who can have no fellowship with that feeling, that we do not affiliate with, nor endorse the principle of mob violence, neither in irresponsible crowds of disguised ruffians; the putting down of schisms in church by armed force; nor the *official* driving out of citizens, upon whom for their violations of law, the government fails to enforce the provisions in the law specially made for the punishment of those transgressions.

No, a thousand times no! Theological zeal and mistaken religious enthusiasm has too long fed the fires of human warfare; and not even against our foes have we a right to urge the besom of extermination. Already has the church been charged with having endeavored to stir up the Government to send troops to Utah to crush out

Brigham and those with him. This charge is not true; and we publish the extracts referred to, with our eyes open to the fact that upon our publication of them some will say that they are the sentiments of the Reorganized Church. It therefore furnishes an excellent opportunity for putting the church right upon the record.

We have, however, and do now feel it to be a duty of the Government to see to it that all over this land, the rights of man as citizens of the United States, shall be respected; and that life, liberty of person and property, are secure to all, both north and south, east and west.

"Equal rights for all," has been the watchword of the church from the beginning. Nor do we propose now to sully the record by asking that *our* rights shall be respected while those of others are to be disregarded.

Hence we say of Brigham Young, and those who with hold him, those pernicious doctrines which we believe are condemned by the law of God, wherein they transgress the law of the land enforce that law to their apprehension, trial, condemnation and punishment.

To say that there is no law by which they can be punished, is to admit that they are not transgressors; and the cry of *extermination* is almost tantamount to saying that there is no law by which they may be punished.

"Law will not reach him, powder and lead will," is a saying which has significance whenever used; and ought never to be used by those who style themselves lovers of law and order.

While there is an "irrepressible conflict" between the doctrine of the Reorganized Church, and that taught and practiced by Brigham Young and those who hold with him in Utah, it is a controversy, into the settlement of which, the arbitrament of the sword cannot enter. But between the citizens of the United States at large, as represented by the Government, and the so called Brighamite citizens of Utah, it is of an entirely different character; and if, as it is alleged, (and which allegation we do not deny,) Brigham Young and others, are arrant disturbers of the public peace, notorious breakers of the law, the controversy is, where lies the balance of power; is it in the puissant government of the United States to enforce the civil processes by which these transgressors are to be brought to justice; or is it in the trenchant hardihood that dares the conservators of the law?

As many times as Paul received stripes—was Joseph Smith held amenable before the tribunals of the law and acquitted; for he held himself at the bidding of the law, and went to his death at the hands of violent men, in yielding himself to the supremacy of the law. Where is the record of the attempts which have been made by the officers of the law to bring these alleged offenders in Utah to justice? When this attempt shall fail, when properly made, it may be time to cry "exterminate"; but until it is attempted, and that thoroughly too, we shall not believe it is necessary for any to advise, suggest, or sanction the use of illegal violence. And when attempt is made

and failure ensues, we shall be more inclined to say, let the guilty go unpunished rather than that the innocent shall suffer violence.

"THE TRUE LATTER DAY SAINTS' HERALD."

"The above is the name of a little paper of sixteen pages, published semi-monthly at Plano, Illinois, by the monogamic branch of Mormons of which Joseph Smith is Prophet and the true successor of Joseph the Martyr—his father.

"The general appearance of this paper—the only organ of this branch of Mormons, denotes a meager support, and anything but a hearty good will to their cause, among its devotees. As near as we are able to judge, the essential difference in faith, between this branch of Mormons and the Brighamites consists in the former believing in the monogamic marriage, while the latter indulge in a plurality *ad libitum*. One branch is rapidly increasing in numbers and wealth, the other is few in numbers, destitute of energy, honest, have few enemies among the theological sectarians, and make scarcely any converts.

"Here is a problem to be solved,—both branches are followers of the Prophet, Joseph Smith,—both believe in the Bible, and the Book of Mormon. One leader is the son of Joseph, the founder of the faith,—the other is Brigham,—Joseph's High Priest, and professed successor by Divine appointment. The latter are a powerful people in the very heart of the American Continent, and while adhering strictly to Bible authority, and Sainly precedents, are abhorred by good Christians who predicate their faith upon the same Divine Authority. All with the same *Divine authority* love their supposed enemies—Spiritualists, with a *vengeance*—hatred absolute!

"What is the mission of the Mormons is the question. Who will answer?"

The foregoing extract was taken from the *Religio-Philosophical Journal*, published in the interests of "Spiritual Philosophy," at Chicago, Illinois, and edited by S. S. Jones.

We publish it that the readers of the HERALD may see how they look, as seen in the reflected light of "Spiritual Philosophy."

It is the old maxim over again, Our truth has scarcely gotten her boots on, while their error is outstripping the wind.

We commend to the *Journal* this recital of facts:

In 1860, this Reorganized effort against the foes that had scattered the people of God, consisted of less than five hundred, all told. In 1868, conferences are held from Maine to California, including Utah, also in England, with a membership of rising ten thousand.

But as we were judged by the HERALD, rather than by our missionary effort, we are not surprised.

Within the eight years between April '60 and April 1868, without any organized capital, the church has printed, sold and given away some ten thousand volumes of three and five hundred pages respectively, besides stereotyping and printing five thousand volumes of a new translation of the Holy Scriptures; which for a people proverbially poor, and flouted for their persistent fanaticism, is sufficient answer to the charge of lacking in energy.

As to the charge of hating the

Spiritualists, we refer the Editor of the *Journal* to Mr. W. F. Jamieson of the *Spiritual Rostrum*, of Chicago; also to Messrs. Durbin, Hollister, Smith, and others of his friends in Plano.

With reference to the friendly estimation in which ourselves and our faith is held by the theological sectarians, we refer to those who are the supposed guardians of the flock, and if they have any charity to extend to us, the Editor of the *Journal* will bestow a favor upon us by telling us what their names are, as we have been unable to learn who they are.

In addition to the HERALD, the church has for two years past been publishing a paper in Wales, and lately one in England, called the *Restorer*.

WE solicit contributions for the columns of the HERALD, from all those who feel interested in its success, upon any and all subjects of interest to the readers of it.

Information concerning the country in which we live; its geography; its geological formation; its crops, and in short all about it in its various parts, will be thankfully received.

Choice selections are also desirable for the readers of the HERALD. Science, art, literature, knowledge of every description of that which is good, lovely, or of good report, is to be sought after by the saints.

A CHILD in speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!"

WE have been using one of A. B. TAYLOR'S Power Presses, since July last; and find it a very excellent press for our work.

To say that we are satisfied with it is no more than justice to Messrs. TAYLOR & ROUNDS, of Chicago, Ill., from whom the press was purchased. Our press was manufactured in Chicago, by A. B. TAYLOR'S SON & Co., at the Eagle Iron Works.

We take pleasure in assuring the firm of whom the press was purchased, that it has so far fully answered the guarantee given. We have no doubt it will do so in the future.

It is quite a stride for us to make, to do in four hours what it used to take three days for.

WE record with sorrow the departure of Bro. DIMIC HOWARD, of the Batavia Branch.

He was a good man—an excellent neighbor; a zealous and earnest christian. He turned to God with full purpose of heart; has endeavored to live to the profession of his faith, and is now at rest.

Sister RACHEL TROUT, of Sandwich, Ill., has also gone to her rest.

The good are passing away one by one.

It must be borne in mind by the saints, that the doubling the size of the HERALD will necessitate the increased activity of those who have contributed original articles for publication; else there may be an occasional dearth in

that department. We have so long solicited the use of the talent that we know to be in the church, that we begin to grow tired of the character of a beggar for that which enriches in intelligence the whole body, and were it not that for this purpose the saints keep us here, we should never ask for another favor of any description. We hope not to weary in well doing.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Can a branch of the church abide alive in Christ, by omitting the partaking of the Lord's Supper from month to month, perhaps to a year?

Ans.—Such a branch could scarcely expect to be called alive in Christ, i. e., with a full life. There might be life in it; but it would be dormant life. The Polar Bear lives for a long season in winter without food, but becomes very thin and weak. Such a branch would, like the polar bear, get thin and weak in faith. Would be likely to have some sick in it.

Q.—What is the proper specification of time denoted by the word "often" in Doc. & Cov. sec. 17, par. 22, reading "the church meet together often to partake of bread and wine"?

A.—The term "often," is conventional. In the early days of the church, as we learn by inquiry, the saints in different branches met, some once a month, some once a week, some fortnightly, as they saw proper.

The branch at Plano meets once a month; the one at St. Louis every Sunday; some others once in two weeks.

From this we should say that as frequently as once a month would be requisite to come within the rule, "often."

Q.—What is the duty of saints in regard to their poor in the respective branches. Are they (the poor) to be referred to the county, or poor house, because the saints pay poor taxes; or are the saints to assist the former according to their circumstances?

A.—The saints should take care of their own poor, if possible. By the term poor, however, the idle, the vicious, the lazy, the constitutionally tired, the trifling, are not meant. It means the deserving poor.

The man or woman who can help themselves and does not is not poor, and deserves no help, neither from the saints, nor the poor fund.

Q.—Were the Apostles in possession of that "other comforter," "the Spirit of Truth," (John xiv. 16, 17,) prior to the reception of the same at the day of Pentecost?

A.—No. We presume the Savior did not promise them that which they already had.

THE Six Nations have made a treaty and ceded all their Kansas lands to the General Government, which recompenses them with \$820 in United States bonds apiece for the four thousand of them, of which they have the annual interest.

THE Government holds fifteen hundred million acres of land now. That ought to be enough to pay the national debt.

Correspondence.

ELKADER, CLAYTON CO., IOWA,
October 16th, 1868.

Dear Nephew:

I am in receipt of your last note on those matters of "appreciation." I do not refer to this subject again out of any ill feelings whatever, but as I have been misunderstood as well as misrepresented in the most of my proceedings in times that are past, I have thought it best to tell you some little of my feelings on the question of Mormonism. Since my sojourn in this part of the country, I had concluded to remain silent on the subject, still preaching occasionally, notwithstanding.

I have always viewed the subject of gospel truth as standing upon independent grounds, and free for all, high or low, rich or poor, bond or free, black or white; nor are the blessings of the gospel, (which is salvation,) purchased with money, silver or gold; neither does God regard the man of office, or of high estate, with greater respect than He does the man of low degree. God is no respecter of persons. All flesh is as grass, or the flower of the field which fadeth away. It is for this reason that I seek for no honors, nor have I ever sought for honors under the name of Mormonism; nor have I sought it under any name whatever, save it be the name of Christ. All my hopes are centered in God, and in Jesus Christ His Son. Without this hope I should be of all men most miserable; hence, the preaching of Christ and His gospel is all my theme, and greatest delight, and while I occupy this ground, I can see no reason why I should become the advocate of any particular sect, or class of Mormons now extant. And lest some of your adherents might think that I am swinging for a place (seat) in the New Organization, I would inform them that I am satisfied perfectly with my

present position; and should I hereafter seek a change in my locality as to a connection with any religious class of professors, I think that I could suit myself much better than to unite with any class of L. D. Saints or Mormons that I have any knowledge of at present; with all due respect to you, Joseph, and the labors of yourself and your brothers to redeem your father's name from disgrace, do I say this. And to this end, I had determined not to chime in any opposition to your course.

According to my philosophy on the true plan of salvation to save all men, I am not in sympathy (very strongly) with any of the present organized bands of Mormons, your own not excepted. Still out of respect to yourself, and that of your father's family, I would not impede your progress. Hence, when Stoneman assailed your father's reputation as he did, I could not longer remain silent. And that you may see how the credit of matters stands with me in this community, enclosed I send you some slips, taken from the *Clayton Co. Journal*. You may also judge that I seek not the society of those who have so meanly misrepresented my acts, and doings, while I was honestly and sincerely laboring to save the church from the monstrous imposition of Brighamism. Not that I claim perfection in all that has been said or done; still I look at the main points and real designs as for good or evil. Your father's course in life was not faultless; neither can, or will it be said of you, Joseph, fifty years hence, that all was right in every particular. Nor do I expect such an approval to fall on all the acts of my former life.—Experience will teach you what men can say in time to come, and how they will revile that which we have thought was for the best at the time.

But to drop this subject now, sometime I will tell you where I think your plan of church building in this New Organization is at fault. Yet in the progress of your affairs

I sincerely hope you may prosper; and I do not allude to the calumny so common in these Mormon affairs, because I care anything about these matters now; nor do I let these matters fret my spirit; nor do I blame you for what others say; and I sincerely hope, Joseph, that in your ministry you may escape the bitterness and wrath that has been the common lot of all the prophets since the world began. Think me your friend, Joseph. Come out and see me. There are many here who would be glad to hear you speak, and no doubt would contribute to assist you on your return home. I would be glad to see you, and would procure the Church in Elkader for you to speak in. Don't fail to come as soon as God in His providence will permit. Come, come and see us.

WILLIAM B. SMITH.

[The following are the extracts from the *Clayton Co. Journal* referred to in the foregoing letter.—Ed.]

"MORMONISM.—The Republican party abolished Slavery in the United States, and it established the principle of human liberty and equal rights for all time to come. Slavery was one of the 'twin relics' of Barbarism. Its 'twin' is still in existence—polygamy. Beyond the Rocky Mountains 50,000 human beings are bound in a degree of serfdom worse than that of former Russia; a social degradation that reaches into the barbarous ages for a comparison. It is a stain, a curse upon the nation. And now that the Republican party has again achieved a victory and the reins of government are still in its hands, it will be the privilege, nay, the duty of that party to abolish that nuisance. Old Brigham with his sixty wives and his adulterous villainous crew, must be taught the laws of God as well as decency and morality. If unwilling to submit to the supreme laws of the land they must be exterminated. Their wives, now worse than vassals, must be liberated; their temple, a mockery to Jehovah, must

be levelled to the earth. This is one of the many labors of the Republican party during the succeeding four years.

"The people of America are not intolerant upon political, much less upon religious views. The Constitution of the United States provides for free and unobstructed worship of God according to the dictates of his own conscience. Mormonism as first established, devoid of polygamy and other kindred crimes, has as much right to exist as any other denomination or creed. Whatever may be thought of Joe. Smith or his doctrines, those who believe in him have a right to do so, but Mormonism of to-day is synonymous with murder, robbery and licentiousness. It is practiced openly and boldly before the country. It stinks in the nostrils of the nation and the curse must be abolished.

"The iron horse is rapidly approaching the capitol of polygamy. Thousands will turn their eyes towards Utah, but the devilish system of social servitude, incorporated by Brigham Young and his hypocritical, blood-stained Elders and Apostles will prevent them from making that territory their home. The iron horse can carry soldiers and weapons of war there. Tens of thousands of soldiers will rally at the first call to wipe out these law-breakers and adulterers, and it needs but the voice of Congress, and the command of the President to teach them that there is 'a God in Israel.'

"We have investigated this question for some time past, and we shall from time to time allude to it in our columns. Elder Wm. B. Smith, brother of Joe. Smith, the originator of Mormon doctrines, has furnished us with many items of interest, which, in the course of our articles we will present in as clear and forcible a light as possible.

"Our object in writing these articles will be to awaken the people to the danger of fostering and perpetuating a race of cut throats and villains such as is the population of Utah to-day."

"MORMONISM.—In this issue we publish an extract of a series of articles from the pen of Elder Wm. B. Smith upon the subject of Mormonism and Mormon affairs, which we intend to give for the benefit of the public and reader in general. We do so the more readily from the acquaintance we have of Mr. Smith as a citizen of Clayton county. We care not whether Elder Smith be Mormon, Methodist, Catholic or Universalist, we judge of all men according to their moral worth in society. Mr. Smith's religion we know not outside of repute, but as far as his politics are concerned we have ever found him on the right side of the question. During the war with the South, he served near two years as a soldier, in helping to put down the rebellion. In 1841 and '42, he served in the legislature as Representative from Hancock county, in the State of Illinois. He has followed the occupation of a farmer in the vicinity of Elkader, and upon Sundays occasionally preaching. As a man, he is candid, honest, and upright—a citizen of whom rumor speaks no evil, and he is a faithful expounder of true Mormonism, while he deprecates polygamy."

"To VINDICATE.—However much *some* may depreciate the articles on Mormonism in this paper, we care not, but one thing we do know, and that is it vindicates, defends, abets, upholds and sustains primitive Mormonism to an extent compatible with the wishes of those interested in having the world discriminate between the original, primitive Mormonism, and the apostate, polygamite, Brigham Youngites. The writer of the expositions is a man known for truth and veracity, and he presents them in his own unembellished language in order to be more perfectly understood. Let him alone. In vindicating true Mormonism he sustains the good characters of those sons and daughters, (and they are many,) whose parents were honest and faithful Mormons and

citizens. Fate has designed the name of Wm. B. Smith, brother of 'Joe Smith,' to be written in history, and let no ruthless, foul-mouthed tongue assail."

Kewanee, December, 17, 1868.

Dear Brother Joseph:

I would have written often to you, but when about to do so, the thought of my unworthiness for such an undertaking has prevented me. With this conclusion, let some abler pens take the matter in hand.

I will not trouble my dear brethren in the office with my rhapsody. The Lord's little ones in Kewanee, in general, are feeling well, and anxious to press onward to "the tree of life," with heart and hands, together clinging to the "rod of iron," the law of our Redeemer's kingdom. Though I must say, in doing justice to the true state of affairs here, that their tender feelings and pure desires have been sadly hurt by the unwise conduct of some of the brethren moving away without consulting their creditors, as to their willingness for them to leave, when not able to pay their just and honest demands. Such things, for a while, not only sorrowed the saints, but has had a tendency to give food to the prejudices of the populace against us. But, thanks be to God, these feelings are fast dying out. Not willing that the cause should suffer, some of the brethren still remaining, visited and endeavored to console the injured party, by giving them to understand that the laws of the church did not countenance such unrighteous acts, and that they would be deprived of their certificates of membership until they had done their honest duty to their creditors as far as their ability permitted.

The follies before described were made known to some two or three of the saints, in dreams of the night; but they had not courage enough to make it known to the church until its painful fulfillment.

As our worthy President, J. S. Patterson, has already informed you, after a severe warfare, the clashing of views and darling opinions, we have finally succeeded in obtaining a commodious hall to meet in, to worship our God. Let praises ascend to His holy name for it, and all the blessings that we enjoy.

When I reflect upon the heart-rending scenes we have passed through in this branch, and with my mind's eye, behold a glimmer of light diffusing its richness into the hearts of the saints, I am led to say from the inmost recesses of my soul, thanks be to Almighty God!

The saints are learning wisdom from the things they suffer. O that we may all become wise, preparing with cheerful hearts for the coming of our Master.

The saints are often asking, will Bros. Joseph, Alexander, Gurley, or some of the good boys be with us in Conference?

The list of subscribers for the *Herald* and the money will be sent as quickly as possible, thanking our dear brethren for such a good movement—the enlargement of that cheering organ. My prayer shall ever ascend to God, for the prosperity of His cause, not only in this part, but all over the entire world. My love to you and all in the Office.

Yours, I trust, in Christ forever,

JOHN D. JONES.

WATSONVILLE, California,

November 22, 1868.

Bro. Joseph Smith:

I baptized five at Santa Cruz of late—M. Meeder, and family.

The small pox is raging here and at many other places. It is of a very fatal type. I shall leave here after to-morrow, and probably go to Mission, San Jose, where I baptized two a few weeks ago. They have sent me a very pressing call. The work is moving on steadily and prosperously.

W. W. BLAIR.

WALNUT GROVE, DONIPHAN CO, KAN.,
December 8th, 1868.

Dear Brother Joseph:

I embrace this opportunity of writing you a few lines to let you know how the work of the Lord is prospering in this part of the Lord's vineyard. We have a branch of ten members, all rejoicing in the truth, and trying to live their religion. There is a great inquiry after truth, and the people seem anxious to hear. Brother Bays is laboring all that he can for the good of the cause in this part of Zion.

This is a good place for saints to settle that want land. It can be had very cheap, and some time granted on it for payment. It is a healthy climate, good wood and water, and every thing to make a man comfortable, if he will only work for it. I desire to see the *Herald* enlarged, let the price be what it may, for that is the main spring of the cause, in the form of spreading the gospel. I desire to raise a club, by going round trying to get subscribers. I would like a specimen copy to show. I will send one dollar in this letter towards paying for my *Herald*, hoping that it may reach you in safety. I desire to see the work of the Lord prosper. We are longing to see Bro. Butler, and those that were appointed to labor in this part of the country. Come along, there is plenty of openings, and we want all the help that we can get. May the Lord prosper His cause everywhere upon the earth, is the prayer of your humble servant and co-laborer in Christ.

ROBERT MURDOCK.

COLUMBUS, Neb., Dec. 1868.

Dear Bro. Joseph:

Are the saints responding to your request for help, or are you likely to have to lift yourself square out of the mire by your boots?

H. J. HUDSON.

[Not yet, Bro. Hudson; I trust they will.—Ed.]

PITTSBURGH, Pa., Oct. 8, 1868.

Bro. Joseph Smith:

I must now apologise to you for not sending you some account of the work of the Lord in this District. When I sent you the minutes of our last Quarterly Conference, held in Pittsburgh, I was very anxious to send the minutes off, but they were detained here longer than I expected, and having several letters to write to brethren, I was so very busy when I received the minutes by mail from the Clerk of the Conference, he not living in Pittsburgh, and as soon as the mail carrier brought the letters, I immediately put them in another envelope and sent them off to you.

The Elders are all striving to do their best, in this district I believe. All are preaching and trying to plant the law in the hearts of the people, and perhaps ere long, "it will be watered," and I hope will bring forth fruit to the honor and glory of God. I never saw such a good feeling amongst the elders since my connection with the Reorganization, as there has been for some time. They all seem willing and desirous to push on the work. We hold our regular Priesthood meeting every two weeks, and the elders appear to take great interest in them. Bros. Faulkner and Hulmes are holding meetings every Sabbath, and have very attentive congregations, with good prospects before them. May the Lord bless their efforts, is my prayer.

In Pittsburgh we have only baptized one of late, but there are others who will soon come in. The saints here, I think, are beginning to awaken to their duty. The Lord is commencing to pour out His Holy Spirit upon them in our social meetings, in tongues and interpretations, so that I can report progress. I received one Book of Mormon and one Bible for Bro. Peter Wiper.

Hoping these few lines will find you, and all the saints well, I remain truly, your brother in the new and everlasting covenant.

JOSEPH PARSONS.

Conferences.

DENNISPORT CONFERENCE.

Minutes of a District Conference held at Dennisport Mass., Dec. 6, 1868. Cyriel E. Brown, Pres., John Gilbert, Clerk.

Officials present:—8 elders, 2 priests, 1 teacher, 1 deacon.

Elders John Smith, (by letter) Jessie W. Nichols, E. N. Webster, Chas. N. Brown, and Cyriel E. Brown, reported.

Resolved, That all missions given at the last Conference be continued, and that we sustain the brethren in their labors.

BRANCH REPORTS.

Boston: 21 members, including 8 elders, 1 priest, 2 teachers, 1 deacon. 2 added since last report. Geo. C. Smith, Pres., E. N. Webster, Clerk.

Dennisport: 39 members, including 5 elders, 8 priests, 1 deacon, 5 added. E. Joy, President; Geo. Reumert, Clerk.

Resolved, That we appoint Bro. Lorin Howes a mission on the water, or wherever his lot may be cast.

Resolved, That Chas. Young be appointed to labor in connection with T. F. El-dredge.

Bro. John Gilbert preached, and the Lord was with him by His Spirit. He was followed by the President.

EVENING SESSION.

The saints enjoyed themselves in the gifts of the gospel, and much instruction was given by the Spirit.

MORNING SESSION.

Resolved, That we sustain Bro. Joseph Smith as Prophet, Seer and Revelator, with his counsellor, and all the spiritual authorities of the Church, in righteousness.

Resolved, That we sustain Cyriel E. Brown as President of this District; also John Smith as District Clerk.

The President gave some good instruction.

Resolved, That we adjourn to meet at the call of the President.

PITTSBURGH CONFERENCE.

The Pittsburgh Quarterly Conference was held at Pittsburgh, Pa., Dec. 6, 1868.

Bro. Joseph Parsons, President; W. W. Wagoner, Clerk.

Officers present: 2 high priests, 5 elders, 4 priests.

BRANCH REPORTS.

Pittsburgh: 55 members; 4 removed. Bro. Price, President.

Waynesburgh and Fairview branches not reported. Port Perry Branch disorganised by removal of members.

The following elders reported: James Wagoner, Bro. Falkner. J. Reese and M. Fielding. Priests Edwin Humes, and R. Wiper reported.

On motion Wm. Sewell and Elizabeth Sewell were received by vote.

Resolved, That a fund be established for the purchase of tracts for distribution.

Five dollars subscribed.

AFTERNOON SESSION.

Resolved, That Bro. McBirney be ordained to the office of priest.

Resolved, That Bro. J. Gillespie be ordained to the office of deacon.

Ordination by Bros. J. Wagoner and J. Reese.

Motion to ordain E. Hulmes to the office of elder, pending the discussion of which motion, Conference adjourned.

Resolved, That we sustain Bro. Joseph Smith, the twelve, and all in authority.

Resolved, That we adjourn to meet in council the first Saturday in March 1869.

A WORTHY Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing that I can do to my fellow human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

THE youngest mother in England is 11 years old.

Poetry.

THE MEETING.

BY AORIU.

Beneath the altar, where
The just are waiting for their Lord
Long I have waited, while our constant prayer
Went up to God to fulfil his great word.
Through waning ages rolled the circling earth,
With tender yearning we did watch and wait,
In expectation of our coming forth,
When her long night of evil should abate.
That night hath passed; to us not without rest,
Peace sweet and deep, comfort and company.
Leaning on faithful Abraham's pure breast,
Blessed with the love of God continually.
That God who touched the small stones on the height
Of the far mountain Jared's brother scaled,
And from their crystal hearts expressed the light,
Gave us a candlestick that hath not failed.
Together we have mingled oft our willing thoughts
In hymns whose harmony earth never heard,
And sweetest consolation we have wrought
In conversation of God's holy word.
How have we gathered oft in groups serene,
Relating our experience while below,
Picturing magically each past scene
In which the gospel's worth we came to know.

With worthies who have sowed the seed
And battled for the truth against the wrong,
For its great principles oft called to bleed,
Joining by martyrdom the waiting throng,
How have they blessed us with their converse sweet,
By their most precious presence joy profound
Spread through our ranks, to make our bliss complete
God's Spirit filled our dwelling's utmost bound.

Again arrivals new
Of spirits from the scenes of men,
Their time of trial on the earth now through,
They join our number, till Christ comes again
To bid their bodies rise. The angels bright
Who brought them, as was Lazarus of old,
Filling all Paradise with beams of light
So bright, though spirits, we could scarce behold
Who blessed us with their radiant loving eyes,
Their shining hair fresh from celestial skies
That span God's throne; limbs that seemed formed
Of light
Worthy the sheen whose flowing doth uphold
Their purity. Often we could behold
The gulf that lies between the dear abode
Of those who on the earth rejected God
And that of those who walked the gospel road.

The Lord has come, and we have seen his form
More glorious than a lightning-winged storm
As peaceful as a silent sleeping lake,
More full of power than the strong earthquake.
Holding this power in a soft repose,
Like depths of fragrance folded in a rose.
With him we have descended to the earth,
To join our bodies from the grave brought forth.
Soon shall we see them gathered from the plain,
Never to drink the cup of death again.
Here in this little spot my form was laid,
To slumber for a time beneath the shade.
God's Spirit works. Have faith, begone my fears,
The grave divides, the mouldered dust appears.
I stand enwrapped in bliss and wonderment
To see the gathering of each element;
Silent and swift, more pure than spotless snow,
Before my sight my well-known form doth grow;
Bloodless and saintly, prone upon the sod,
Filled with the Spirit of the living God.
Made glorious and incorruptible,
Thus meet we once again my beautiful.
Awake, companion, I have come once more,
Even as I gave promise long before.
Come from the wind, O, breathe! breathe on these slain,
That they may live, and stand upon the plain.

United now again! embrace most sweet,
When with inflowing of life's bounding wave
The waking body and its spirit meet.
To praise the Lord, triumphant o'er the grave.
Fulness of joy the spirit cannot reap,
Matter alone cannot be glorified,
Holy communion these must therefore keep
E'er in celestial fulness they abide.

All's well!

Joy breathes from all around:
A happy anthem's ringing sweet
From all the resurrected throng resounds.
And they are flowing from all lands afar,
To greet with everlasting joy their Lord.
How like a cloud of spotless doves they are,
For all his sleeping saints have heard the word.
And they are mingling like a sun-lit sea,
Or like a nebula of living stars,
Newness, freshness, untold felicity,
The end of care, the crowning of their wars.
I must away long sundered friends to greet,
And pour my gratitude before my Saviour's feet.

HOPKINS, Mich., Sept. 8, 1868.

THE New Albany (Ind.) Second Advent-
ists put the end of the world on the 10th
of next July.

A METEOR was recently seen at Bir-
mingham, England, at midday, while the
sun was shining.

Selections.

The Difference.

"This restoration embraces the fulness of the gospel of Jesus Christ, as the means by which we can obtain a knowledge of God and of His Son whom He hath sent, by authorized ministers preaching in the name of Jesus."—*Millennial Star*.

We never heard in our lives that Christ occupied the finest house His poor followers could build for him at a heavy expense; that He rode around the provinces of the Holy Land in a fine carriage with four spanking greys and required the people to furnish the provender for them; that He had a wife in every settlement, or that He ever made it His boast that He "never touched anything out of which he couldn't make money;" or that He ever used in His sermons such expressions as "damned apostate," "damned mobocrat," "send him to hell across lots," and the like. No, we never so read the scriptures. If we have the "correct translation," we never learned therein that He claimed the chief seat in the theatre, or the best robe in the city, or the fat of the land on His table, or that He took one-tenth of the fish Peter and John caught as His by divine right! In fact the more we hear and read in this community, the more we suspect the christianity of such fellows as those who followed Christ. We remember that He said something about being "meek and lowly in heart," and that if any man would be great among the disciples he was to be their servant! We remember on one occasion when the Roman Government required of him "a piece of silver," He wouldn't ask the trifling sum of fifty-one cents from His people, but rather performed a special miracle, and took that amount from the mouth of a fish. We acknowledge we have not read the New Testament as we ought, but we have indeed searched carefully for that decree of the

primitive church forbidding its members to deal with, buy of, succor or in any way countenance poor sinners. Of course its there, "authority" says it is, or ought to be, but we can't find it. Indeed we are astounded to hear of so many things being in the Bible, which we have never seen; nor are we more successful when we go to the old Jewish prophets. If we remember rightly most of them had little more than a robe, staff and sandals, and frequently put up with poor fare and very little of it. But the Latter Day Church of Jesus Christ can have little to do with them, its examples for present imitation are to be found in His work. Doubtless it was a great sight (though unfortunately we haven't the records ourselves) to see the banners and hear the martial music as the Judea legion, headed by the apostles and elders rolled out on its mission to put down a schism in the early church, and if need be turn a cannon upon the seceders and slaughter men, women and children. And when the new sect had surrendered, how gallantly St. Peter must have charged to the front and taken the life of the heretical leader! It's a pity we have not a more full account of those things. And when the "first presidency," Peter, James and John, had organized their militia, how inspiring to hear them hurl defiance at all earthly powers, claiming however to be "loyal subjects" of Roman rule. When Christ organized His church, there must have been many sublime principles enunciated of which we benighted Gentiles can have no knowledge. Did He allow Peter and John to sell their fish to Romans and Greeks, or did He command them to buy only of Jews, even if they had to pay double? Let us have information on all these points. Perhaps those who have "light" can see into these things more clearly, but as for ourselves we acknowledge a cold-blooded propensity for facts, and when a man comes to us claiming to be Christ's Vicegerent, claiming that what he "seals on earth is sealed in heaven,"

our first impulse is to apply the rule left by Christ, and try the matter by its fruits. Perhaps this mode of reasoning is unfair: if so we desire to have the unfairness pointed out. There may be something in the varying circumstances and nature of things which justifies this singular divergence from the ancient system. If so we shall be glad to hear of it. What we seek is light.—*Salt Lake Reporter.* •

Solomon's Temple Exhumed.

The London *Times* publishes an interesting letter in regard to the discovery of Jerusalem, from which we select the following:

"The colossal foundation of the temple wall, which are 'stones of ten cubits and stones of eight cubits,' lain by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. The bridge that once spanned the ravine between the palace of Zion and the temple on Moriah is now proved to have been upward of one hundred feet high. If this be as it seems, the ascent of the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it there was no spirit in her.

The pinnacle of the temple on which the tempter placed the Savior has just been uncovered from the base, and is found still to have an elevation of one hundred and thirty-six feet. The statement of Josephus is therefore no exaggeration. If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth.

Sections of the ancient wall of Ophel have been exhumed, showing that as Josephus says, it was joined to the south-east angle of the temple. Aqueducts, cisterns, rock-hewn channels and passages have also been discovered within the harem, throwing new light on the buildings, the

arrangements, and the services of the temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and the Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up as they have been by the energy, the wisdom, and tact of Lieutenant Warren, and his admirable staff, have smothered down Moslem prejudice, local opposition, and have thus brought about opportunities for excavation and exploration such as never occurred before; and besides, large numbers of Arab laborers have been trained to the work, and are eager to be employed, and the exact points for successful exploration are now well known."

A TERRIBLE PREDICTION.—Prof. Leonidas, an Indianapolis Astrologer, after looking at the rings around the sun, makes the following horrible prophecy:

"I observe by the planets that a dreadful plague will commence in Russia, originating from silks brought over from Egypt, Cairo and Turkey. It will extend across the Baltic Sea, desolate Germany, cause immense mortality in England, and then spread to the United States. This dreadful epidemic will spot the people like a leopard, and turn the flesh to a purple black. The pestilence will carry off such an amount of mortals that there will not be enough left to bury the dead or give them Christian burial. The streets of our cities, towns and villages will be swarmed with the dead and dying. The groans and yells of horror will fill every breast with consternation. Confusion will abound on all sides. The death knell will cease to toll as the malady rages in fury. The infected will fall and die wherever they take it. The stench of the dead will become so common that the survivors will not heed it."

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

PARIS has 40 theatres, 508 hotels and 35,540 stores.

CALIFORNIA has produced an apple 17 inches in circumference.

THERE are 424 soldiers employed in the New York Post Office.

THE British flag floats over about 3,200 steamers of about 1,400,000 tons in all.

OF 1,200 convicts in Sing Sing prison, 828 were formerly Sunday school scholars.

SIXTEEN kinds of fossil horses have been discovered in North America, and yet there were no horses here when the white men came.

IT IS SAID that since 1790, Europe has furnished the United States with 6,500,000 emigrants, whose descendants now number 20,000,000.

ROCKS and stones, by hewing and polishing, may be made fit for building, but there are some men who by no afflictions will be amended.

THERE are 78,800 rum-sellers in Pennsylvania, and 16,879 school teachers. Cost of supporting schools, \$5,868,759; value of liquor consumed, \$381,487,000.

WE ARE handling two very sharp-edged tools, which may divide a main artery of society, if we are not very careful. One is in the form of justification of murder in revenge of offenses which it is said the law does not adequately punish. The other is the plea of insanity, which is prevailing in numberless cases, from petty theft up to rape, arson and homicide. These tools had better be handled less vigorously and clumsily than they have recently been manipulated, or, as we have already said, the damage will be fatal to the existence of society in its present form.

Miscellaneous.

ERRATUM.—In an article by "H." in the HERALD for Dec. 1st, in the second column, third paragraph, read "avenues" instead of "enemies."

NOTICE.—The Quarterly Conference appointed to be held at the Howland School House, one mile east of Sandusky, Sauk Co., Wis., Jan. 9, 10, 1869, is changed to April 10, 11, 1869. REUBEN NEWKIRK.

DIED.

At the Batavia Branch, in Blackberry Township, Kane Co. Ill., Bro. DEMIC HOWARD, in the fifty-fourth year of his age. He was born at Ellisburgh, N. York, Aug. 7, 1815, and died Dec. 11, 1868.

At Amboy, Ill., Dec. 7, 1868, Bro. JOTHAM T. BARRETT, aged 61 years.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 169. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

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Various sums—\$2.10 L Butterfield 184; \$3.88 H Harvey 194; \$3.33 Mrs. Madder 194; \$3.84 Mrs. Dancer 194; \$4.75 (gold) Z J Warreu; \$5.00 T R Allen, 188; \$0.70 A Sears 157; \$20.29 (gold) T J Andrews; \$0.67 R Otis 182; \$3.75 J Lockwood 165; \$5.42 R Huntly 165.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 2.—Vol. XV.]

PLANO, ILL., JANUARY 15, 1869.

[WHOLE No. 170.]

IMPORTANCE OF INDIVIDUAL
RIGHTEOUSNESS.

BY ELDER NATHAN LINDSEY.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It would seem from the above language that the righteous, even, will not find it so easy to be saved. Let us, then, discuss the importance of individual righteousness, and I think a little time spent in looking over the matter will not be in vain.

First, let us look at our business transactions. Do we ever realize that religion enters into our business matters? For instance, if a neighbor comes to us to buy twenty bushels of wheat, and we agree to sell him that many bushels, and when the wheat is measured, our neighbor happens not to be present. Are we ever tempted in such cases to give short measure? And if we do give short measure, do we not do wrong? And after having given such short measure, do you think that the bowing before God in prayer and asking God to forgive the sin, when it is in our power to restore to the person

wronged, will obtain the forgiveness of the sin? Verily, nay! God will not answer such petitions. God knows the intentions of our hearts, and if we wrong our neighbor thus, God requires us to restore for the wrong, and then He is ready to forgive us.

The Scriptures inform us that the Spirit that prompts us to do good is of God, and the Spirit that prompts us to evil is of the Devil. Suppose that we should commit the sin that I have described above, what would the Spirit of God prompt us to do? It doubtless would prompt us to go to our neighbor and make restitution, either by refunding the money, or by supplying the deficiency of wheat. And as long as we would refuse to make restitution, just so long we would rest under condemnation.

But the same spirit that prompts us to do such evils, also prompts us to persist in refusing to make restitution. The spirit will argue that the sin will never be known, and why bring yourself into shame and disgrace, by confessing that you were so dishonest as to take more than was your own; and if this argument is urged very strongly, and we give any heed to it, it will prevail, and we shall lose our soul. Just

think! Sell your soul for twenty bushels of wheat! Cheap bargaining indeed!

And again; how common it is for us to attach as little blame to ourselves as possible. We know that if the Spirit of God was always upon us that we would be ready, always, to confess just how much we might be in fault. There would never be a disposition to evade a single fault, nor any part of it. We see, then, that individual righteousness does not consist in the evasion of faults, and, consequently, this sin, among others, must be avoided.

How common it is for us to circulate bad reports about others. Here seems to be a natural disposition in us to bring every one but ourselves and our relations into disgrace. Does the Spirit of God prompt us to do this? The Scriptures tell us to do good to all men, and I cannot see what good there can be in circulating a bad report *even if it be true*, and it must be *much worse* if it be false. What good can there be in lending a helping hand to blast the reputation of a fellow being? We know that we feel much more like bowing in prayer before God when we are conscious that we have done no wilful wrong, and tale-bearing must certainly be classed among wilful wrongs. When we repeat a bad story about a brother or sister, or some one out of the church, we are never under uncontrollable excitement, and hence there is no excuse for us. This world would be much happier if the vile monster, slander, were crushed out. Brethren, Latter Day Saints, in God's name, let us guard against this monster evil, and we will then have approximated that much nearer individual righteousness.

Let us always be willing to render to every man that which is his own—never charge more for a thing just because we know, under the circumstances, that a fellow being is obliged to buy of us, than we know is the customary price. There is as much evil

done in this way as is done in any other way. It is an easy matter to oppress the poor in this way, if we choose to do it. Indeed the man, or woman, who practices individual righteousness will never oppress the poor, but it must be remembered that the "righteous will scarcely be saved," and it will be impossible for the oppressor of the poor to be saved. You remember what the Book of Mormon says on this subject. The substance of what it says is about this, "the person being able to assist the poor, who refuses to do so, shall lift up his eyes in hell being in torment," whether he be a Latter Day Saint or not. Find the passage and read it; it will assist you greatly in practicing righteousness, for I have not quoted it as it reads, not having the book at hand. Do you think that the Spirit of God will prompt you to charge more for an article than the customary price, just because an individual is obliged, under the circumstances, to buy of you? Or do you think that the Spirit of God will prompt you to pay ~~less~~ for an article than it is worth, just because an individual is obliged, under the circumstances, to *sell* it? We should always be willing to pay for a thing what it is worth. The rich man will never sell anything for less than it is worth, unless a feeling of generosity prompts him to do so, in order to assist the poor, and so the rich are never oppressed in this way. It is always the poor.

May God help us all to root out and overcome every evil propensity, and be finally numbered among those who shall come forth in the first resurrection, is my prayer.

— ♦ — ♦ — ♦ —
 "Combat night and day against thy vices; and if by thy cares and vigilance thou gainest the victory over thyself, courageously attack the vices of others—but attack them not before this be done; there is nothing more ridiculous than to complain of others' defects when we have the very same."

HIGHWAY TO SUCCESS.

BY ELDER H. S. DILLE.

"They say," mused Charles Summers, "life is what *we* make it; but I sometimes think that our destinies are written before we have a being; that the life-road we are to travel, from the cradle to the grave, has been marked out by a higher power, and that we have nothing more to do with our destiny, than has the clock upon the wall in controlling the future of its existence. A being independent of, and himself in no sense a part of that clock, formed those wheels and springs, and made it to keep time in accordance with the laws of its being. If regularly wound up and properly cared for, its pendulum will continue to swing and its hands will point out the time of day for years; and then its old shell of a case, its smiling face, busy hands, together with its ingeniously contrived wheels and springs, and all that appertains to it, will be thrown aside as so much useless lumber, to be forgotten by the generation it has so faithfully served."

"So faithfully served!" came as if in echo to his own words, from Sabie, his sister, who through the open door had noiselessly entered the room, and had by chance, heard Charles's soliloquy. "Charles, please look at that clock and tell me the time of day."

"Twenty-five minutes past three o'clock. Could you not have told that yourself?"

"Without looking at the clock, brother?"

"No, no, I do not mean that, of course. But could you not tell the time of day by the clock as well as I?"

"Certainly. But are you sure

you are not yourself deceived?"

"I am. Those hands point out the hour and minute of the day. And while we have been talking the hands have still been moving, and it is now twenty-five minutes and thirty seconds past three."

"How can you be so positive?"

"Because I have known that clock for years, and it has never deceived me. It now exactly agrees with the town clock and the regulator at the watch maker's."

"Then the clock exactly fulfills the purpose for which it was made?"

"Exactly."

"If I were to set it forward one hour, would it not still continue to run as regularly as now?"

"Certainly."

"Yet it would not keep correct time, and would not so well answer the purpose for which it was designed."

"No."

"Then whose fault would it be if you were deceived with regard to the time of day by looking at the clock?"

"Yours, of course."

"Why would not the clock itself be to blame in the matter?"

"Because it can neither think or reason; neither can it act except as it is governed by the thoughts and acts of others."

"You sold for five dollars your watch that cost you twenty-five. Why was this?"

"Because it was not a reliable time keeper."

"Then it did not fulfil the purpose for which it was made."

"No."

"And for that reason you sold it. You acted wisely. But of course the watch having no power to think or act, was not responsible; yet not answering the end for which it was designed, you cast it from you as a thing unworthy of your confidence."

'And now, brother, with your permission I will take a seat by your side, for I feel like catechising you still further. You have a dog?"

"Yes; but what of him?"

"Does he know his name?"

"Certainly; but that seems like a silly question for a sensible woman, like my sister, to ask. I am tempted to think you mean to trifle with me."

"I assure you I do no not. Please answer my questions. Can your dog distinguish your countenance, and your voice from the countenance and voice of a stranger?"

"Certainly he can."

"Will you tell me some of his good qualities?"

"Yes. My Carlo is a faithful servant and a true friend. He will guard anything entrusted to his care, as faithfully as I could myself. He is ever watchful and kind, and ready to do good as opportunity offers. He once rushed into the water and saved a boy, who must have drowned but for his timely aid, and once seized a ruffian by the throat and saved me from personal violence, if not from death."

"To whom is Carlo responsible for his acts, whether good or bad?"

"To myself, as his master."

"Then your dog is, in a certain sense, to be governed by your will. You consider it your privilege to command and his duty to obey?"

"I do."

"Then his value to you consists in his obedience to your will. And your will is the law by which Carlo is to be governed."

"Yes."

"You were once a child. At the age of seven years were you as well informed as Carlo?"

"Sabie, you are certainly trifling with me. I have a mind to say I will not answer another question. But I will say that from what I can recollect, as well as from what

others say of my youthful days, I suppose I was about as intelligent as most children of that age."

"Then you could think, reason, and grow in knowledge and wisdom as you grew in stature?"

"Of course."

"To whom were you then responsible?"

"To my parents and teachers."

"Was not the will of your parents and teachers then the law by which you were governed?"

"Yes."

"Was it not your duty to obey your parents without a murmur; to anticipate their wants; to show by your acts that you were grateful for their kind watch-care over you in providing for you food, raiment, and the means of instruction?"

"Certainly."

"Could you have faithfully served them without doing so?"

"No."

"Had you acted contrary to their wishes, would you not have been a worse piece of property on their hands than was your worthless watch on yours; or more ungrateful than your faithful Carlo could be, by being the reverse of what you have described him to be?"

"I would. But, sister, you are questioning me rather closely. Where is all this to end?"

"Never mind. Let us go a step further. Suppose the reasons for some of their commands you could not clearly have understood. What then?"

"I think it would have been their duty to explain."

"Suppose they had done so, and yet you could not clearly comprehend all; or suppose they had, for some wise purpose, seen fit to withhold the reasons for some of the commands which they might have given?"

"Then it would have been my

duty to obey without a why or wherefore, relying upon their superior judgment until such time as their motives could have been made plain to my understanding."

"Your conclusion is correct, brother. With your permission, I will now sum up what I have drawn from your answers to my questions.

"1. Your watch and the clock in the kitchen, though inanimate and unconscious, have a certain sphere in which they render service, and unless that service is faithfully performed, they are worthless.

"2. Your dog has duties to perform, and is responsible to you for the performance of the same.

"3. You, as a thinking, reasoning child, were responsible in a higher degree to your parents and teachers. Their will was law. It was your duty to be governed by their superior judgment in matters you could not clearly comprehend.

"I would now ask, is there not a Being to whom you are in a still higher degree responsible?"

"I have been so taught, and so I suppose I have some reason to believe. Yet I acknowledge, as I lie around upon the professed worshippers of that Being, and see how the theories of one class conflict with those of another; and when I hear Christians themselves acknowledge that they would as soon deal with those who make no profession as with a brother in the church, I own I am a little skeptical."

"There is an admission, my brother, that explains, to my mind, that which has been the bane of your life—**SKEPTICISM.**"

"How so?"

"It has prevented you from having any fixed purpose, hence you have succeeded in nothing you have undertaken. You have lived without an object or aim. For instance, you had a chance to purchase a

farm for \$1500, and a true friend offered to loan you the money and advised you to make the investment. But you were skeptical, were afraid it wouldn't pay, and let the golden opportunity slip. Your friend bought the farm himself, and in six months doubled his money. You began to study law: but fearing you would not succeed, you gave away to your skepticism and lost the time you had spent at your books. You commenced selling goods; but when closely pressed by the hard times, you feared to put forth the exertion necessary to success, and failed. And so it has been with everything which you have ever undertaken. If your dog were to die to-night, do you think you would miss his company?"

"Sister, you mean to tantalize me. You give me a sermon on duty, show up my failings, and then begin again to catechise me about my dog. What do you mean?"

"Oblige me by answering my question, brother. Tell me whether you would feel lonely without your dog; and if so, why?"

"I would feel lonely and truly grieve, because Carlo is a true friend, my constant companion, and I have learned to love him."

"Then you have learned to love him for his good qualities, have you not?"

"I have."

"But if Carlo were as skeptical as you are, he would neither have faith in his own powers, in your wisdom, or your right to control him."

"Eh?"

"Your skepticism has prevented you from being wise as Carlo. It has kept you from success in life, and from making for yourself friends. You distrust yourself; you have no confidence in humanity; no faith in God. For this reason your friends have lost confidence in you. Ask

yourself the question, 'If I were to die to-night, would my departure be a loss to the world? and would any feel my loss as I would feel the loss of my faithful dog?'

"Oh! Sabie, Sabie, you are hard on me. Your words cut like a knife. They are but too true. I am but the wreck of a man, a blot in society! O I wish I were dead."

"Stop, brother, stop! I will not have it. You, in the prime of life, with a world in which to work and be useful, wish yourself dead! I am astonished!"

"What would you have me do?"

"Throw aside your skepticism. Have an object, an aim; something to work for, something to gain."

"With God's help I will, sister. Point out the way. I need your help, for I am weak."

"Will you take my advice?"

"I will, for I know you would not counsel me wrong. I have so far thrown away my life that I have nothing to lose. I give myself into your hands. Do with me as you please."

"Then I shall not keep you an hour, but will give you into the hands of my best friend."

"Who?"

"My Savior; and in Him you will find your success in life. Were you to endeavor to follow the example of Washington or Napoleon, you might not have an opportunity to develop military power or skill. Were you to take Locke or Newton as your standard of excellence, years of arduous study and close observation would be requisite to make you approximate to the gifted minds you had chosen to follow. Were you to choose such men as the Rothschild's and Astor's as patterns for your life, not being skilled in the art of money making, you would most likely fail. But with Jesus as your Captain you cannot fail. Poor, despised, hated

of men, hunted as a raged bond upon the earth, and finally executed as a criminal, He has proved himself the mightiest conqueror that ever battled for the right; has won a kingdom and a crown that will never fade; wealth that will endure forever; friends in heaven and on earth that will ever prove faithful and true. Go, follow your Captain. Imitate His example. Live to do good, and all that you can ask in this world and eternal life in the world to come will be your reward. Brother, do you believe this?"

"Yes, sister, I do believe. My skepticism is all, *all* gone. To-night I begin a new life a life of usefulness, a life that will never end!"

"What! *Faith and repentance too!* Thank God! thank God! O let us bow in prayer."

Together they knelt before the throne of Grace; and Sabie offered up a heartfelt prayer, and, as she afterward said, with such faith as she had never before experienced. She prayed God and angels to witness the faith and the good resolution of her brother, and earnestly besought the Father to strengthen him in well doing. They arose, when Sabie, with a holy, spiritual light in her eyes and a heavenly smile on her face, exclaimed, "O my brother, a world of light and joy opens before me, and six months will not pass until we both will know more of God's plan of salvation than we have ever yet dreamed. This truth came to me in a manner strange and new. I cannot explain it, but it came as if in answer to my prayer, and I know it will come to pass."

Charles had an enemy. For some real or fancied insult he had sworn to be revenged. An hour after the above conversation found Charles on his way to that man's house. There he, with tears of contrition acknowledged

his fault, craved pardon, and at parting the two cordially shook hands, with a hearty "good night" and "God bless you!"

The next day the man who had lived without a purpose, was seen carrying a long and heavy stick of wood on his shoulder, and a few moments after, was zealously engaged in sawing it up at the door of a poor and invalid widow. On his way home, he called to speak a word of comfort, and minister to the wants of a man who was sick. In less than a week, those who saw and heard of his good deeds offered him employment, which he gladly accepted, as he said he would rather saw wood all the days of his life than be the useless and dependent being he had been. Seeing him faithful in his humble calling, others who knew his ability employed him in a more responsible calling. Four months had passed, and he was an agent for a firm doing a heavy business, who chose him because he had already won a name for energy, honesty and perseverance.

But a still further change was coming. A notice was posted up at the Post Office in the little village where Charles lived, which read as follows:

"PREACHING!

"Elder E—— H—— of the C. of J. C. of L. D. S., will preach at Claremont Hall, on Sunday, at 10 A. M.; also at 7 P. M.

"~~A~~ A general attendance is respectfully solicited."

"C. of J. C. of L. D. S., I would like to have somebody tell me what those initials stand for," said Charles, as he read this notice.

But nobody could tell. All they knew of the matter was that a plainly dressed, unassuming stranger had put up the notice, and gone, no one knew whither.

Sunday came, and the hall was filled. The Spirit gave edge to the truth, as the ambassador of heaven delivered his message. The meetings were continu-

ed through the week. The first lecture on faith so accorded with Charles' experience that he shouted, Amen, at the close. So with the lecture on "Repentance—what is it?" But when the Elder came to link baptism for the remission of sins with the other principles of the gospel, Charles' faith was shaken. But Sabie saw it, and was soon at his side, for the word had reached her heart. She opened her little Testament, and pointing to Acts ii. 38, she read; "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Charles, whose language is this?"

"Peter's."

"By whose authority did he speak?"

"By the commandment of Jesus Christ."

"What power moved him to utter this language?"

"The Holy Ghost."

"Is not Jesus the Captain of our salvation?"

"True."

"Then is it not His right to command?"

"Yes, yes!"

"And is it not both our duty and privilege to obey? And did not our Captain lead the way by being baptized in Jordan, and leave upon record the truth that 'THUS it becometh us to fulfil all righteousness?'"

"True again, said Charles, and the tears came into his eyes as he spoke. His voice failed him for a moment, and then, with voice and frame trembling with emotion, he sang the heart-felt sentiments of his being, in the words of the poet:

"His track I see, and I'll pursue
The narrow way, till Him I view."

Then and there they offered themselves as candidates for celestial glory, by yielding obedience to the initiatory ordinance of the Lord's house; and Charles, as he was led down into the watery grave, was heard to exclaim:

"Here, Lord, I give myself away.
'Tis all that I can do."

Charles Summers was shortly after called to the office of priest; after a year's faithful service, was ordained an elder; then a seventy; and now as a high priest, he is President of the — District. Hundreds have been blessed by his labors. Scores have been baptized by his hands. He is beloved for his good works, and testifies to all, both far and near, that he knows that to "Fear God, and keep His commandments * * * is the whole duty of man;" and that in obeying and following the requirements of the gospel, a man is in the *Highway to Success* in all his lawful undertakings.

From the Trumpet of Zion.

THE PREACHER AND THE NEGRO.

Translated from the Welsh, by Wm. Lewis.

[SCENE, AFRICA.]

Preacher.—Well my friend, what do you think about our religion now; for I see that you have read a great deal of the Bible?

Negro.—Well, indeed sir, I must confess, according to what I have read in the New Testament, the one you say that every word therein is true, that the church of God is better than any I ever heard of before. And many of us black creatures are thankful for such light; and are determined to leave the god of wood and worship your God.

P.—What part of the Bible did you read?

N.—The 12th chapter of 1st Corinthians and 28th verse, that God set some in the church; first, apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues; and these are very beautiful.

P.—But remember, kind friend, that these are not in the church now.

N.—Are there no apostles in it?

P.—No. For they are not needed in this age.

N.—There are prophets in it, then?

P.—No. These are also drawn out of the church.

N.—There are great miracles in it, because your God is very powerful and does great things?

P.—Miracles indeed. No, not one. Best for you to go to Europe, to the *Mormons*, if you want such things.

N.—Well, there must be the gift of healing in it yet; because this is of great use.

P.—No. This is not in it now either, and they are not needed any more.

N.—Well, what about divers kinds of tongues; there is bound to be some of these with you?

P.—Dear friend. These are all done away, I assure you indeed.

N.—Well, sir, you know best about that. But I know this, if all these things that your God set in the church, are all drawn out, or lost, or all done away; it is plain enough to see that the church is also done away. Here is your Bible back. I thought last night to burn my idol, but now I am glad I did not, for then I should be without a God and a religion.

Horses, as a general thing, get too much licking and too little feed. If a man looses his hat while driving his horse, he licks the horse to pay for it. If he runs into another wagon through his own carelessness, he licks his horse to make it all right. If he slips or stumbles, he gets licked for it; if he does anything he gets licked, and if he don't do anything he gets the same. A great many horses know "a sight" more than their drivers, and if they could change places with them, society at large would be gainers, and so would the horses.—*Rochester Post.*

A RECENT philosopher discovers a method to avoid being dunned! "How?—how?—how?" everybody asks. Never run in debt."

LIFE THOUGHTS. No. 1. ADAPTABILITY.

BY "STUDENT."

Life is something more than mere existence. It is not simply the result of organic arrangement. Its origin is not on earth. The vital principle in man, as the lever of physical energy, originates not in the subject. Man is not the only being that possesses physical vitality. So far as his earth-born organism is concerned, he is like all beings receiving their life-principles here, the subject of organic law, the fruit of the operation of the law of adaptiveness.

Life secured, its enjoyment and perpetuity depends upon the acknowledgement of its laws, upon a practical adapting our pursuits in harmony with their requirements. There can be no law without relationship. Life depends upon law and its relationship, whether it be life in its primal characteristics, or its mortal limitations. To be practically observant of its laws, is to secure the highest and greatest good from its relationships; to disregard its laws, is to forfeit the blessings of good attainable, and ultimately of life itself.

The desire for the continuance of life by the possessor thereof, is manifested in the studied as well as in the instinctive efforts put forth for its preservation. In the lower orders, including each of the multiform species inferior to man, from the mammoth Ichthyosaurus to the almost indistinguishable Infusoria, the instinct of self-preservation is active; but to man, as the crowning work of creative will and infinite wisdom, is reserved the possession of a power higher than instinct, the exercise of which is requisite for the harmonious development and preservation of the human organism, in its functional arrangements and with all its organic powers, in the life

that is, and the laying a permanent foundation for its perpetuity on a higher plain, and in holier spheres, in the life that shall be.

Love and enjoyment of life are intensified, heightened or modulated, in proportionate ratio to the harmony intellectual and moral altitude, developments, or influencing tendencies of its relationship.

Man seeks the enjoyments of life and the gratification of his love of life, whether of the life that is or the life that shall be, wherever dwell the agencies that he supposes will minister thereto.

The appositeness of the means, when sought to supply a present need, is more often considered in relation to the immediate than to the ultimate consequences of the supply; nor is this always wrong. When the gnawings of hunger are experienced, there would be far more consistency in an effort to furnish food, adapted in both kind and quantity to the need felt, than in a lecture, however philosophically and physiologically correct, on the hygienic properties of food, or the anatomy of the human stomach and its correlatae, or on the philosophy of the digestive process.

In matters concerning the object of life, its past, its present, or its future, and especially in such as relate to man's ultimate destiny, it were well to remember that the development of MAN, *not a part of him*, is requisite in order to his enjoyment. In thus referring to man, let it be understood that man, in the uprightness and rectitude of his native character, as he stood before Jehovah, when *everything* was pronounced "good," is referred to—not man in his degenerate state.

There can be no development without supplies. A varied nature requires a variety of supplies. The qualification of a subject to receive, to properly use supplies, depends as much upon a past relationship as upon a present

condition. The nature, as well as the quality and quantity of supplies, must be adapted to the nature of the individual whom they furnish. To secure the highest and greatest good, the law of adaptability must obtain throughout.

For hygienic purposes, a dietetic policy is more permanently serviceable than a generally uniform and occasionally medicinal one. The multiform preparations of food-element, in which supplies for the demands of human nature are found, evidence the wisdom and beneficence of the Great Life-Author. The existence of man's corporeal system, of the elements of the animal, vegetable, and mineral kingdoms, is suggestive of the kind of nutriment required to recuperate the system when debilitated, when lacking in any of the proportions which form its constituent elements.

In the nature of man is incorporated a union of the world-elements. In him resides the primitive elements of all organic matter. He is a microcosm of the universe. Possessing the germ principle of its constituents, he is in affinity with their varied properties. In nature, in conformation, in tastes, appetite, will and genius, the creature, man, bears the living testimony that the Creator, God, has designed and framed His works in harmony with the great law of adaptability. Follower of Christ, thou art called that thou mightest become like Him.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and our fellow men—we engrave on these tablets something which will brighten to all eternity."
—Daniel Webster.

THERE is no good in preaching to the hungry.

A DREAM.

BY ELDER THOS. J. SMITH.

After having returned from having borne my humble testimony to the gospel of Christ as revealed in these last days, I laid myself down to sleep, when I had the following dream.

Methought I stood upon the summit of a high hill; a stranger, who had mysteriously made his appearance stood beside me. Off toward my left and near the base of the hill, with swift flow a large river, which appeared to be rapidly rising. In the middle of this river was a large island, whose banks were rapidly crumbling and falling into the water. Upon this island were crowded together an immense number of people, of every nation, kindred, tongue and color. The greater portion of them appeared to be eating, drinking, dancing and making merry. When the banks would break and fall, carrying a number of them into the water, the others paid no attention, but went on with their amusements. There were a few who seemed to realize their perilous situation, and were loudly calling to some men on the river shore to bring over boats and help them off. These men, who were few in comparison to the great number on the island, were engaged in all the every day pursuits of life. Some were farming, some were merchandizing, while others were building and tearing down. So intent were they on the business of their several callings that there was but a very small part of them who could go to the assistance of those asking assistance from the island. Some excused themselves on the ground that they did not have time, others that if they did go their families and business would suffer. Those who did go, were making every effort they could to save as many as possible, and were rapidly passing in their boats from the island to the foot

of the hill where I was standing. They were endeavoring, also, to prevail upon others to come to the rescue, but notwithstanding there were boats enough for all to help, they only succeeded in getting one now and then to assist, so their boats idly lay tied to the shore. The river kept rapidly rising, and the nearer it approached the top of the island, the louder grew the cries of the few on it for help, and the greater were the efforts of those in the boats to save them, and to induce the others to take their boats and assist in bringing them off. Their calling and efforts, however, were mostly vain and scarcely any went.

I stood gazing upon this awful scene for nearly an hour, all the while wondering how those men on shore could stand and hear the cries of those perishing ones and not rush to their assistance, when all at once the river rose several feet, and swept every one off the island, and all were drowned in the foaming flood. I looked to see how these fared on the shore. They had not escaped. The water had reached even to them. They all made a rush for their boats, but ere they reached them, they had all been swept away and lost. They then endeavored to swim to the hill where I was standing, and where those had been landed from the island, but the greater portion of them, with all their hard earned wealth was carried off by the waters. The others, after hard struggling and battling against the flood, and being completely covered with mud and slime, finally reached the hill. Those in the boats had no difficulty at all in safely landing, for being prepared, all they had to do was to row ashore.

Seeing such great destruction I could hardly believe it real; so turning to the man at my side, I asked him what it meant. Said he, "This is not real, but a representation of the coming of the Son of God. Those people on the island are the world. Those making merry are the wicked and careless ones

Those calling for help, the honest at heart. The men on shore are the ones whom God has called to warn the world and save the honest. The ones in the boats are those who are filling their offices. These swept away, then who are not; and thus it shall be with those who magnify not their calling. Beware; take warning. Be faithful to thy mission.

THE INDIAN QUESTION.

We see by the reports of Congressional proceedings, that Congress has commenced "red hot" at reform, among the most prominent of which, is the transferring the Indian Bureau to the control of the war department, backed by the endorsement of Generals Grant and Sherman, recommending the abolition of civil Indian Agents, and licensed traders, together with the abrogation of all Indian treaties that license the sale of arms and ammunition to Indians, whether civil or hostile.

As there are two sides to every question, we purpose to examine the effects likely to result to both Indians and whites.

This Indian question has been revolving itself into one of paramount importance to this nation, for several years past, until it has surrounded itself with such perplexity, that the wisest and most deliberative statesmanship will be required to adjust its wrongs in such a manner as a humane and enlightened civilization has a right to expect.

There has been a strong squinting on the part of the military towards getting possession of the Indian Bureau, ever since our President elect squelched the Johnny's at Richmond.

We are aware that a ready solution of the question can easily be propounded, "let the military sword sever the Gordian knot," say our generals, in the

exuberance of their valor; but there are other considerations that will bring the "sword of justice" into exercise, that the clashing thereof will be heard ringing in our ears long after the Indians are exterminated, as recommended by Gen. Sherman in his report.

While we readily admit that the indiscriminate distribution and unlimited supply of arms to *all* Indians, both civil and hostile, would be "an outrage upon our rights and supervision of matters," as Sherman says. It would also be an outrage upon the Indians that have complied with their treaties, to interdict their obtaining arms and ammunition necessary for the procuring of game, hunting purposes, and self defense against the hostile Indians, who are as implacable towards friendly tribes as to the pale faces.

Though the entire supervision of the Indians be committed to the war department; though the present Indian agencies be abolished, what assurance have we that the transfer will prevent the Indians obtaining arms and ammunition? Are the military invulnerable to the spirit of speculation, such as the Indian traffic affords?

Have there been no speculations by the military arm of the nation?

Interdict the sale of arms and ammunition through traders and agents, and you at once excite the cupidity of a class of unprincipled men, who will risk both body and soul to engage in a traffic that holds out inducements for such large returns as the Indians will give.

Wise statesmanship will legislate a cure for the evil, by forfeiture of the privilege to trade, and rigid enforcement of the penalty. Wrongs unexpressed, robbery and swindle, have been heaped upon the Indians by agents, traders and emigrants, till the pale face has aroused the indignation and resentment, indiscriminately, of the red man.

How much of cruelty and suffering have resulted to the Indians by their

proximity to military posts, through the promiscuous and unrestricted licentiousness of the troops, we shall not now stop to discuss; that it has a great tendency to engender much of that deadly animosity that characterises the Indian's revenge, is patent to all that acquaint themselves with the Indian statistics.

We realize that in the discussion of this Indian question, many unpalatable truths must be unearthed, detrimental to the transfer of the Indians, both civil and hostile, to the war department.

"With cur'd fire-water's stupefying flame,
(Which lulled the senses of our chief to rest,)
And soft-mouthed words, the pale face came,
And stole our lands and drove us to the West.
Our grey-haired medicine men so wise and good,
Are all confounded with the dread disease
Which ne'er was known to flow in Indian blood,
'Till white men brought it from beyond the sea.'

H.

IN POPULATION, Syria is not a great country; it has now only about 1,900,000 inhabitants. But it is the key to the Arabic speaking portion of the race. The Arabic Bible can utter its message to at least a hundred and twenty millions of people, spread through Barbary, Nubia, Arabia, Persia, India, Tartary, to the Philippine islands on the north-east, and to Central Africa on the south-west. The Scriptures from the Syrian press have been sold on the borders of Liberia, and to the Mahomadians in Dombay. The Syrian mission, if thoroughly successful, places itself, as it were, in contact with one-tenth part of the human family.

PROFANENESS in conversation too commonly passes for wit, whereas it is in truth a certain sign of the want of both judgment and manners.

CHARITY gives itself rich, but covetousness hoards itself poor.

Little Folks.

[For the Herald.]

THE WAY TO CURE PRIDE.

BY L. M. E.

Now I suppose that having tried,
And found the secret of your pride;
You wish to drive it from your heart.
And learn to act an humble part.
Well, are you sorry and sincere?
I'll try to help you then my dear.
And first, the best and surest way
Is to kneel down, at once, and pray.
The lowly Savior will attend
And strengthen you, and stand your friend.
Tell Him the mischief that you find
Forever working in your mind;
And beg his pardon for the past,
And strength to overcome at last.
But then you must not go your way,
And think it quite enough to pray:
That is but doing half your task,
For you must watch, as well as ask.
You pray for strength and that is right,
But then it must be strength to fight;
For where's the use of being strong,
Unless you conquer what is wrong.
Then look within; ask every thought
If it be humble as it ought;
Put out the smallest spark of pride.
The very moment 'tis descried;
And do not stay to think it o'er,
For while you wait it blazes more.
If it should take you by surprise,
And beg you just to let it rise,
And promise not to keep you long,
Say, "No" the smallest pride is wrong.
And when there's something so amiss,
That pride says, "Take offence at this:"
Then if you feel at all inclined
To brood upon it in your mind,
And think revengeful thoughts within,
And wish it were not wrong to sin,
Oh stop at once; for if you dare
To wish for sin, that sin is there,
Twill then be best to go and pray,
That God would take your pride away:
Or, if just then you cannot go,
Pray in your thoughts, and God will know;
And beg his mercy to impart;
That best of gifts—an humble heart:
Remember, too, that you must pray,
And watch, and labor, every day,
Nor think it wearisome, or hard,
To be forever on your guard.

No; every morning must begin
With resolutions not to sin;
And every evening recollect,
How much you've fall'd in this respect;
Ask whether such a guilty heart
Should act a proud, or humble part;
Or, as the Savior was so mild,
Inquire if pride becomes a child.
And when all other means are tried,
Be humble that you've so much pride.

BIBLE STORIES, No. 2.—Continued.

BY FRANCES.

When the king heard this answer,
he was filled with fury, and the form of
his countenance towards Shadrach,
Meshach and Abednego was changed.
In his wrath he commanded his willing
subjects to heat the furnace seven times
hotter than it then was; and lest these
Hebrew boys should in any way escape
and he be deprived of his vengeance,
he commanded the most powerful men
in his army to bind them, and cast
them into the furnace.

Such was the anger of the king, and
his impatience to see the execution of
his orders, that in their haste to cast
these Hebrew youths into the furnace,
the soldiers of the king were devoured
by the flame, which leaped forth upon
them from the furnace as they stood
upon the edge and cast down into it
Shadrach, Meshach and Abednego,
bound, and with all their garments upon
them. The flames close over them,
leaping up with ten-fold greater fury;
and now the anger of the king is ap-
peased, the flames have done their
work, and from this time who will dare
dispute the supreme authority of Neb-
uchadnezzar?

But hark; what indistinct murmur
reaches the king's ear! He looks upon
the countenances of those around him,
and sees many a one turn pale. All
eyes are directed towards the furnace,
and the king rises in his chariot to see

why the countenance of his nobles is changed, and why all seem to tremble as leaves shaken by the wind. Suddenly the countenance of the king gathers paleness, his arm is stretched forth, his eyes distend in their sockets, as he exclaims, "Did not we cast three men bound into the midst of the fire?" His counsellors answered him, "True, O king."

Then said the king, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth and come hither."

Obedient to the command of the king, they came forth. God had justified their faith in him, so that even the smell of fire had not passed upon their garments. Is it possible, my little readers, for you to imagine what their feelings must have been? How full of love and adoration their souls were for the great God who had stretched forth His hand to deliver them? Without hesitation, exercising implicit faith in the wisdom of God, they had refused obedience to the king's command. It mattered not to them whether or not it was the will of God to deliver them from the power of the king. God had not seen fit to make known unto them His purpose in this matter; but one thing they knew was not the will of God, for He had commanded them not to worship idols, and therefore they knew that no circumstances could combine to render it right for them to bow before the golden image in the plains of Dura.

This image had been set up by the king, for the purpose of rendering especial honor to the idolatrous system of his subjects. In order to the rendering of this honor, he had caused all the

chief men of his kingdom to assemble, and nothing had been omitted which might add to the impression of the great veneration and respect that the Chaldeans were in the habit of paying to their false gods. How different then the purpose accomplished was, from the purpose the king had intended. The honor he had thought to bestow upon his false gods, the great God of heaven had claimed for himself, and manifested before the assembled host of the Assyrians His glory and power. It may have been that Nebuchadnezzar had intended by this great display of reverence to his idols, to allay any feeling of jealousy which might have arisen in the minds of his nobles, respecting the honor he had shown Daniel and the companions of Daniel's captivity. Be the cause what it might, his object was defeated, and he was so humbled in view of God's power, that we hear him uttering these words—words so different from his former ones, that we know none but our God could so have changed his heart.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any God except their own God. Therefore I make a decree, that every people, nation and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, because there is no other God that can deliver after this sort." Then the king promoted Shadrach, Meshach and Abednego, in the provinces of Babylon.

Dear children, you are well aware that the faith cherished by your parents, is no more pleasing to the christian world in this day, than was the worship of the true God to the idolatrous Babylonians. This may seem the more

strange, because they also profess to found their faith upon the same Bible we believe, and which teaches us that the God who delivered the Hebrew children, is the same to-day that He was when the haughty king of Babylon was forced to acknowledge His power. How then are you walking before those who deride and despise the religion of your father and mother? When they call you a little Mormon girl or boy, do you feel ashamed of the name and seek to deny it, because you fear to offend those who seem to be so far above you in the honors of the world? I trust you never do, for I would have you always remember that the eye of God is upon you, and though Mormon be not your name, still if they wish to use it as a term of reproach, because you believe in the gospel taught by our Savior, let them call you so. His holy angels are beholding you, and the Savior who died for you has said that if you deny him before men, He will deny you before His Father and the holy angels. If you are ever tempted to do so, just call to mind the noble, heroic conduct of the Hebrew captives, and let it inspire your hearts and minds to be like them, brave champions for the truth. Behold them standing proudly erect when every other knee has bent. See with what undisturbed countenances they look within the burning furnace, and hear with what calm unimpassioned words they tell the haughty monarch, "We are not careful to answer thee in this matter." Thou art king upon earth, but one is our King, even the God who made the heavens and the earth, and when you with all your haughty nobles shall slumber in the dust, we shall stand in the presence of our God to answer to him as to whether or not we have kept His laws. If we honor him now, He will honor us then, with an honor which shall never grow dim. Consider how great and good is the God of heaven, who has given His only beloved Son to die for you. Re-

member that He is worthy of all the love and adoration of your hearts, and in no other manner is it possible to prove your love for him, only by obeying His laws. For those who obey His laws, the Savior has gone to prepare a home. They shall dwell in a city before the beauty and splendor of which all the royal palaces of earth shall grow dim, and in this city the Lamb of God shall dwell with them, and wipe all tears from their eyes. There they shall meet with all those who have borne faithful testimonies for Jesus, and were not afraid to confess him before men. Do you want to be there, dear children? Do you want to dwell in that beautiful home for ever, having the angels of God for your companions? Then follow the example of the captive Hebrew boys, and with them you shall inherit this earth, when the wicked shall be destroyed and the Holy City shall come down from heaven, in which the saints of God shall dwell for ever.

A LONDON dispatch says the following ministers and officers of State have been appointed: Lord Gifford, Lord Chief Justice of the Queen's Bench; Lord Dufferin, Chancellor of the Duchy of Lancaster; Edward Sullivan, Attorney General for Ireland; Charles Robert Barry, Solicitor General for Ireland; Thomas George Barrington, Baron of Northbrook, Under Secretary of War; Mr. Vivian, Treasury Lord to Supervise Military Expenditures.

God requires that we should work out our own salvation. He saves us by showing us how to save ourselves. It is true that salvation depends on His grace, but His grace is proportioned to our efforts.

AFTER GOING TO LAW.

This law, they say, great Nature's chain connects,
That causes ever must produce effects,
In no behold reversed great Nature's laws—
All my effects lost by a single cause.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, January 15th, 1869.

PLEASANT CHAT.

We presume, now that the whirl and excitement of the holidays are over, that everybody is prepared to set about the earnest business of the new year.

We desire to call the attention of the readers of the HERALD to the account elsewhere given of receipts and expenditures of the Press Fund.

Public servants entrusted with money, cannot be held too strictly to account for the use of that money. Hence, as we desire to be acquitted of the charge of malfeasance in the office of Treasurer of the Press Fund, if found innocent; or submit to proper chastisement, if guilty, we present the account as it now stands; premising that we are not yet done with the fund, as we are not yet adequately supplied.

At the time Brethren J. W. Briggs and Josiah Ells left for their field, we told them that we would ask for help for their publishing fund. The account found on another page will show what has been done in this behalf.

This has been our earnest work since June 1, 1868. The desires and wishes for success which we have entertained, that have not resulted in tangible realities we style our ephemeral and pleasant reveries, our vacant sunshine.

The privations to which the families of the elders who are out on missions,

their faithful endeavors to be content with the dispensation which is upon them, we also call their earnest work; but the fanciful pictures, which some of those draw who most zealously stay at home, and most persistently wish for great good to come unto Zion, (meaning themselves,) we call the illusory phantasms of a dissolving view.

The steady effort which those missionaries abroad are putting forth, the unshaken fidelity which they manifest in the cause of truth, the hard necessity laid upon them to proclaim the gospel without money and without price, are all of them their earnest work; and far transcends in point of effectiveness, the silly, and pernicious wranglings upon isolated topics of difference which is, to some extent, the make up of some who dare not, or have not the energy to go out into the field to reap for themselves, those honors which they desire, but have not, and are envious at others because they have.

The indications are favorable for an increase of spiritual strength on the part of the church; the attaining to a higher spiritual life on the part of the saints. And as the question now so frequently asked by the enquiring, respecting what is the mission of the "Mormons," or the Latter Day Saints, can never be fully answered, except by the people referred to in their ultimate career, shall we be able to answer, "A sublimated life, full of honor, power and glory, radiating for all men, in the divinity of Christ." Or are we to sink away before the onward march of time, as a people once hoping for good, but destined for the forgetfulness contained in the sentence

"they lived, flourished, decayed, and died."

If it is our mission to be the helpful messengers of a great inflowing peace, let us be the embodiment of that peace.

It will be time enough to become contentious warriors, after the peace congress to be held in the Millenium shall have failed in its season to secure peace over all the earth.

"IN HERALD No. 9, Vol. 14, last page, the Building Committee of the Meeting House in Plano, declare that house was built by the saints in Plano.

"Again, The same declaration is made, in No. 11, Vol. 14, as follows: 'On the 15th day of Nov. 1868, the saints in Plano dedicated the house which they have built this past summer.'

"Please tell us, as you are one of the Building Committee, if this is strictly so, what have you done with the money collected from other branches for that purpose? and oblige several of your readers."

In answer to the foregoing question, we can only answer as follows:

The statement in No. 9, referred to, says that the house was built by the saints, and in Plano. The querist may say whether the house was built by others than the saints, or in other place than Plano.

The one in No. 11, may be open to some objection, but scarcely to the one of untruth.

The Committee were all residents of Plano, the weight of the care, trouble and anxiety of building were upon them. Few labored upon the house, but those residing in or near to Plano; and it was supposed to have been built

under the supervision of the church at Plano.

It was not intended to convey any impression that only those living at Plano, were deserving of credit in the erection of said house.

If this impression was taken by any, as one of the building committee, we are decidedly sorry.

To the question what we have done with the money furnished by other branches, the account published in No. 11, is a sufficient answer.

If the saints in Plano did not build said house, the querist will confer a favor upon some readers if he will tell us *who did*. We will take pleasure in giving the proper credit.

It is intended by the Committee as soon as practicable to publish a tabular statement of the entire building account.

When the HERALD was but sixteen pages they could not do it very well, and since, they have not yet had time.

THE following is recommended to others besides the Aldermen and Town Trustees, as an excellent remedy for dispepsia and gout:

"An Alderman came to Dr. Franklin and said he had a tendency to the gout, asking what he could do to arrest it. 'Take a bucket of water and a ton of coal three times a week,' replied the doctor. 'Why, how?' replied the Alderman in astonishment. 'Drink a cup of the former three times a day, and carry the latter up three flights of stairs.'"

THE following slip, cut from the *Scientific American*, is altogether too true.

The sad results of dissipation can be traced, in men of every age and condition in life; the feeble step, the listless air, the liability to disease, are all traceable, either directly, or indirectly, to intemperance of some sort; and not to the proper use of either man's faculties, or the things provided for his use, for his pleasure or enjoyment:

"It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Professor Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of each class inferior in scholarship. Every one who has seen the curriculum knows that where Æschylus and political economy injures one, late hours and rum punches use up a dozen; and that the two little fingers are heavier than the loins of Euclid. Dissipation is a sure and swift destroyer, and every young man who follows it is, as the early flower, exposed to untimely frost. Those who have been inveigled in the path of vice are named legion. A few hours of sleep each night, high living, and plenty of "smashes," make war upon every function of the human body. The brains, the heart, the lungs, the liver, the spine, the limbs, the bones, the flesh, every part and faculty, are overtasked, worn and weakened, by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the "earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about!"

"Worth begets in base minds envy."

THAT man can use the power of the air, without being liable to His Satanic Majesty, the following statistical table from the *Chicago Evening Journal* will show.

It is not wise to attribute every thing accomplished by the aid of electricity to the Devil; because it makes him greater, and man less than he should be:

"The total length of electric telegraph wires in the world, not including the sub-marine, amounts to upward of 180,000 miles, which is more than enough to go around the earth half a dozen times:

	Miles.
Germany and Austria,	80,000
Russia,	24,500
France,	21,800
Great Britain,	17,250
Italy,	9,900
Spain and Portugal,	4,850
Sweden and Norway,	5,900
United States,	43,250
East Indies,	18,500
Switzerland,	2,500
Belgium,	1,300
South America,	4,000
Australia,	1,750
Total,	180,000

SUBSCRIBERS who sent money before the enlargement, will perceive that that movement will lessen the number to which they have paid as advertised. Those, however, whose souls are great enough to demand of the office to send them the enlarged HERALD up to the number advertised as prepaid to, shall be accommodated by notifying us of their wish.

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

THE only disgrace which attaches to labor, arises from the lazy and inefficient way in which labor is performed; successful labor is honorable.

Robert Hoe, the printing press inventor and manufacturer, began life as a mechanic in Leicestershire, England, and came to New York, in 1815.

THE superstitious are here given a charm, to exercise upon :

"The child of a Devonshire (English) laborer died from scalds caused by its turning over a saucepan. At the inquest the following strange evidence was given by Ann Manley, a witness : I am the wife of James Manley, laborer; I met Sarah Sheppard about 9 o'clock on Thursday coming on the road with the child in her arms, wrapped in the tail of her frock; she said the child was scalded; then I charmed it as I charmed it before when a stone hopped out of the fire at Honiton Fair and scalded its eye; I charmed it by saying to myself: 'There was two angels came from the North, one of them bring fire and the other frost; in frost, out fire,' etc.; I repeat this three times; this is good for a scald; I can't say it's good for anything else; old John Sparway told me this charm many years ago; a man may tell a woman the charm, or a woman may tell a man, but if a woman tells a woman, or a man a man, I consider it won't do any good at all."

A little sprite that had been so very sick that at one time she was expected to die, was told by the doctor that she would get well again. "I'm glad of it," she said, "I don't want to die, and go to heaven, and be an angel, and wear *fedders* like a hen!"

Query Column.

QUESTIONS AND ANSWERS.

Query.—Has an elder, or priest, a right to act in the office of a teacher, or deacon, without special appointment?

Ans.—Yes. When necessity requires it.

Q.—Have we a right to appoint an elder or priest to act as a teacher, or deacon?

A.—Yes. When circumstances require it.

Q.—What is sinning against the Holy Ghost?

A.—Denying the Lord Jesus and putting him to an open shame.

Q.—Who can sin against the Holy Ghost?

A.—Those who have known Christ.

Q.—Is there any law or precedent for the custom of opening meetings of unbelievers with singing and prayer?

A.—If custom makes law, then there is both custom and law for the rule spoken of.

If by the question it is intended to ask whether, elders of the church should observe the custom, we answer, Yes, by all means when practicable.

Q.—Why do not the Book of Mormon and the New Translation agree?

A.—If there be a disagreement, we do not know why it is.

Since the foundation of the Washington Home, in Boston, more than two hundred drunkards have been reformed there, at an average cost of about \$40 each.

Correspondence.

St. Louis, Mo.,
Dec. 30th, 1868.

Pres't. J. Smith:

The brethren of the St. Louis District are alive to the publishing interests of the church, and are determined to see what can be done by a united effort, towards furnishing you some of the capital which my acquaintance with the office and its demands, justifies me in saying, you *must* have before the church can be properly represented, or its literature be up to the standard of excellence alone worthy the noble cause for which we labor.

Calls for tracts, for another periodical such as the *Reflector* was to have been, for an enlarged edition of the *Herald*, are easily made; but calls can not be met without means, and in these matters, *cash* is the best oil for the supply machine.

The consideration of this subject occupied our attention at our recent conference, and after being satisfied of the necessities of the case, and the brethren deeming action better than argument, on resolution, a committee of four were appointed to raise as much as possible during the then ensuing quarter towards furnishing the church printing office with engine, new type, &c. I need not inform you that no effort will be lacking on the part of the committee, when I tell you that their names are Geo. Bellamy, Charles Hall, John Clark, and George Hickling.

It is not supposable that St. Louis Conference can do more than its share; I am instructing each of the Conference Presidents of the necessities of the case, and believe that throughout my entire mission there will be a pleasing response. The brethren and sisters are generally poor; but the widow's mite shows the widow's faith.

Pardonnez Monsieur, but I could scarce refrain a pleasant smile at Bro. Joseph's

extreme modesty in correcting an interpolation of "somebody" in a previous *Herald*," by which you was made to ask for contributions not *only* for money, but for articles. Bro. Joseph did not write the word "*only*," it is true; but both Bro. Joseph and the *Herald* need help in money as well as in articles. Thank God, however, for a leader whose love for his people is not measured by the length of their purses.

Could the saints everywhere be made to *REALIZE* how great the cry is for help, for both preachers and the printed word, I am satisfied that their kind hearts would open in such a response as would liberate many a willing, and anxious, and able laborer, and send forth to the world a flood of light in the form of millions of tracts. Millions? Yes, millions. We need them. But neither type, ink, paper, rooms, packing, or labor, can be obtained free. Bro. Joseph, we need money and articles; for we need the seed to sow beside many waters.

But will the saints respond, without giving unmeasured and unmerited condemnation to those who suggest and conduct the effort? Respond, yes; the good, the pure, the true, the honest, will, if they are able. Already near three hundred dollars have been subscribed here, and I should not be surprised if this quarter raises it to five hundred for this sub-district alone. The other sub-districts have not been heard from.

We have, as a people, been afraid to ask that actual necessities be supplied; because the old church, or rather the new-fangled Utah church has abused the liberality of the saints. *For myself*, for individual use, I have never asked a cent off the saints, I do not think I ever shall do, unless in a case of great emergency; but *for the work's sake*, I can ask. The work of God should not, must not stop, for fear of a few murmurers and complainers, who condemn without judgment, and declare everybody's milk to be sour, because their's is "clabber."

Some here have subscribed as high as

twenty-five dollars, some as low as twenty-five cents, each according to his or her means. Such an effort throughout the entire church, would give it an impetus that would furnish food for thousands of precious souls, furnishing for the bread of life. *Individual feeling must be sacrificed for the public good.*

Yours, anxious for Zion's welfare,
MARK H. FORSCUTT.

MANTENO, Iowa,
Dec. 24th, 1868.

Pres't. Joseph Smith:

Your kind letter with prospectus is just received. Elders Kuykendall and Jenkins are trying to raise clubs for the *Herald*. I have endeavored to show the saints the necessity of taking it—the benefits to be received from it—the amount of money wasted in useless and injurious articles, that if applied to the church, would meet every demand. Some felt hit, but I am not sure the blow will benefit them. I am pleased with the movement, and shall aid it all I can. I shall be better pleased when it comes out weekly, and still more so when we are situated so as to receive it every morning, before breakfast.

The season is so inclement that I cannot travel at present; but I have a call to visit Coon River, which I shall comply with as soon as I can. The work is looking up in Mason's Grove Branch. Boyer Branch is also alive. We should be, here, if we did our duties. Elder Kuykendall labors with all his might to do us good; he is a faithful President, never absent from his post. If we are not alive, the fault is not with him. I expect his temporal circumstances will soon compel him to resign; if so, this branch will suffer loss. [We hope Bro. K's. circumstances will not necessitate his resignation.—Ed.]

One thousand men in this church spend twenty-five dollars a head per year for a noxious weed that poisons their breath and defiles their bodies, besides polluting

the houses of God and men. Here then is \$25,000 spent in waste annually, while Zion languishes, an exile from the land of her inheritance, and her ministers are crippled in their efforts to spread the cause of truth to a sin cursed world. And the advent of the Master is heralded, who comes to demand of every man his talents. What account shall this one thousand men give? Buried in the earth? Spit upon the ground? Or wasted in useless expenditure? And yet these men sing "Fly abroad thou glorious gospel," but never think that its wings are in their pockets. They wonder why Zion languishes, while they withhold from her substantial aid and comfort. They pray for the prosperity of God's kingdom, but withhold the means that God has put in their hands by which they can roll it on. There is no inconsistency so odious to God as the inconsistency of Latter Day Saints. The Latter Day Saints will be held to a stricter accountability than any other people now on the earth. Then let us wake up to our responsibility, and improve every talent God has lent us.

CHAS. DERRY.

FALL RIVER, Mass.,
December 18th, 1868.

Bro. Joseph:

I write that you may hear from Massachusetts; and as you heard from here some time since by way of Bro. John Smith, and perhaps have not heard from us since, I will say that the trouble that was spoken of in his letter, has been about adjusted, and with few exceptions, the saints are getting along very well. Fall River has seen a great deal of trouble; and has generally made it out of little or nothing; but this last has given them such a scorching that they will try and keep clear for the future, at least so they say.

Our conference, appointed for Dec. 4th and 5th, was held, and gloriously too. We had a time not surpassed by any before in

the East, since my knowledge of the latter day work.

I have often thought when under a powerful influence of the Spirit, (or feeling as though I was, to say the least), to wonder if it was owing to some weakness of mine, for which I have often felt sorry for so thinking; but when I saw the strong men bow and shake like an Aspen leaf, under the influence of the Holy Ghost, and speak in tongues, and prophecy in the name of the Lord; and those too, that have stood the winds and waves of the coasts and fishing grounds of the ocean, and have not known fear, save of late have learned to fear the Lord, I was strengthened, and said in my heart, if my flesh is weak, I will not always fear, but I will trust in the Lord, who is my strength; yea, my soul shall magnify my God in the depth of the night; yea, in my closet, where no eye shall see or ear shall hear, but He who sees and hears in secret; for to meditate upon the law of our Lord is more than meat or more than drink, it is sweeter than honey from the honey comb.

We thought, while enjoying our feast of fat things, that we should like to have Bro. Joseph at some of our conferences in the East; as we often read in his Pleasant Chat, about his going to this or that conference, and what a good time the saints had, and how the Lord blessed them. Bro. Joseph, when we get able, or the saints get able, you will come and see us, and then we shall read in the Pleasant Chat that Bro. Joseph has been down among the Yankees, and what was best of all, the saints were one in Christ; yes, all true saints are one in the gospel of Christ, wherever they be; the Jew and the Gentile, the bond and the free.

The saints at Dennisport have been greatly blessed. They are in good spirits. I saw Bro. Webster, from Boston, at the conference. He was in good spirits. The work progresses slowly, there has been dulness manifested with the elders, but it seems to be wearing off now. Bro. John

Smith has labored as an Elder in Israel should do. Bro. T. W. Smith has worked with a will in this district, mostly in Dennisport. Bro. Thos. W. Smith is a faithful man in the kingdom. He is now down in Maine, or on Grand Manan, where he is doing a good work. The gifts and blessings of the gospel follow his work. All the rest of the Elders are tied. Bro. Webster would like to do more, but his hands are tied at present. We are making every effort to open new places. All the missions were sustained at conference, and the elders were determined to carry the battle to the enemies door.

Bro. Lorin How, of Dennisport, took a mission on the Massachusetts, Rhode Island and Connecticut waters, belonging to this conference district. He is a fisherman, and mostly on the water.

We hope the next time we shall write, we shall be able to give a better account of ourselves. I dont know but I have been too urgent in the work, but since I saw a dream of yours, I have been determined not to let my armor lay at my feet rusty, while the enemy was gathering like a flood.

Give my love to Bros. Blair and Gurley. Tell Bro. Gurley that Bro. T. W. Smith is doing well down in Maine, according to the word of the Lord to us.

Bros. Charles Brown and A. Cowden are laboring in Providence, R. I.

Your Brother in Christ,

C. E. BROWN.

SAN FRANCISCO, Cal.,

December 5th, 1868.

Bro. Joseph:

There is much call for Bibles, Doctrine and Covenants, Book of Mormon, Hymn Books and Voice of Warning; as also for some standard tracts, such as Voice of the Good Shepherd, Gospel of the Kingdom, &c.

We are still adding to the members of the church. I recently baptized two at Mission, San Jose, and four others were

baptized there since then. I also baptized five at Santa Cruz, and three at Watsonville, of late.

We have promise of some money for the Bishop, soon. I hope the amount will not be less than \$1,500 or \$2,000; gold.

I hear that the branches are generally doing well, increasing in numbers, faith and good works.

We are thinning down the number of Elders, (travelling) and are determined that none but capable, honest, faithful men, shall go forth to preach. A lack of care in this respect has wrought much evil here, as I learn by travelling through among the saints. "Be ye clean that bear the vessels of the Lord," we are determined shall be carried out by the ministry. We now have some noble men in the ministry. Bro. Glaud Roger is a most excellent brother, and is now on his mission. Bro. Geo. Adams is doing well, as is also Bros. Banta and Clapp, who are now at Yuba City and Marysville. We have many noble souls on this coast, and I trust many more will soon unite with us. I am determined to get the church here under more strict discipline than it has had; I find that our efforts in that direction work admirably, thus far, and we have unshaken faith for the future.

We continue to have dry weather.

Love to all saints.

Your Brother in Christ,
W. W. BLAIR.

ATCHISON, Kansas,
Dec. 30th, 1868.

Dear Brother Joseph:

I take my pen in hand to write a few lines to you about the Atchison branch, Kansas. We have not sent to you since we have been organized. The branch was organized by Bro. Bays. Since then we have received two by letter from the Alton branch. There are nine members in the branch, including the officers of the church. There is a large number of old saints in

this place; some good men amongst them. Some of them attend our meetings every Sunday, and we think some will join us very soon.

We get along well, and enjoy the blessings of God, which causes us to rejoice in the new and everlasting covenant.

We pray God to bless you, and all the elders and saints.

Your servant in the Church of Jesus.

DAVID WILLIAMS.

MANRI, Fremont Co., Iowa,
Dec. 19th, 1868.

Bro. Joseph:

I am not an elder laboring under an appointed mission by the General Conference, yet I thought a few words from me would not come amiss, and if any example that I can produce by act or word, would stir up any other in similar circumstances to labor in this great cause, I would feel satisfied.

I have been trying to preach, and bear testimony of the gospel of our Lord and Savior Jesus Christ, this winter, as far as circumstances would permit; and I think my labors will result in good.

I have held a meeting three miles south of our county seat. I have also filled three or four appointments two miles east of Hamburg, at which place Bro. Redfield met me, and by the help of the Lord we were enabled to set before the people the pure principles of the gospel in plainness; and we think the Lord has a few chosen in that part. There is an opening at Mill Creek for preaching, and at different points in this district.

I discover that there are a great many honest persons within the reach of our own homes that never have heard the sound of the gospel, and I think it is the duty of all the elders to try to spread the truth among their neighbors, and thereby clear their skirts of the blood of this wicked generation; and not say, because they have business to attend to, that they can not

attend to the work of the Lord. We can do much good in spending our Sabbaths in trying to save souls in the kingdom of God. Then I would say to the elders of Israel, rub up the talent that the Master has given you, that thereby you may receive other talents, and at the end of your labors have the sentence pronounced, Well done thou good and faithful servant, enter thou into the joy of thy Lord.

The Lord will not help those who will not try to help themselves; therefore we cannot be excused by saying that the Lord has not given us a talent. Let us rise in the strength of Israel's God, and say that *we will do our duty*, and see if the Lord will not pour out a blessing that we are hardly able to contain.

J. R. BADHAM.

NEBRASKA CITY, Neb.,
December 19th, 1868.

Dear Bro. Joseph:

Our Conference was held at Nebraska City, on Dec. 13 and 14. We had an unusually good attendance of the saints.

The saints all seemed to feel well, very well; and our dear Lord seemed also pleased with us, judging from the way and manner that He blessed us with His holy Spirit; it was a time that will be remembered by His people here for some time to come.

The Elders seem also to be waking up to a sense of their duty, they seem at present inclined to try to do something for the spread of the work. If we can only establish an energetic ministry in this part of the country, I believe that there will be a good work done here ere long. The people seem to be ripe for it; there is but little prejudice, and doors are thrown open on every hand for preaching.

At the close of the Conference the saints gave a festival, which was termed by the city papers "an interesting affair," and "a perfect success." At the time I left town for home, they had not yet ascertain-

ed what amount of money they had taken in, as the tickets had been sold by a good many different parties.

I am glad to see that the *Herald* is to be enlarged so soon. I for one bid it God speed; may it continue to prosper, is my prayer, until we can get it enlarged again, and a weekly at that. I long to see the time when the wants of the press and office will be supplied, then will many a hungry starving soul for the word of life be also supplied, that now is not.

J. W. WALDSMITH.

Conferences.

Crescent City Conference.

Crescent City Conference convened at Crescent City, Iowa, Nov. 28, 1868.

Jairus M. Putney, President; George Wright, Clerk *pro tem*.

BRANCH REPORTS.

North Pigeon: 25 members including 1 of the seventy, 6 elders; 5 baptized; 3 received by letter. Jeremiah Thomas, Pres.; Wm. Meachim, Clerk.

Crescent City: 45 members, 2 of the seventy, 4 elders, 1 priest, 1 teacher; 2 received by vote and 1 by letter; 1 removed by letter; 1 out off. C. W. McIntosh, President; E. E. Haskins, Clerk.

Boomer: 25 members, including 1 of the seventy, 5 elders, 1 priest, 1 teacher, 1 deacon. Geo. Wright, Pres.; Sam'l Bateman, Clerk.

Council Bluffs: 83 members, including 15 elders, 2 teachers, 1 deacon; 6 baptized; 8 received by letter; 2 removed. Jas. Caffall, Pres.; David Chambers, clerk.

The following elders reported: J. Caffall, Bro. Beebe and Bro. Putney.

Bro. Cornelius McIntosh was appointed to labor in the vicinity of Honey Creek.

Bro. Howard Smith was released from his mission in East Botany; Bro. D. P.

Hartwell to take his place, with permission to choose a companion.

Bro. Edward Williams was ordained an elder.

Bro. Wicks' mission sustained, in Adair Co. Bro. Edward Williams appointed to assist Bro. Wicks.

Officers present: 1 of the seventy, 16 elders, 1 priest, 1 teacher.

MORNING SESSION, NOV. 29.

Resolved, That when we adjourn we adjourn to meet at the Union Branch, on the last Saturday in Feb. 1869.

Preaching by Bro. Jas. Caffall.

AFTERNOON SESSION.

The Conference was addressed by Bro. Lewis, relative to the signs of the latter days and the destruction of the earth.

Resolved, That we sustain the constituted authorities of the church.

Montana Conference.

The Montana Quarterly District Conference was held in Galiton Valley, Montana, Nov. 28, 29, 1868.

Alex. Williams, President; J. H. Thomas and Jas. Thomas, Clerks.

BRANCH REPORTS.

Galliton Valley: Reported by Pres. J. E. Reese. 27 members, including 4 elders; 4 received by letter, 2 by vote; 1 removed by letter.

Jefferson: Reported by Alex. Williams. 22 members, including 3 elders.

Resolved, That we sustain Bro. Joseph Smith, and all the other officers of the church, by our faith and prayers.

Resolved, That the elders of this Conference extend their labors as far as circumstances will permit.

EVENING SESSION.

The President addressed the Conference, followed by Bro. Reese and Bro. Powell.

MORNING SESSION, OCT. 8.

The Lord's supper was administered. Afterwards President Williams addressed

the Conference, followed by Bro. Powell.

EVENING SESSION.

Bro. Williams delivered a discourse, followed by Bro. Reese and Bro. Ross.

Resolved, That this Conference adjourn to meet at Willow Creek, the last Saturday and Sunday in Feb. 1869.

Nevada Conference.

The Nevada Quarterly District Conference was held in Carson City, Nevada, Dec. 12, 13, 1868.

MORNING SESSION, DEC. 12.

Conference convened by choosing E. C. Brand, President, and E. Penrod, Clerk.

Remarks by the President, on the business of the Conference, exhorting the saints to unity.

BRANCH REPORTS.

Carson City: 40 members, including 5 elders, 2 priests, 1 teacher, 1 deacon; 3 baptized; 4 removed; 1 residence unknown; 1 cut off. E. Penrod, President; W. A. Penrod, Clerk. Reported by A. Penrod.

Frank Town: 22 members, including 2 elders, 1 teacher; 1 baptized; 1 cut off. John Twaddle, President and acting Clerk. Reported by J. Twaddle.

Jack Valley: 19 members, 4 elders, 1 priest, 1 teacher; 2 received by letter. D. K. Winters, President; Charles A. Parkins, Clerk. Reported by D. E. Jones. Discourse by Elder J. W. Gillen, on his labors in Utah.

AFTERNOON SESSION.

A short address by Bro. E. C. Brand, on the progress of the work.

ELDERS REPORTS.

Elder John Twaddle: Branch in a good condition; had sent east as offerings. \$97.50, (gold.)

Elder D. K. Winters: Jack Valley Branch in pretty good order, much improved. One member had sent \$40, (gold,) offerings.

Elder E. Penrod : Carson Branch is in good working order. Has sent \$25 in gold ; beside which, some of the members at Mottsville have sent \$20 in currency, as offerings.

Bros. A. B. Johns, Geo. Smith, John Hawkins, David Isaac Jones and E. C. Brand reported.

Officers present: 1 of the seventy, 11 elders, 4 priests, 2 teachers, 1 deacon.

Priests W. C. Sides, David R. Jones and Stephen Wood reported.

Teachers W. A. Penrod and James Tippetts reported.

Resolved, That we sustain all the officers of the Reorganized Church of Jesus Christ of L. D. Saints in righteousness, by our faith and prayers.

Address by Bro. J. W. Gillen on the prospects of the work in Utah.

EVENING SESSION.

Remarks by Bro. E. C. Brand, on being punctual in all meetings in branches, and exhorting all branch officers to learn and do their duty.

Resolved, That we tender our kind friend, Mr. Lawler, a vote of thanks for the use of his school house, which he has kindly allowed us to hold meetings and Conference in.

Resolved, That we denounce and discountenance, all liquor drinking and attending balls or dances ; as it is contrary to the law of God.

Resolved, That we sustain Bro. E. C. Brand as President of the Nevada District, with our faith and prayers.

The rest of the meeting was occupied in testimony and prayer

MORNING SESSION, DEC. 13.

Prayer meeting till 11 o'clock. At 11, Elder Geo. Smith preached a discourse from Jas. i. 5, followed by a few remarks by Bro. Hawkins, E. Penrod, Stephen Woods, D. E. Jones and E. C. Brand.

AFTERNOON SESSION.

The sacrament was administered, and the meeting then delived to the saints, who

passed the time in testimony and prayer. Two that were sick were administered to.

EVENING SESSION.

Resolved, That we sustain Elder E. Penrod as Book Agent of the Nevada District.

Elder J. W. Gillen preached an eloquent discourse on original sin and the first and second death, from Jno. xvii. 3.

Resolved, That we adjourn to meet in Carson City, March 15, 1869, at 2 P. M.

The best Conference that has been held in this State ; perfect love and union prevailing.

Little Sioux Conference.

The Little Sioux Quarterly District Conference was held at Little Sioux, Iowa, Dec. 5, 6, 1868.

Hugh Lytle, President ; Donald Maule, Clerk.

The following elders reported : Asa Walden, A. Hall, James Crabb, Branson Lewis and Hugh Lytle.

Resolved, That all the branches of this District are requested to hold priesthood meetings, from time to time, for the special benefit of their respective branches.

SUNDAY MORNING, DEC. 6.

Met at 10 A. M. Bishop D. M. Gamet gave in his

REPORT.

Amount on hand June 1, '67,	\$88,26
Rec'd from June 1, 1867 to, Nov. 23, 1868,	422,59

Total receipts,	\$510,76
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The amount paid out from June 1, 1867, to Nov. 23, 1868,	\$666,48
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Which shows in the aggregate the amount of \$155,67 paid out, more than received.

On motion the Bishop's report was accepted.

Resolved, That it is the opinion of this Conference that it is the duty of the Bishop to comply with a certain resolution, passed

by a Council of the First Presidency, held at the house of Zenos H. Gurley, the 16th day of Oct. 1866.

On motion the authorities of the Church were sustained.

On motion this Conference adjourned to meet again on the first Saturday and Sunday in March, 1869, at Little Sioux.

Southern Nebraska Conference.

The Southern Nebraska Quarterly District Conference was held at Nebraska City, Neb., Dec. 13, 14, 1868.

J. W. Waldsmith, President; Robert M. Elvin, Clerk.

Bro. D. P. Hartwell preached from Jas. i. 25, an able discourse, on "the perfect law of liberty," to an attentive audience.

AFTERNOON SESSION.

Was occupied in prayer and testimony.

EVENING SESSION.

Preaching by Bro. John Chapell, followed by a prayer meeting.

MORNING SESSION, DEC. 14.

Branch Reports.—Camp Creek: 49 members, including 8 elders, 2 priests, 2 teachers 2 deacons; 6 baptized, 3 received by letter. John Chapell, Pres.; Oscar M. Evens, Clerk.

Nebraska City: 100 members, including 11 elders, 2 priests, 3 teachers, 3 deacons; 1 baptized, 1 received by vote; 2 removed by letter. Henry Kemp, Pres.; Robt. M. Elvin, Clerk.

Weeping Water: 15 members, including 1 elder; 1 received by letter, 7 removed by letter. J. W. Waldsmith, President and Clerk.

REPORT OF THE NEB. CITY SUNDAY SCHOOL.

Organized Nov. 1, 1868. Number of scholars, about 30. Verses recited, 717. No. of classes, 4. R. C. Elvin, Sup't; Robt. M. Elvin, Librarian.

The following Elders reported: John Chapell, R. C. Elvin, R. D. Cottam, P. C. Peterson, James Thompson, K. Johnson,

John Jamieson, Robt. M. Elvin, Jas. Kemp and J. W. Waldsmith.

Resolved, That K. Johnson and James Thompson be associated in a mission to the Scandinavian saints.

Resolved, That John Vanderwoude and Father Jamieson be associated on a mission.

Resolved, That James Kemp assist Bro. J. W. Waldsmith to labor in the branches.

Resolved, That John Vanderwoude, Elki Gasper, Richard D. Cottam, John Chapell and James Thompson (elders) receive licences from this Conference.

Resolved, That Peter Nelson and J. J. Cranmer be ordained priests, and Charles Headland, a teacher.

Resolved, That P. Nelson and J. J. Cranmer receive licenses from this Conference.

The authorities were all sustained by resolutions.

Officials present: 1 high priest, 10 elders, 4 priests, 3 teachers. Total 18.

Resolved, That we hold our next Conference at this place, Feb. 21, 22, 1869, at 11 A. M.

Maine and Nova Scotia Conference.

A Quarterly District Conference, of the C. of J. C. of L. D. S., for the District of Maine and Nova Scotia, was held at Green's Landing, Deer Isle, Hancock Co., Maine, Dec. 4, 5, 6, 1868.

Conference convened at the house of Bro. Thomas Ames, on the evening of the fourth.

Bro. George W. Eaton, President; Henry W. Robinson, Clerk.

A short discourse was delivered by the President, after which the time was passed by the saints in prayer and testimony.

In the forenoon of the 5th, the minutes of the last Conference were read and approved.

Officers present: 8 elders, viz., Geo. W.

Eaton, Otis C. Eaton, Thos. Ames, Samuel S. Eaton, Michael Holland, Peter Eaton, Sr., Henry W. Robinson and Jonathan H. Eaton; also 1 teacher, Edmund Gray.

Elders reports were heard.

BRANCH REPORTS.

Bear Isle: 18 members, 4 elders, 1 deacon. Jonathan Eaton, Pres.; James S. Eaton, Clerk.

Little Deer Isle: 25 members, 8 elders 1 teacher, 1 deacon; 1 received by vote. Otis C. Eaton Pres.; John W. Blaster, Clerk.

Green's Landing: 18 members, 2 elders, 1 priest. Thos. Ames, Pres. and Clerk.

Brooksville: 19 members, 1 elder, 1 teacher, 1 deacon; 7 baptized; 1 cut off. Michael Holland, Pres.; Mace R. Cousins, Clerk.

Grand Manan: 14 members, 3 elders, 1 priest, 1 teacher, 1 deacon. Joseph Lakeman, Pres.; Alex. Graham, Clerk.

Campobello: 11 members, 1 elder, 1 priest, 1 teacher. Jas. L. Pierce, Pres.; Geo. A. Parker, Clerk.

Total in the District: 105 members, 14 elders, 3 priests, 4 teachers, 4 deacons; 7 baptized; 1 recived by vote; 1 cut off.

AFTERNOON SESSION.

A short discourse by Henry W. Robinson, followed by Geo. W. Eaton and others. The evening was spent in preaching, by Geo. W. Eaton, who spoke at considerable length, and with great freedom, to a large and attentive audience.

MORNING SESSION, DEC. 6.

Preaching by H. W. Robinson; discourse lengthy, and listened to with the most profound attention, by a large assemblage of people.

Meeting at 5 P. M., addressed by Geo. W. Eaton, after which was a testimony meeting, wherein the saints were blessed to some degree, with the outpouring of the Spirit of the Lord.

Conference adjourned to meet at Little Deer Isle, Hancock Co., Maine, March 5, 6, 7, A. D. 1869.

SHREDS OF SILVER.

COLLECTED BY W. C. LANTON..

LET VIRTUE BE YOUR AIM.

Whatever be thy lot on earth, thy mission here below;

Though Fame may wreath her laurels fair, around your youthful brow—

If you would rise from earthly things, and win a deathless name,
Let all your ways be just and right,—*Let virtue be your aim.*

Though cherished friends may traitors prove, their kindness all depart,
And leave a mournful spell around thy sad and bleeding heart;

Though you may oft be scorned by men, or those who bear the name,
Let all your ways be just and right,—*Let virtue be your aim.*

Oh! ye who dwell in stately halls, where wealth and fame are known,

Remember you may yet be poor, neglected and alone!

But oh! remember this broad truth, ere others' faults you scan,

Your wealth may make a thousand fools, but *virtue makes the man.*"

C. FILLON.

THERE is a peculiarity in truth that is worthy of remark, if it is opposed it is sure to rise, and the more it is calumniated the more tenaciously it will be held by those who embrace it, which always has, and always will awaken the curiosity of thousands, and be a means of their conversion.—*Oliver Cowdery.*

Our Father, may we ever look, in faith and trust to thee;

O! give us strength to tell to all, the truth that maketh free,

Give us the faith that works by love, when to thy kingdom born;

Help us to pray in Faith, and know "*We're blessed if we mourn!*"

WAY OF THE WORLD.

Determined beforehand, we gravely pretend
To ask the opinions and thoughts of a friend,
Should this differ from ours on any pretence,
We pity his want both of judgment and sense;
But if he falls into and flatters our plan,
Why, really, we think him a sensible man!

Original Poetry.

JANUARY SNOW-FLAKES.

BY "AORIUL."

Far from kindred, and the well known faces
That throng around the board and fire at home,
Amid new scenes and quaintly solemn places,
These half formed thoughts around me thronging
come.

Another circle, drawn upon the Heavens—
By that woe laden ship we call the earth,
Who to the law that unto her is given
In swift obedience goes gladly forth,
Affording us example of great worth.

To ask where we have failed were unavailing.
Let us serve God, keeping His work in view,
That over every faltering step or failing,
Forgiveness may descend, like drops of dew.
If sorrow's cloud upon us has descended,
Drink of its drops and let them sanctify,
For with our patience and endurance blended,
It will turn into radiance by and by;
Like sunset clouds that dazzle all the sky.

But where the light of truth hath shed its sweetness,
With blest communion of God's saints below,
O! think not that its joy was only fleetness,
Its gathered strength shall cheer us as we go.
Bright memory with silver tintured pictures,
In camera obscura of the heart,
Shall make these rare reflections lasting fixtures,
By the rich chemistry of her fair art;
Until their beauty can no more depart.

Before me rises up a mighty vista,
Of grand proportions, and of noble length.
Airy and vast, yet strangely dim and misty,
I see, but not in plainness, lacking strength.
It is the new year, I perceive its entrance,
Floored with the snow, and pillared with the ice,
Mingled with icicles in quaint dependance,
Rare boughs and evergreens (a strange devise)
Form the broad ceiling in adaption wise.

Adown its hall it brightens into bowers
Of the most delicate and dainty green;
Anon its surface glows with myriad flowers,
Windowed with sunlight changing in its sheen.
And there I hear an echo of a humming,
The very shadow of a voice of song,
While half seen forms amid its summer blooming,
Seem flitting back and forth, a happy throng,
On wings that flash but do not linger long.

Again it changes, to a time of gleaming,
A heaping as of harvest, but so far

The faint outlines I scarcely get their meaning,
Like the dim glimmer of a distant star.
A glow as of ripe fruit, and leaves autumnal,
From thence it whitens into wintry snows.
I scarce trace to another year's fair portal,
So vaguely vanishing, and pale it grows;
Like mists that on the distant slopes repose.

O! let us enter, in our Father trusting,
And with prim steps walk onward to the end.
The evils we have made, by faith adjusting,
For He who gave the year will be our friend.
And let us preach the gospel, though in seeming
The world may be a wall, ice hard and cold.
We'll throw ourselves against it, rightly deeming,
From some poor soul it may relax its hold,
Who with us shall partake of joy untold.

Although its coldness chill our very being,
Its vastness make us feel most woful small,
Yet when that soul in safety we are seeing,
We shall not think upon our toll at all.
When "larger, better *Heralds*" we are reading,
With "Pleasant Chat" and lovely "Bible tales,"
And path to "Bliston" marked out for our heeding,
Forgetting fingers weak, and brain that fails,
We shall exclaim, "how swiftly Zion sails."

Then courage! Prophets, Apostles, and Teachers,
Ye Officers bear rule from day to day,
Ye saints, most dear, remember the best preachers,
Are those who practise what the preachers say.
Many the New Year's gifts that lie before us,
Much has been done, much will be done we know,
Then with our Father's watchcare always o'er us,
We will walk this new year as we should go.
This is the last flake;—it has ceased to snow.

DIED.

Near Little Sioux, Harrison Co., Iowa,
Dec. 9, 1868, Sister MARY ANN SHEARER,
wife of Daniel Shearer, aged 34 years and
8 months.

Some time previous to her death, she
selected a hymn on page 195 for the opening
of the funeral service, also one on page
292, for the closing of the service. She
also requested that Bro. Hugh Lytle
preach her funeral discourse, which he
did, from Book of Covenants, sec. 85, par. 4.

She died in the full triumph of faith in
the gospel. From the time she joined the
Reorganized Church of Jesus Christ of
L. D. S. she has lived a faithful and de-
voted saint.

HUGH LYTLE.

Selections.

Singular Phenomenon.

On August 14th last, a strange and terrible spectacle was witnessed in Cheatham county, about nineteen miles from the city, on the line of the Nashville and North Western Railroad :

"About one o'clock, while the men employed on the plantation of Joshua Fulgham were going into the field to pluck fodder, the sun being hidden behind clouds at the time, and a general gloom pervading the sky, they were much frightened and confused by the apparent opening of the clouds, judging from the description of the phenomenon, not more than five or six degrees north of the zenith. They judged the cloud to be about three-quarters of a mile high. The strange sight attracted their notice. A brilliant whitish red glare overspread an immense mass of black clouds, in the centre of which appeared a funnel-like aperture about four or five feet in diameter, the sides of which presented the appearance of ragged flames, darting like fiery tongues, and licking and lapping at a large white hot object passing with inconceivable rapidity down through the aperture. When it left the mass of clouds it did not seem to fall in a perpendicular direction, but sloped at an inclination of some ten or fifteen feet from a plumb line, and grew more intensely bright as it approached the earth. It swept down like a bright angel of destruction. It struck the earth with a sound like a sudden and terrific clap of thunder, and seemed to make the surrounding hills quiver to their foundations. Great numbers of trees on their rocky sides fell, and continued falling for several minutes afterward, making noises like the prolonged reverberations of thunder among the rocky cliffs. The men were about four hundred yards from the place where the fiery missile from the

sky struck, and were afraid to go and examine the place for several hours afterward. They took courage however, and being joined by numbers of the people from the surrounding neighborhood, they proceeded to the place, and found that it had struck upon a flat ledge of rocks in a wagon-way leading from a farm house to the public road. The fragments of stone were thrown around for several rods in all directions; the ledge, which is said to be three feet thick, without any seams, was disturbed for a distance of about fifty feet, split, and torn up into fragments; the soil which was spread in thin layers all over it, looked as though it had passed through a sieve. At the point where the strange body came in contact with the rock there appeared to be no storm at all, but a very fine, white, floury sort of paste, which was quite hot, and a steam ascended out of the hole in which it had buried itself, which was too hot to approach."—*Nashville Press*.

A correspondent of the *Nashville Press and Times* says, under date of Aug. 19th :

"The place where it struck remained hot three days, but a copious shower of rain having fallen, which temporarily swelled the streams and water courses, a large flood poured down on the place from the neighboring hills, sending up a constant and immense column of steam. The earth around the place for several yards was quite hot. This gave the idea that the ærolite which had struck must be of great size. The column of steam continued to ascend all night, and presented a weird spectacle amid the gloom and in the silent depths of the woods. It could be seen from the surrounding hills, like a tall ghost, changing its position betimes, and its form, and gradually, as morning approached, melting away in the light of the rising sun. At ten or eleven o'clock that day, we organized a squad of about ten, with drills and other quarrying tools, and commenced the work of excavation. We found great numbers of rents and cracks in the rocks as we descended. Not much powder was needed after the first blast.—We did not propose to work all round the hole, but began five or six yards away from the lips of the orifice, and continued to work on that side alone; when we reached a depth of about twenty feet we came to the ærolite, or mass of metal, still hot, and covered outside with a slight film

or coating of oxide. It is wedge-shaped, the heavy end being upward. We cannot account for this except on the supposition that it was globular as it descended; but the contact with so dense a body as a mass of limestone, while in a soft condition, pushed backward the mass as it passed through, and gave it the cone-shape which it has. It had passed entirely through the ledge of limestone, and was embedded in a stratum of the bluish, tough, putty-like clay, very closely packed and impervious to water. This bed of clay, or marl, runs, sloping up the hill, to what extent or distance I don't know, but at the point where the excavation was made it has that inclination. The serolite we found to measure about seven feet from apex to base, and, at the greatest circumference, about ten feet round. It is specifically very heavy, and the lump cannot weigh less than five or six tons."

Miscellaneous.

Joseph Smith in Account with English Mission.

1868.		Cr.	Dr.
Aug. 11.	To cash from E. G. Page		\$16 00
" 13.	E. C. Brand, Gold	\$15	21 28
" 21.	John Andrews, Ohio		7 00
Oct. 15.	Z. J. Warren		25 00
" 16.	Wm. Hill		5 00
" 19.	T. J. Andrews, Cal.		68 25
" 27.	Z. J. Warren		20 00
Dec. 21.	Columbus, Neb., Saints		6 00
" 31.	Sr. Gilman		2 04
1869.			
Jan. 1.	Z. J. Warren		10 00
1868.			\$174 55
Aug. 21.	By Draft to J. W. Briggs, and J. Ellis, on Liverpool, for £8	63 00	
1869.			
Jan. 6.	By Draft to J. W. Briggs, on Liverpool, for £9 10s.	70 00	
	Remaining on hand		133 50
			41 55

Joseph Smith in Account with Press Fund.

1868.		Cr.	Dr.
June 1.	To cash by Joseph Gilbert		\$100 00
July 1.	David Dancer		2,000 00
" 24.	Lucy P. Hewitt		5 00
Aug. 8.	Saints of Volcano, Cal.		28 25
" 13.	J. Macauley		1 00
" 28.	G. H. Hilliard		20 00
" 28.	J. Macauley		1 30
Sep. 15.	L. P. Hewitt		5 00
" 29.	Stephen Woods		71 00
Oct. 18.	J. D. Haywood		50 00
" 18.	Fremont District		62 25
" 18.	J. D. Craven		10 00
" 18.	Daniel Williams		1 00
" 18.	S. S. Wicks		4 00
" 18.	John Johnson		1 00

" 16.	Edwin Briggs	2 00
" 16.	Sr. S. E. F. Kelly	1 00
" 16.	Eleanor Reed	2 00
" 16.	D. P. Hartwell	5 00
" 19.	T. J. Andrews	68 25
" 27.	Amos Chase	3 00
Nov. 3.	D. Matthews	3 00
" 3.	D. Thomas	1 50
" 3.	J. Harris	1 00
" 3.	W. D. Hughes	1 50
" 30.	Nebraska City Branch	30 00
" 30.	A stranger	60
Dec. 15.	D. K. Winter	54 00
" 18.	Mottsville Saints	20 00
Dec 18.	To cash by E. Ponrod	\$5 00
" 18.	A. Sterling	5 00
" 18.	E. C. Brand	3 50
" 18.	Mrs. L. Newton	1 50
" 18.	T. Millard	5 00
		33 75
" 21.	G. Derry	5 00
" 26.	L. Hartwell	5 00
" 30.	J. Caffall, for others	21 00
" 31.	Sr. Trimmer	5 40

\$2,610 90

1868.		Contra.
July 2.	By cash to Taylor & Co., for Power Press	\$1,550 00
" 2.	By cash to Rounds & James for "Globe" Jobber	456 10
" 2.	By cash, fare to Chicago	4 00
" 3.	for zinc	6 21
" 6.	sundries	3 15
" 7.	"	6 80
" 7.	fare, to Patrick	2 50
" 8.	freight and repairs on Press	5 87
" 9.	freight and labor on Press	20 81
" 13.	sundries	40
" 22.	trip to Chicago, rollers	3 20
" 25.	sundries	80
Oct. 16.	paid Rounds & James, type	65 00
" 19.	paid Rounds & James, type	177 45
" 27.	Type Foundry, Binder's Press & Plow	16 00
" 30.	Rounds & James, for type, &c.	50 00
Nov. 23.	Lafin & Co., paper	55 00
Dec. 8.	Rounds & James, type	30 00
" 15.	" " "	25 00
" 19.	" " "	33 75
" 26.	expenses to Chicago	9 60
" 26.	Chicago Type Foundry balance on Press	
	and Plow	3 50
" 29.	Expenses to Chicago, &c	4 45
" 29.	sundries	1 40
" 30.	Exchange on Draft	20
1869.		
Jan. 4.	Subscription papers for use of Office	12 00
" 10.	Rounds & James, type	77 00
	Overpaid	2,620 19
		9 42

MARRIED.

At 1118, Monroe Street, St. Louis, by Elder Mark H. Forscutt, on the 29th day of December, 1868, Bro. NOAH N. COOK to Sister MARISS DAVIS, both of St. Louis.
Long life attend the youthful pair.

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To find how your account stands.

The present Number of the HERALD is 170. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 3—VOL. XV.] PLANO, ILL., FEBRUARY 1, 1860. [WHOLE No 171.

ANTIQUITY OF MAN IN AMERICA.

BY ELDER HENRY A. STEBBINS

The extracts given below, were taken from the *N. Y. Tribune*, and show the diverse and opposite opinions of the learned and scientific men of the time; and their uncertainty as to the correct inference to be drawn from the incontrovertible evidence brought before them of there having been an enlightened, civilized and wealthy people upon this land.

The difference that these wise men set, as to the time when these people inhabited this continent, varies from a few thousand to many thousand years; for they cannot agree as to the causes why, and periods when, the mighty changes in nature and the overturnings in the land took place.

They are not willing to receive the testimony of these people themselves; which, in the wisdom and due time of the Lord has been revealed to those who are willing to receive, even "the words of them which have slumbered in the dust."

These proofs come forth as greater

evidence and consolation that we are not wanting in testimony, and *that* not sought out of ourselves either, and they seem to come as testimony upon testimony, to the condemnation of "Woe be unto him that rejecteth the word of the Lord."

This "marvelous work and a wonder," is by man's wisdom alone, beyond the comprehension of them who "stagger not with strong drink," but with the blindness of unbelief.

"AMERICAN SCIENCE ASSOCIATION.

"*Chicago, Aug. 11, 1868.*—The morning session of the 7th, which was a general one of the whole Association, was entirely occupied with the reading and discussion of three papers on the Antiquity of Man, of which the following are the titles: 1. Abstract of the Geological Evidences of Man's Antiquity in the United States, by Charles Whittlesey. 2. The Antiquity of Man in North America, by J. W. Foster. 3. On the Vestiges of Pre-Historic Races in California, by Wm. P. Blake.

"Col. Whittlesey enumerated several races which had flourished in America before the red man hunted in her forests. First, the mound-builders; second, a race in the territory which is now Wis-

cousin; third, a warlike race in the region south of lakes Ontario and Erie; and, fourth, a religious people in Mexico. How long ago these races flourished is uncertain, but it is certainly several thousands of years before the Christian Era. Pottery, arrow-heads, and other works of man have been found in conjunction with and beneath the bones of the mastodon and megatherium. In regard to the time the Indians have occupied this country the following fact throws some light. Three skeletons were found in a cave beneath a heap of accumulations several feet in depth. The crania was so perfect that there was left no doubt of their being the crania of red men. These bones were computed to have been placed in their sepulchre 2000 years ago. A jaw and tooth were found in a stratum and pronounced by Prof. Agassiz to have been there 10,000 years. These must have belonged to the bronze men or the stone men, as they are called.

"Col. Foster began by stating that recent discoveries show that man is among the most ancient of animals, and was cotemporary with the great pachyderms and monstrous beasts of prey now extinct. The antiquity of the races, some of whose implements are of bronze, and who are therefore called the 'bronze races,' is given at from 3,000 to 6,000 years, according to the computations of different geologists and investigators, while that of the 'stone men' is estimated at from 7,000 to 10,000 years. * * * The discovery of a human skeleton in California, deep down in the gold drift, and covered by five successive deposits of lava, also carries back the antiquity of man to a period far beyond the stone age. Col. Foster then exhibited an arrow-head found in the Valley of the San Joaquin 20 feet below the surface. The Island of Petite Anse, at the mouth of the Mississippi, is a solid mass of salt covered with 14 feet of earth; yet in that salt, by the side of the remains of the

fossil elephant, was found a petrified piece of matting—a drawing of which was exhibited. In excavating for the foundation of the gas works in New Orleans, Dr. Dowler at the depth of 16 feet found the remains of a man. Their age must have been myriads of years. In relation to the the habits of the mound-builders and other ancient races of America, he would make a few remarks. No people who lived solely by the chase could accomplish the mighty works which they constructed. These mound-builders were far in advance of the red men in civilization. They mixed copper extensively, yet there is no evidence of their having smelted it. They hammered it into the utensils for which they made use of it. He exhibited a copper knife, found in Illinois, a relic of the mound-builders. The ancient Peruvians had no knowledge of iron. They carried on a commerce with distant parts of the continents, as relics prove. They clothed themselves in woven fabrics. In the plastic arts they attained a proficiency far surpassing that of the stone men of Europe. In conclusion Col. Foster drew a parallel between the European and American evidences of the antiquity of man. A water-jug surmounted with a human head and a statuette of a captive with his hands bound behind the back and his face wearing an expression of agony, both of ancient Peruvian manufacture, attracted great attention.

"Mr. Blake also brought some powerful evidence to show the great antiquity of the human race. He mentioned the case of a skull found at the end of a tunnel for mining purposes in California, 200 feet below the surface of the earth, in such a condition as to leave no doubt of its great antiquity. He exhibited drawings of articles frequently found in mines in California."

That there were races which flourished in America before the coming of the race of whom part were afterwards made red, is well established by the

Book of Mormon; and the discovery of the wise puts no stumbling block before the believers in that book, as a part of the great work for the redemption of Israel in the last days. Between two and three thousand years previous to the coming of Christ, a people inhabited the land, as shown in the Book of Ether. That they erected the mounds which are so plentiful and of such magnitude, would not be strange, for we read that Coriantumr "did build many mighty cities," and no work seemed too great for them. They also became warlike in the extreme, so that in one war about "two millions" were slain, even that the "face of the land was covered with the bodies of the dead." Afterwards they were four years gathering for the last great contest, whose battles were fought, "south of lakes Ontario and Erie," even by the hill Cumorah, as Moroni testifies; where also, the last two hundred and thirty thousand Nephites were afterwards slain. In that hill, now in the State of New York, were the records hid.

That they were a religious people, and that, not an idolatrous religion, like the descendants of the last comers, is also shown. It is not probable that they were confined in small territories like Wisconsin and New York. "They began to spread upon the face of the land, and they did wax strong, and did multiply, add did till the earth."

These people are thought to have lived in the age of elephants, mastodons and megatheriums. We read in the Book of Ether that they had elephants, camels, and camions, the two last named, answering to the names given by scientific men of to-day.

That crania of the red men were deposited 2000 years ago is in accordance with the facts, for the Lamanites were colored 2,428 years ago. That they did not live by the chase is shown in clearness, as they "became exceeding rich in gold, silver, buildings, machinery, iron, copper, brass and steel."

"We did sow seed and reap again in abundance. And we began to raise flocks and herds, and animals of every kind." "Having all manner of fruit and of grain, and of silks and fine linen." Col. Foster says that they clothed themselves in woven fabrics, and that they carried on commerce. That they came to this land in ships we believe, as the record shows.

Many have ridiculed the Book of Mormon because it mentions horses, when there were none found here by the European adventurers. But, as shown in the HERALD of Jan. 1, 1869, science has brought proof in the way of fossil remains of such being found. Copper tools, harder than steel, have been found in the mines of Lake Superior.

An Indian lecturer, whom I heard in Michigan last summer, spoke of the superior linen of the Aztecs, and other inhabitants of the land, as a proof of the high race from which he believed that he descended.

Prof. J. D. Whitney read a paper on the same subject. In June, 1866, Dr. William Jones of Murphy's, Calaveras Co., and a gentleman of veracity and scientific tastes, wrote to Prof. Whitney, with whom he had been long acquainted, that he had in his possession a human skull, in good preservation, which had been recently found by the Messrs Mattison in Bald Mountain, near Altaville, 130 feet below the surface, beneath the lava, and in close proximity to a completely petrified oak. Almost immediately after receiving this letter, Prof. Whitney visited the locality. He saw Mr. Mattison, and heard from him the same account as that given in the letter of Dr. Jones. He took all the measures in his power to sift the evidence, but could find nothing to invalidate it.

"This morning three persons were present at the session, and spoke on the subject under discussion, who have passed a great deal of their time in

California; yet neither Prof. Silliman, Prof. Whitney, or Prof. Blake, the three persons referred to, said a word against the genuineness of the discovery. Their attitude seemed to be suspension of judgment. It remains to indicate what follows if the discovery be accepted as true. The period of man's existence is extended back for ages beyond what geologists have ever assigned to it before. Since the stream flowed in that ancient water-course by the side of which this skull was found, a deposit of 130 feet of earth, lava and basalt has been placed above it, and another river has worn another valley to a depth of thousands of feet through the rock which formed the side of the ancient valley. The geologist shrinks from naming the number of thousands of years which forms the lowest period necessary for bringing about such changes. The fact, however, that such changes must have taken place since the water ceased to flow in the ancient stream can no more be denied than the multiplication table. The geology of the region, and the changes which must have taken place there in the earth's crust, were plainly shown by Profs. Silliman, Whitney, and Blake. But to accept it as a fact, that the human race existed at so remote a period staggers even the geologists of the Association.

Prof. Silliman, though in his stay in California could get no testimony of human remains or relics of man's handiwork being found below the basalt, as this skull is alleged to have been, yet obtained four of the molar teeth of a mastodon from a similar position. The entire skeleton of the animal was there, but crumbled into dust on exposure to the air. Prof. Whitney had no hesitation in declaring his belief that man was cotemporary with the mastodon, though the mastodon may have started first.

"Dr. J. H. Gibbon of Charlotte, N. C., read a paper 'On the Artistic Evi-

dences of a remote Colonization of the Great Western or American Continent by Maratime People of Distinct Nationalities before the Modern Era.' * * *

He endeavored to prove that a maratime people, such as the old Etruscans and Phœnicians, had come over to this country, and, although they had been subjugated by the aborigines, had yet left traces of their civilization. He said that at the head of the great lake in the State of Wisconsin, there were found 11 characters of the Punic alphabet, apparently used as numerals to indicate distances. The hieroglyphics of Central America represent sailors, women, priests, and classes and kinds of men different from those of the native races of America, and resembling those of Asia. He believed that the mounds of Wisconsin were older than the time of Moses. The style of building on those mounds he believed to resemble that of the nations east of the Euphrates, and those of the island of Ceylon. In the collection of Dr. Davis of New York, who has given great attention to the antiquities of the mounds of Ohio, was found a rock weight, of about half a pound avoirdupois, a standard introduced by the Syrians into Cadiz, in Spain, long before the Christian era. The above will serve to give an idea of the matter of Dr. Gibbon's paper. The discussion which followed had no special reference to that paper, but serves as an index to the opinions of the Association on the antiquity of man. Prof. True said that exaggeration, credulity and mystification were the tendencies of the age. Now that the bones of a man have been found associated with those of the mastodon, it would be expected for a year or two to come that every mastodon found would have a human skeleton beneath it. He did not believe in this amazing antiquity of the race. Prof. Blake said that as the genuineness of the discovery of the stone implements alleged by him to have been found

under Table Mountain had been called in question, he would withdraw his statements to that effect, and would reinvestigate the case. As to the skull shown by Prof. Whitney, he could not see that its fractured edges bore any evidence of having been worn by water as stated by Prof. Whitney, and as for the snail shell found with the skull, it was of a species now existing in California. * * * Col. Foster, in reply to the remarks of Prof. Blake, said that 75 per cent of the species of fossil shells, even of the miocene period, were still existent on the earth. Prof. Cope confirmed the statement of Col. Foster, and added that the fact of the discovery of the teeth of a rhinoceros under Table Mountain had been overlooked."

Thus they appear to be at a loss over the evidence brought forth, and not knowing the cause of "the changes which must have taken place in the earth's crust," or why they find mountains covering implements, teeth and skulls, they would place the changes to the remote period of even "three centuries of centuries," as one expressed it. Others set the people before the time of Moses (which is correct,) and see, a resemblance to the people of Asia, Ceylon, Syria and Egypt. Some at least of the great changes in nature are mentioned in the Book of Mormon, by "the great storm, and the great and terrible tempest, for behold the whole face of the land was *changed*," and the place of one city "became a great mountain." "Rocks were found in broken fragments upon all the face of the land," which occasions much wonderment to-day, they being found a hundred feet in height, and far from any larger mass, as though tossed and thrown as a light thing, by some mighty power. Thus the mountains and stratum need not *all* have been formed by the natural addition year after year for many ages, until at last they are found in their present condition; but as we have seen, a power set in motion of God can bring

the changes suddenly.

The Indian referred to, lectured near Decatur, Mich., in June last.

Bro. David H. Smith and myself attended, and I took notes of the most particular points of interest.

He was of the Seneca tribe, and a Methodist preacher; not particularly blessed with knowledge in general, or of the scriptures, above that which he might attain in the few years that he has been with them under their peculiar tuition.

He had a chart representing the traditions mentioned, appeared to be honest in his statements, and was evidently lecturing as a speculation, not realizing what truths he told.

He believed that they were descendants of Israel, and children of the east; that when they die, or at some future time, they would return to that country, just over which the spirit land is, or was. This is like the resurrection and restoration spoken by the Lord to Ezekiel, though the speaker quoted no scripture during his lecture and seemed ignorant as his teachers are, of the doctrine of the Bible.

The Aztecs had a tradition of a wise and good king, who lived in a golden palace. Hard questions were put to the king, but he never failed to answer wisely. The richness of the Lord's house and the houses of Solomon, are mentioned in 1 Kings, chapters 6, 7, and 10, in the days of which gold "was nothing accounted of," and silver "as stones." The name of the city of this king in Cherokee was Tagiulah.

Their traditions were that it was the will of God that they should journey to a strange land and far country. Their leader was a man of stature of about the height of eight and a half feet. He saw the Great Spirit face to face, talked with him, and had revelations from him to guide them on their journey. A pillar, or guide of some sort, went before them, while with them they had a box containing precious

stones, which none were permitted to use, except those appointed to their charge. "And also the ball or director which led our fathers through the wilderness, which was prepared by the hand of the Lord." Mosiah i. 3. "And now he translated them by means of those two stones which were fastened into the two rims of a bow. Now these things were prepared *from the beginning*, and were handed down from generation to generation, for the purpose of interpreting languages;" these things were to be kept sacred. Mosiah xii. 3. They journeyed for over a year at least, before they came to the great water at which they received a revelation, as tradition states, and a narrow path was formed across the water. A southward course of 1500 miles brought them to a race of people who were of greater height, and lived in large towns and cities. A great war between them, and the first people were destroyed. The latter then came to the land of the Aztecs.

Ojibway legend placed the time when these people, or Indians, inhabited this land to 2500 years ago, and a legend of theirs or the former people, stated, that they had knowledge of the Egyptians, of their pyramids and manner of building. The lecturer said that he might refer to 150 words closely resembling the Hebrew, the Seneca language being specially like it in some respects. He thought that getting a knowledge of the Hebrew was a key to Indian language.

A tradition which came down through many generations, told of a celestial person being born; born of Manito; but of an earthly mother; Manito being the Great Spirit, the Master of Life. This being, so born, went to and is in a cold north country. When the Whites discover this country and the person comes forth, the earth will burst into flame. The Indians had a saying that the Whites would drive them from this land.

He then sang a song, of which one line struck me very forcibly, "Ephraim, I have seen your afflictions, but ye shall live." The last is particularly strange considering its source, coming unwittingly from one believed to be a descendant of that tribe.

I have presented the substance of his sayings in my own words, but with strict attention to the traditions as given by him, in all of which, he appeared to be honest in their relating.

The knowledge attained from the Scriptures would not teach him to speak of Christ's being in a north land until His second coming, and to manufacture it, would be of no benefit to him.

The tradition seems to have mixed together, the birth of Christ, his coming to this land, his going to the ten tribes, their return from the north when the ice shall flow down at their presence, and the coming of Christ when "the elements shall be filled with fervent heat."

I give these two statements to the readers of the *Herald*, coming as they do, from the highest and from the lowest in the land in the way of learning, not as evidences of our faith merely, though they contained such to me and may also to others, but as proof coming through the varied classes of the earth; that while having to acknowledge the previous existence of a wondrous and mighty people, (who were religious even unto communion with God,) yet persist in rejecting the key of knowledge which for nearly forty years has been proclaimed as equal to the unravelings of the works of God among all people. It is proof also that God is able to do His own work, and except man shall work according to the will of God, in the manner set forth, his efforts shall bring greater blindness, and be to him "as unto a hungry man which dreameth and behold he eateth, but he awaketh and his soul is empty;" for they bring

forth nothing that shall profit unto eternal life, but only faintness and weariness results; because they are so near, and yet so far away, from the understanding and wisdom that cometh of God.

EDUCATION.

BY BRO. J. T. STAFFORD.

Permit me to address the Church, through the *Herald*, on the education of their children. I think the saints do not fully realize the importance of this subject; and not they alone, but the world in "toto." How often do we hear young men complaining of the trade or profession to which they have been apprenticed, and either turning right away from it, or else working on as an automaton, showing neither life nor energy in their calling. How many youths have run away from their employers, not from any ill will to those employers, but from an unconquerable aversion to the trade they are apprenticed to. These young men will never make good craftsmen; you need never look for them to invent any thing which will be a benefit to their craft. They have not liking enough for it to seek its improvement.

Now, dear sir, suppose that the dispositions of the youth, together with the formation of the intellectual organs, was taken into consideration, would it not tend to diminish these life long blunders? At present the rule seems to be for the son to follow the father's calling, whether he has an aptitude for it or not.

It puts me in mind of a conversation I had when in Calcutta, with a Hindoo. Speaking about the transmigration of the soul, I said, Well Sam. (his name was Sam. Doss,) what will you be in the next stage of your existence? "Oh

Sahib, once boatman always boatman," was his answer. And it appears to be much the same with families in the christian world; once a tailor in the family, always a tailor in the family.

The youth are brought up with just the amount of schooling sufficient to fit them for that business, (*et voila tout.*) The parents seeming to forget that in this country their children are eligible for the highest offices in the state, or nation, letting alone the knowledge that on them will devolve the task of bearing off the church before all nations.

Let, then, the training of youth be in accordance with their dispositions and intellect. Let the parents and guardians carefully note the peculiar traits in the characters of those in their charge, carefully repressing the disposition to evil, and bringing out that which will be for good.

Let them look well to the form and development of the brain. Where benevolence, reverence, or self-esteem is small, let them by precept and example strive to develop them. Benevolence, by acts of charity in word and deed, but not indiscriminately. Reverence, by setting an example of prayer, by always speaking of those in authority with sedateness, &c. Self-esteem, by never letting the youth hear or see them degrade themselves by word or deed, and let them seek to bring out all these in this way, and by checking the disposition tending to the opposites, so will they have a family they will not blush to own. For it is a well known fact, that the disposition may be trained according to the means used, and the pattern given by the teachers, parents, or guardians, and the dispositions and organs of youth can be either developed or kept in abeyance, by either keeping them at work or leaving them idle.

Just as the blacksmith's arm is fully developed, the flesh firm, each muscle a tower of strength in itself, and all by work. While the tailor is much weaker, the flesh not near so firm, the muscles

not fully developed, and all this for want of exercise.

Let, then, parents and guardians see to it, that they exercise judgment in the training of their offspring, and not think they have done their duty when their children know that two and two make four, or C-A-T means a domestic quadruped, that is a four legged animal, for perhaps they would not even know the meaning of the word quadruped, or domestic either; I have met with some who have not.

Let the school master, while teaching his pupils, carefully note the disposition and intellectual development of each scholar, and at the end of the tuition report to the parents what are his observations and advise them accordingly, as to the particular calling the pupil is best adapted for; for in many cases the parents may not be able to form a correct opinion, but every schoolmaster ought to be able to.

I am aware that in these western states the farming life is that which the majority of the young go to; but as I said before, they are all eligible for the highest offices of the state or nation, besides being called to officiate in a far greater and more glorious office—even a minister of Christ.

See to it then, ye saints, lest ye come under condemnation for not using the talents committed to your charge, to the best advantage.

A SUBSCRIBER for the Rochester *Democrat*, marveling at the continued disappearance of his paper, stationed himself where he could witness how it got beyond his door, if the carrier left it, and was not a little edified to observe his cat demurely seize it, and cautiously carry it behind a refrigerator, where, upon looking, he discovered seven or eight missing numbers, folded as when left by the boy.

TAKE the world as it is, not as it ought to be.

LIFE THOUGHTS. No. 2. RELATIONSHIP.

BY "STUDENT."

As man in his corporeal system is allied to this sphere, so in his spirit-element, he is allied to other spheres. The "inner man" and the "outer man" have each their relationships, working, when in harmonious conjunction, the one-with, and upon, and through the other, for the most complete development, the highest good of each, the perfecting of both—the two constituting the soul of man.

The spirit of man, within man, operates, through the natural forces, in the channels adapted to its specific operations. In order that it may act on earth-matter, it must possess some properties in common therewith. Don't be startled, kind reader, with this proposition! It may be new to you, and at variance with your previous theory of spiritual communication; but reason, revelation, and reflection, will all subscribe to its truth. There must be an affinity between that which operates and that which is operated upon. As mere earth-element, the body is but clay; but formed for and inhabited by the spirit of man, it becomes a part of that being designed for an existence through eternity. The body becomes, by this relationship, the agent of the spirit, through which the spirit can realize the experiences of a lower life on the platform of an animal existence; a life necessary to the trial, the testing of the spirit in its encounters with evil on a lower basis; and the development and perfecting of its inherent and inhering good through a probationary career.

Within or superinduced by man's

organic structure, exists that which we call mind. Whatever may be the peculiarity of this agency within man; that it is an agency, whether organizational or primordial, but few, if any, will attempt to dispute. And as mind is an agent, of what is it an agent but of the spirit of man. within and influencing, because forming the independent life-principle of man, the original organized identity of his being?

Mind, too, has its agent or medium in the brain. This is its seat of power. Here are received intimations of the correspondence between the external world and the several features of man's organism. Hence are transmitted those sensations which give joy or grief, pleasure or unhappiness, through the nervous system, to the several constituent parts of man's corporeal structure.

When we consider that every function of the body has its legitimate, its specific duty and office, that throughout the whole realm of nature the same law of relationship and adaptability is found, it will not require a very strenuous effort to convince ourselves that mind also has its forces disciplined after the order of a functional arrangement, and that the brain, its medium, has its divisions and parts, each division embracing a class and each part an organ, capable of performing, and adapted to perform, a specific duty, in harmony with the greater law of relationship regulating the whole.

The proper development of the mind is one of the most important duties devolving upon those who are ambitious of being good and of doing good. That which is not in harmony with itself and the laws designed to regulate its several parts, cannot be proper; a proper development is therefore a harmonious development. If the mind

is warped, crude, or contracted, the general character will partake of its idiosyncrasy; if educated, in harmony with itself and its relations, and of extended and enlarged capacities, the general character will be an intelligent exemplification of truth and justice and charity.

The mind-element is composed of constituents that require the varied faculties and powers possessed by man for their development and use. The great Author of Life has not endowed man with useless and unnecessary, nor with improper functional powers. The use or abuse of the powers given is to be answered upon man; for he is made a free moral agent; free so far as freedom can accompany agency. The powers and faculties of his nature were all intended for use, and their legitimate employment will tend to the promotion of man's highest good. To charge man with the possession of an originally functional power, the exercise of which would be necessarily sinful, would be charging the Great Author of that nature with being the author of sin. He, therefore, who allows prejudice or bigotry, whether it spring from fancied and pseudo religious conviction, or from any other cause, to stultify those faculties or powers, thwarts nature in her designs, and virtually claims for the creature, a more extended wisdom and a juster sense of right, than for the Creator.

Had man been designed for a worshipping creature only, veneration would have been the entirely predominating element of his mentalism—for a reasoning creature merely, powers and aspirations now peculiar to his nature, would not be found in him—for a subject of melancholy and sober influences only, neither hope nor mirthfulness would have constituted any part of his disposition—for a being of one

idea, of one pure unit, or of one chain of ideas and pursuits, he would have been primarily formed for the furtherance of that design. That he was not so formed, revelation, history and reason all plainly testify. That he has not degenerated into a being of such conditions, our own natures assure us.

Considered as an individual, man is but a unit, a mere speck on the great universal surface; but viewed in the light of his relationships, and the wonderful power of his adaptability to the varied circumstances of his life and surroundings, he is indeed the masterpiece, the crowning evidence of the existence of an All-wise God, and of the infinitude of His great love and power.

THOUGHTS BY THE WAYSIDE, No. 3.

BY FRANCES.

I stood beside the dusty highway of life, watching with flushing cheek and quickening pulse, the busy hurrying throngs passing upon their devious ways; and while the morning's roseate hues melted into the more fervid beams of the rising sun, I shaded my brow with my hand in order to take in more clearly and fully the passing scene.

Thought and memory were busy with my brain, and ever and anon, I brushed from my cheek the unbidden tear, for, despite all my fortitude and best resolutions, there was unrest in my soul, and in bitterness of spirit I said, "the way is hard."

What have I done, I questioned, that I must be compelled to stand here aloof from my fellow beings, while they pass along, beguiling the hours with mirth and laughter, bestowing smiles of gladness upon each other, why should I be made the subject of their raillery, and

why do they pause to point at me the finger of scorn? There was a time, when with heart as light, with step as buoyant as any in that gay throng, I passed along that same highway hand in hand with those who now deride me. There go the companions of my youth; but the hands which were once reached forth to clasp my own, are now linked to the pressure of others; and even the father by whose knee I grew up, and the gentle, loving mother, who bore me, pass me by with averted face, lest perchance they might be tempted to turn aside to the place where I stand, and so be lost to that gay, hurrying throng.—For a brief moment I close my eyes, my breath comes thick and fast, and I clasp my brow with a frantic pressure!

Could I but dethrone memory, could I but stifle the voice within, which chains me here; how soon would my feet return to tread the familiar way, and claim again as the companions of my journey, those who once made that journey like a triumphal march. And why should I not! With calm untroubled brows they are journeying to the goal my soul is panting to obtain, but unlike me they are not standing as a mark for the rude jest and withering scorn of every passer by.—Why am I here! Why do I brave this torrent of reproach! Why make myself an outcast from the friends of my youth, of my life's glad spring-time, since with pitying smiles they assure me of the utter needlessness and folly of so doing! Along this narrow way where I have set my feet are scattered thorns, and oh! how little can my eye take in to cheer my soul. I am weary—I faint—Jesus, Master, have mercy on me or I perish!

Softly a breath, as from the lightest summer wind, rests down upon my brow. By my side I hear, as it were the rustle of an angel's robe; and when I looked again, how changed the scene! I saw a hurrying multitude, but not the same on which I gazed just now.

These were all strangers, and their dress and manners betokened a period far remote. I said they were all strangers, but there was one whose face and form I seemed to know, though where we had ever met I could not tell. He stood upon an eminence, apart from all the rest, and as my eye took in the scene, I saw that while he uttered words of friendly warning, pleading with those passing by, they met this kindness with rude jeers and withering scorn. He was a noble looking man, and there rested on his brow the serenity of heaven itself, as he poured forth his words of earnest warning upon their unheeding ears. Why stood he there alone? What was his message to that people? "Repent," I heard him say; "more than one hundred years I have proclaimed the truth, the gospel of the living God, but it is finished, for the great I AM has bid me enter in and close the doors of the ark." I saw him go, followed by none, and felt my heart swell with indignation as I heard the rude jests, the profane language, the mockery; and saw the rudeness, even amounting to violence, which every where assailed his way. He seemed to feel no anger, but I thought his look was full of infinite pity, as he entered into his strange dwelling place, and shut to the door.

Anon, I heard the awful thunder's roar—I saw the lightning's vivid flash, while from the earth beneath the hungry waters sprang, to meet the torrents which the angry skies were pouring down, as though the deeps beneath called to the heights above, and joining hands, made haste to sweep from off the earth a race so vile. And now I heard a voice proclaim:

"As is this day, so also shall the coming of the Son of man be."

I saw again a mighty city standing in its pride. Tower, and dome, and minaret, reaching into the blue dome of binding skies.

Again I saw a righteous man, standing alone, to plead with an angodly

multitude. With what result? Scorn and derision was his sole reward, until from day to day his righteous soul was vexed within him, hearing and seeing their abominable works. I saw again the lightnings flash from heaven, the deeps give up their awful fires, the mighty city sink, while dark and stagnant waters rose to cover up the ruin. Again I heard a voice proclaim:

"As is this day, so also is the coming of your Lord."

And thus through ages swept my view, grasping and taking in, as if by magic, all the dealings of the world with the saints of God. I saw them mocked—I saw them stoned, and then I saw when they had fallen asleep, those wicked men bring whitewash and assist to garnish their sepulchres. I heard their sayings fall from lips that once were wreathed in scorn, but those who *did* the things they taught, were few, poor, and almost unknown.

But now, city and hurrying throng had vanished, and I saw no more the cheerful light of day, but in their stead a lonely garden, and the midnight hour. I saw beneath a shadowing tree, a lonely man bowed low in prayer, and heard such tones of agony as seemed to rend my very soul. I saw him turn his eyes, weary and sad with watching, to where a struggling beam of light revealed his companions to his view.—They slept, and in his agony he bowed alone. I saw the drops of blood pour from his cheek and brow, I heard him cry, "If it be possible let this cup pass from me." I heard a distant shout, and saw a hurrying, rabble throng, who with rude and blasphemous words amid the flash of lights came boldly on. I saw the treacherous kiss given, and felt each cruel blow from stave, and club, as if they smote my very heart.

I saw him dragged before the mitred priest, adjudged, condemned; and saw the cruel bands of heathen soldiers smiting him, and pressing close upon his brow the crown of wounding thorns.

I saw him alone, forsaken by every friend, staggering beneath the weight of his cross, to complete the work he came to do. And here again I saw that gay and hurrying throng; and when the nails had torn the quivering flesh, piercing his hands and feet, those hands laid so many times in prayer and blessings upon the weary, wretched ones of earth—those feet which had ever been swift to answer the call of sorrow. I saw this hurrying throng deriding him, and pointing at his pale brow the finger of contemptuous scorn, and yet these were the priests and ministers of God's temple, the worshipers before his throne. These were the very men, who for long years had taught the law of God—had taught the people to expect a king. The heathen soldiers pitied him, but they whose fathers God had led in all their weary wanderings—they mocked him in his dying agony, and to the last, with lying lips, demanded a sign, that they might believe on him.

Deep, deep within my soul a voice whispered, What had thy SAVIOR done, that He must needs endure all this? Had He but once *denied the truth*, and told them that their *ways* were right—that all were seeking for and would at last obtain the same goal—be made partakers of the same reward, they would have crowned him, then, and there, a king. “Straight is the gate and narrow is the way.” I heard it, as if heaven itself had bowed to breathe the words, and felt as I had never felt before, how many cruel thorns, how many snares beset that narrow way.—Why must I walk therein, and why should He, the Son of God have suffered thus?

“Whom though he were a Son, yet learned he obedience through the things he suffered.” I looked again, and with wrapt soul took in the scene before me. Oh! for the power to here transcribe a shadow of what then I saw. Upon the mediatorial throne, at God's right

hand, the Conqueror sat. Within His wounded hands holding the keys of death and hell. Pleading for His elect. Sending the blessed Comforter to be with them, because He once had trod the lonely way their feet were pressing—had been tempted in all points like unto them—had seen the kings of earth usurp His power—had seen His children outcasts from their own inheritance—had seen the wicked, the oppressor sitting in high places, and He knew the longings of His people's souls, for all the bright, the pure and lovely things of earth. This earth He purchased *by obedience*, purchased to be the everlasting abode of His people, and to them alone has He given the earnest of their inheritance, until the redemption of the purchased possession; for when He shall ask, the Father is pledged to give unto Him, “the heathen for His inheritance, and the uttermost parts of the earth for His possession.”

Why should He, the Son of God, have suffered? Contemplate, my soul, the mighty work wrought out for ages past and ages yet unborn! Behold the prisoners shut up within the pit, who for long centuries have turned their eyes upon this one Day Star from on high. Hark to their weary groanings, while the enemy of all mankind oppresses them, for yet he holds the keys, this kingdom is his own. But lo, one stronger than the grave, stronger than hell, descends to his abode, and wresting from his grasp the keys of both, proclaims to the captive, liberty, and leads with Him a multitude.

I saw—and who were nearest to His throne? Whence came that multitude whose robes were spotless, and who sang a new song? Why were they here? Why in the presence of the Lamb of God? “To him that OVERCOMETH will I grant to sit with me in my throne, EVEN AS I ALSO OVERCAME, and am sat down with my Father in his throne.”

Who shall sit with Him in His throne? Those who shall overcome,

even as He also overcame. Was not the tempter of mankind, His tempter also? "The kingdoms of this world, and the glory of them will I give thee, for they are mine." How deep the cunning craftiness Satan embodied in this temptation. Here to the Son of God he offers the inheritance of the saints of God. He would lay it at His feet, persuading Him there was no need of suffering—no need to be an outcast, a man of sorrows and acquainted with grief. Bow down and worship ME! Why may I not walk with that joyous, hurrying throng? "IT IS WRITTEN, THOU SHALT WORSHIP THE LORD THY GOD AND HIM ONLY SHALT THOU SERVE."

Servant of God—oh! tread life's toilsome way,
As one who is with Christ an equal heir;
And when the pomp of earth before thy view
Presents itself, to win from thee a share
Of thy heart's worship, oh! remember then
The loneliness and grief thy Savior knew,
The love which bade Him plunge in death's cold
stream,

A home in glory to prepare for you.

Look with an eye of faith, behold Him bend!
Beneath the cruel cross. See how the wise,
The learned, the would-be noble ones of earth,
Thine elder brother and His love despise.
Remember, as thy Lord, so shalt thou be,
For though a Son, it was through suffering
He learned obedience to the Father's will,
And this obedience did the blessing bring.

THE minutest fossil horse yet discovered was lately found by Professor O. C. Marsh, of Yale College, in the tertiary deposits of Nebraska. Although full grown, as the ossification of the various bones proves, it was only about two feet high. This makes seventeen species of the fossil horse now known to have lived in North America, although until quite recently it was believed that there were none indigenous to this continent.

"AND it shall come to pass, that if you ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance."

THE INDIAN QUESTION.

If the War Department is allowed the control of the Indian Bureau, a great wrong and outrage will be committed, if, after the lavish manner the nation has expended means in locating the varied reservations throughout the west and the north-west, and thereby surrender the programme of educating the Indians located thereon, to the military, where; of necessity, so much red tape binds all its official acts, and thus acknowledge the lack of that inherent force, that our common christianity should possess.

If, in the contemplated changes, the located tribes are deprived of their arms and ammunition, they must inevitably eke out a miserable existence, starve to death, or plunder the settlers near the reservations.

The scarcity of game within the limits of the friendly tribes, will render it impossible with their bows and arrows to obtain a sufficiency of meat for their support, and either vastly increased supplies for their subsistence, and additional farming facilities must be furnished them, or we be chargeable with cruelty and abandonment.

We know it has been urged by some in support of measures to deprive the Indian of arms and ammunition, that they provided themselves with abundance of game by their dexterity with the bow, before they were allowed to obtain arms, and when they numbered far in excess of to-day; this reason is not urged wisely, for it must be remembered that the area "o'er which the buffalo roamed" was vast in extent, and superabundant in supply, and not narrowed down to the circumscribed limits mapped out for them by the constant stream of immigrants, that have extended their search for the "shining ore," to the utmost limits of our western possessions.

The wrongs sought to be redressed by the transfer, will rather be aggravated than removed, or even diminished, as we view it.

When the Indian Bureau in its infancy, was under the control of the War Department, it was so much abused growing from worse to worse, and in consequence of its increasing responsibilities, the change was then made, and the Bureau assumed control. Has the Indian Bureau become so corrupt and rotten that any change will be preferable to its continuance? The military evidently want it, as evidenced during the debates in the House, by the untempered zeal of some of the sons of Mars.

No more transfers will do; the war Department has already the heaviest burden of the government. Its increasing responsibilities, with its heavy disbursements, would seem to indicate no hope of reform financially in that direction, where reform is so much needed; the reckless extravagance and expenditures of the Bureau; its wanton prostitution of the purposes for which it was created; the utter absence of integrity and honor in its distributions of the annuities, and the subversion of the requirements of its treaties, are among the chief charges of misrule in the Indian Bureau, a fearful array, a sad commentary upon man's integrity.

It is incontrovertible that the War Department is not the most economical means of governing the Indians. Let us but compare the expenditures of the War Department in conducting the Indian wars, and the results, with the expenditures of the Indian Bureau in conducting its treaties, despite all its speculations, and we have a large balance in favor of the Treasury. To abolish agents, and agencies, to abrogate all treaties, and settle hundreds of boldiers in the midst of the partly civilized Indians, would be only to demoralize the troops, pauperise the red man, lead to constant collisions and out-

breaks, ending in the wholesale butchery of the weaker party.

It requires constant self abnegation, patience and forbearance to eradicate their barbarous ideas, in short, such a system of training as is entirely unknown to the military code.

The wrongs and oppression of the Indians, by the Bureau and its agencies, has been for years a festering sore, and appears to have grown to an offensive cancer, till the most severe cauterizing has become necessary to a more healthy action of the system. We are sanguine from the indications, that a thorough revision of the Indian Bureau will be consummated, but in the name of simple justice and a common humanity, we protest against the indiscriminate transfer of the Indian Bureau to the unbending diction and arbitrary rule of the military. II.

AN Eastern writer tells young ladies what to beware of, as follows: "Late hours, large crinoline, tight corsets, confectionery, hot bread, cold draughts, pastry, décolleté dress, model novels, furnace registers, easy carriages, late suppers, thin shoes, fear of knowledge, nibbling between meals, ill-temper, haste to marry, and dread of growing old."

It is interesting to know the rate at which the great tidal wave of August last crossed the Pacific. Twenty-nine hours, reckoning roundly, is the time the sea wave took to travel the distance of six thousand one hundred and twenty miles from shore to shore, the mean rate of its progress being about two hundred and ten miles an hour.

"BLESSED are the poor, who are pure in heart, for the fatness of the earth shall be theirs."

Little Folks.

ANOTHER YEAR.

BY F. H. STAUFFER.

Another year hath sped its round,
And sleeps amid the turbid past,
The midnight bell, with leaden sound,
Tells that its days have closed at last.

How many are the lost and dead?
How many *now* upon their bier?
Yet I, by Heaven's kindness led,
Am still a waiting pilgrim here!

O, Holy Father! 'mid the calm
And stillness of this midnight hour,
My soul doth, in an earnest psalm,
Sing of Thy goodness and Thy power.

May I thus ever kindly be
An object of Thy watchful care—
So that, by living close to Thee,
My life shall grow divinely fair!

"PRAY WITHOUT CEASING."

My mind was attracted, not long since, by the above title to a short piece in one of the daily newspapers of our day, about a number of ministers, who were discussing on the impossibility of living up strictly to this point of the doctrine of Christ, as taught by the Apostle Paul. Whereupon, one of the learned ministers, for curiosity, asked a little girl what she thought of this saying, when she replied that it seemed quite easy to do, and plain to understand, to her.

"Well, how," asked the astonished preacher, "can any one pray all the time without ceasing?"

"Well," she replied, "when I rise in the morning, I think how Jesus arose, and I feel to pray that I may be enabled to so live that I may rise like him in newness of life, and be like him at the last day; when

I wash myself in the morning; I pray that I may be washed clean from my sins and become pure and holy to sin no more; when I eat my breakfast, I pray that I may be of those who shall be counted worthy to partake of that hidden manna of endless peace and joy in the life to come; when I go about my work and become fatigued, and beset with trials and temptations, I think how my Savior endured such crosses and contradiction of sinners against himself, for the sake of all who would come to him and obey him, which causes me to feel to pray that I may be enabled to run with patience the race for everlasting life; and so on through the day I find something to pray for."

"Lo, I am with You Always!"

A mother, one morning, gave her two little ones books and toys to amuse them while she went to attend to some work in an upper room.

A half hour passed quietly, and then a timid voice at the foot of the stairs called out:

"Mamma, are you there?"

"Yes, darling."

"All right then;" and the child went back to its play.

By-and-by the question was repeated;

"Mamma, are you there?"

"Yes."

"All right then," and the little ones reassured of their mother's presence, again returned to their toys.

Thus when God's little ones, in doubt and loneliness, look up and ask: "My Father, art thou there?" and there comes in answer the assurance of His presence, our hearts are quieted.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, February 1st, 1869.

PLEASANT CHAT.

We have lying before us as our inspiration for the present chat, two very dilapidated legal tender notes sent to the HERALD office, for subscription.

They look precious, but inspire strange thoughts.

We wish the history of each could be written.

How many hearts have been made glad by these bills since they were new and clean-faced. How much of pleasure, lawful and illicit, has been purchased in exchange for them. How often has either been placed upon the plate, or contribution hat, at fairs, at church festivals, at charity balls, fancy gatherings, at the skating rinks, at the lecture room; at the theatre office, at the coach stand, at the corner grocery, in the gilded saloon, in the dingy den, at the banker's counter, at the merchant's desk; on change, in the pines, on the mountain, in the dell; for a pound of butter, for a baby's hood, for a bottle of wine, for a child's shroud, for a boy's skates, for a mother's chair, for a sister's shoes, and for grandma's spec's; we wish they could talk.

Where have they been? Who has handled them? Stolen from the merchant's desk, paid for railroad fare.—Lost by some starveling, found by some richer man. Hoarded for the rent day,

gathered by the tax gatherer. Given away with a laugh, paid out with a sigh, greeted with a weary smile, wet with a tear when paid away again.

Put away in an earthen cup, in a millionaire's check book. In a lady's "porte monnaie," in a poor man's wallet. Carried in a maiden's bosom, in a laborer's tobacco box. What has not been bought with them, houses, lands, clothes, trinkets, comforts, necessities, luxuries, trifles, honor, virtue.

Worn to rags, in the short but busy life which has been theirs; they must have seen queer places, and passed through strange scenes.

Ladies of fashion, gents of pleasure. Gentle women, good kind and true; damsels forlorn and heart-broken; mothers, sons, husbands, wives, daughters, uncles, aunts, lawyers, negroes, men, dandies, honest men, rogues, scoundrels, clergymen, thieves, truemen, rebels. Pshaw, what are these bills doing here. In the beggar's lousy rags, in the bride's snowy glove. In the dustman's filthy fist, in the baby's chubby hand. What a rig they've run. Here, there, everywhere; still to-day, afloat to-morrow. Like the leaf on the wind, in the fence, round the corner, over the chimney place and away.

Seriously ye One and Two, what do you here? Refused by the butcher, the baker, the grocer, the tailor; the coal man, dry goods man, milk man, charcoal man; the druggist, the lawyer, the doctor, the market man, the fish man; on account of your worn, weary, wasted, "wentilated," woful appearance; good for neither bread, butter, cheese, yarn, silk, potatoes, pumpkins,

lard, oil, sugar, tea, or candy, for either summer or winter; stop, we're good enough for you, Mr. Herald Printer.

See Leviticus xxii. 24.

OUR advice has frequently been asked respecting a method of paying tithing.

We now advise the following :

Whenever you feel it to be a duty, or that it will be a pleasure to help the cause by "consecrating of *your* substance" for the use of the church, the first thing needful, is to divest yourself of the fear that it will be unwisely used.

The next, decide in your *own* mind, that nobody has a right or a desire, to take any thing from you by a process of exaction, or force.

When these two points have been settled definitely, so that you will not be easily disturbed about them, cast about in your mind all your possessions for the sum which you desire to give, pay, consecrate, or donate, calling it whatever name you think best, and the kind and quality of the property to be used by you in raising the amount fixed in your mind.

Remember, that money is a species of property differing from others only because it is a commodity of an accepted fixed value; and this species of property is the one most easily handled, both by the donor and the church.

If other property is decided upon, dispose of it yourself, if possible, and donate the proceeds.

No one can do so well by the article by way of sale as yourself.

If you decide that you wish to give

the article itself, consider its nature, whether perishable or permanent; its value to you and to the church; whether the transfer from your possession to that of an agent of the church, will add to or diminish its value; whether the facilities for using it are better on the part of such agent, than yours; in short, whether it is available.

These answered properly, take your gift to the Bishop, or his agent, and placing him in possession of your gift, take from him a receipt, if you desire one, (and then be sure to tell every body what a good thing you have done.)

To Bishops and their agents we volunteer this advice :

Take *whatever* is offered, in any shape, whether it be good marketable land, or ground-hog holes in Missouri, or gopher hills in Iowa; whether it be money, articles of merchantable value, manufactures, or produce.

After having received it, give a receipt to the donor for it, stating the sum or sums, the object for which it is received, and the nature of the article given. And as money is the standard of value, seek to reduce every thing else into money, at the very earliest opportunity, and at the very best rates. If the property is valuable for its use, take good care of it; if perishable and the possession precarious, sell, or if it be of a nature to supply the wants of those needing help, see that they get it; if there be no need, dispose of it, charging over to those from whom it was received, the difference between its presumed value and its actual sale, if sold for less than such assessed value; crediting them with the increase, if it be sold

for more. If any offer those things of no value to themselves, which they can not sell themselves, nor you, receipt for them, (naming the articles,) crediting on the book by name, with the value affixed by the donor, and opposite the entry, write the word—unavailable.

And be sure in all cases when parties don't do just as you think they ought, tell every body about it.

"Red tape," "circumlocution," and "how not to do it," has been the constant trouble with hundreds of those who "*desire*" to do; but try to "eat their cake and keep it too."

We have given the plain, common sense construction of all the law written upon the subject; and as the law was written for common people to understand and act upon; we have not embellished it by a single Scripture quotation.

We came near forgetting one other thing. "Consecration of your *possessions*," does not mean either those of your *brethren*, your *neighbors*, those of the "Jews," or the "Gentiles." "Thou shalt not steal," has never been repealed.

WE recommend the article on the Antiquity of Man in America, by Bro. H. A. Stebbins, found on the first page, to the readers of the HERALD, as being well worthy of a perusal and a consideration. Taken with Bro. I. Shoen's excellent articles on Antiquarian Evidences, it is one of the best papers ever sent to the HERALD office on the subject upon which it is written.

PUNCTUATE your articles before you send them for publication. See how the following extract can be changed, by inserting the pauses. How would your articles appear in such a twisted form by punctuation. We recommend the study of it to the thoughtful.

"He is an old and experienced man; in vice and wickedness he is never found; opposing the walks of iniquity he takes delight; in the downfall of the neighbors he never rejoices; in the prosperity of any of his fellow creatures he is always ready to assist; in destroying the peace of society he takes no pleasure; in serving the Lord he is uncommonly diligent; in sowing disorder among his friends and acquaintances he takes no pride; in laboring to promote the cause of christianity he has not been negligent; in endeavoring to stigmatize all public teachers he makes no exertions; to subdue his evil passion he strives hard; to build up Satan's kingdom he lends no aid; to the support of the gospel among the heathen he contributes largely; to the evil adversary he pays no attention; to good advice he gives great heed; to the devil he will never go; to heaven he must go, where he will receive the just recompense of reward."

"He is an old and experienced man in vice and wickedness; he is never found opposing the walks of iniquity; he takes delight in the downfall of the neighbors; he never rejoices in the prosperity of any of his fellow creatures; he is always ready to assist in destroying the peace of society; he takes no pleasure in serving the Lord; he is uncommonly diligent in sowing disorder among his friends and acquaintances; he takes no pride in laboring to promote the cause of christianity; he has not been negligent in endeavoring to stigmatize all public teachers; he makes no exertions to subdue his evil passion; he strives hard to build up Satan's kingdom; he lends no aid to the support of the gospel among the heathen; he contributes largely to the evil adversary; he pays no attention to good advice; he gives great heed to the devil; he will never go to heaven; he must go where he will receive the just recompense of reward."

ELDER WM. SMITH, of St. Louis, was, at the Conference of Sept. 14th, 1868, appointed travelling elder in said Conference District. Appointment was omitted in minutes of said conference.

WE have contracted with CYRIEL E. BROWN, of Fall River, Mass., to build us an engine of four horse power, for the HERALD office.

We propose to run the institution by steam. The good which we see has been done in the publishing department, only makes us eager for more.

No one interested in the matter will be disappointed, if the efforts which the saints have been putting forth, are not relaxed until the engine is up and paid for. We are to pay seven hundred dollars for it. Bro. Brown is to bring it out and set it up for us. Those in the east desiring to help the movement may pay to Bro. Brown, and his receipt forwarded to us will be credited on the Press Fund, and receipted in the HERALD.

It is with sorrow that we chronicle the death of Bro. PHILO HOWARD, a Counsellor to the Bishop. He was a faithful and fearless witness for Christ, loved by all, respected for his many sterling qualities. About a year ago he was taken with some kind of disorder of the throat, by which his speech was injured. He thought that it would soon wear off; but it continued to grow worse; until, notwithstanding his great personal worth, the fervent prayers of the saints, the frequent administration of the ordinance for the healing of the sick, and the remedies which skill prescribed, he gave up the contest, and has gone to rest, his body to the grave, his spirit to the Paradise of God. Two strong pillars were taken when DIMITR and PHILO HOWARD laid down the weapons of their earthly warfare.

WE promised brethren J. W. BRIGGS and JOSIAH ELLS to ask the church for five hundred dollars for the publishing interest of the English mission for the current year. We have received just turned of two hundred dollars of that amount.

WE have the names of four, out of the one hundred and forty-four thousand and advertised for, who think they can read their title clear to mansions in the skies. Who next?

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do you think the elders or messengers of the gospel can administer it in its purity, with a piece of swine's flesh in their right hand, and the Bible in the other?

Ans.—No.

Q.—Do we understand from Mark i. 5, that persons are to confess their sins before baptism? And if so, to whom is the confession to be made?

A.—The going forth in baptism is itself a confession of sin, a renunciation of sin, and a promise to refrain from the commission of sin. Hence it is made to God in the presence of the person officiating and the witnesses present, including the angels having charge of such assemblies. If persons are moved thereto, they should make such restitution as is in their power, before presenting themselves for the

rite of baptism. The application should be made to the church assembled, where there is a church. To the elders if there be none.

Q.—Have the (present) elders the power to seal on earth and say it shall be sealed in heaven, by virtue of the priesthood they have?

A.—Every act performed by the elders as ambassadors of Christ, which is within the purview of the commission given to them, is known and acknowledged in heaven; and consequently, sealed there. The elders now, as ever, who are of the Melchisedec priesthood, thus act. No *special* sealing power is given to any, except when for specific purpose the Spirit may direct. Undue display of *authority* makes an elder as being vain, not giving the glory to God, to whom it belongs. The unlawful acts of elders, or other officers, although recorded, do not bind in heaven.

A BLACKSMITH in Wyoming Valley, whose name is unknown, was the first man who used the anthracite coal of Pennsylvania as fuel. This was in 1708. A century later, in 1808, Judge Fell, of Wilkesbarre, used it in a grate for heating his family mansion. In the year 1820 the production in all Pennsylvania did not exceed three hundred and sixty-three tons—one ton for each day. In 1866 the annual production had reached 12,000,000 tons—34,000 tons per day.

“BEHOLD, I am God, and give heed to my word, which is quick and powerful.”

“If thou lovest me, thou shalt serve me and keep my commandments.”

Correspondence.

HOPKINS, Allegan Co., Mich.,
January 11th, 1869.

Bro. Joseph :

I feel to thank God that in his divine providence he has permitted me to hear the gospel as it comes from the word of God, pure and undefiled. I had been trying to live a christian life for a few years, according to the doctrines and commandments of men, and found it rather uphill business. Now I thank God for the light that I have received. It is my good fortune to belong to a real live branch of the church of Christ, and God's blessings have been poured out abundantly upon us. We have such good prayer meetings, such feasts of the Spirit, that only saints of the Most High God know any thing about. My tongue cannot find language to express the pure joy, peace and satisfaction that we find in this pure and undefiled religion. I am made to exclaim, O why have I been so long in the dark, in regard to the way to eternal life. I look around me on every hand, and see my brothers and sisters, neighbors and friends, caring for none of these things. Some groping their way in darkness, and thinking and deceiving themselves that they are all right, and are walking, in accordance with God's law of the gospel, to eternal glory; and at the same time walking in a different direction than the gospel points out. I say when I see and behold these things I feel to mourn, and pray God the Eternal Father to send forth more laborers into the fields, for the harvest is already white, and ready for the sickle.

Brethren and sisters, it becomes us, as saints, to be up and doing with all our might, mind and strength, to pointing others to the way we have found the Savior, precious to our souls. Let us not only talk to them, but also show them that we are trying to live in accordance with

the doctrine found in the scriptures, by well ordered lives and godly conversation.

Bro. David H. Smith is about to leave us, to return home. We can hardly bear the thought of this. He has been a brother to us, always cheerful, doing what he could for the cause of Zion, as a bold and fearless warrior. He preached his farewell sermon to the saints yesterday. I wish every saint in the land could hear such words of exhortation. He exhorted us to be prayerful, faithful and thankful; that we should bear with one another, etc. I know every one that heard him was edified, strengthened and comforted. Surely the Spirit of God was with us. We shall ever remember the kind words that were spoken unto us by this faithful worker in God's vineyard. He has done a great deal of good here, which his heavenly Father will reward him for. While we regret his leaving us, we feel to say, Brother, may God bless you; go and do good even as you have done here, and we will pray God to give you much of His Spirit to guide you in the way of all truth, and that you may go on your way rejoicing.

Our Township is situated about midway between Kalamazoo and Grand Rapids, and three miles east of K. A. G. R. R. We have a good farming country. We also manufacture a large quantity of maple sugar, perhaps as high as fifty tons annually, which is sent mostly to Detroit and Chicago. We can boast of making the best sugar in the country, which brings from one to five cents per lb. more than any other maple sugar. There is a good opening here for any of the saints east, that have not much of this world's goods, and want to buy a farm, either wild or improved.

I want the *Hera'd* for a year. It does us good, and strengthens us greatly to hear that the cause of the gospel is spreading, and also of the many cheering words therein contained. I think every brother and sister, or at least every family that has a saint in it, should take the *Hera'd*; not

for the pleasure there is in its perusal alone, but also for the help and strength it gives to the cause. Then, brethren and sisters, let us support the *Hera'd*. I would not be without it for three times the cost of it. May God bless all who are laboring for the cause, is my prayer.

Your Bother in the bonds of love.

J. E. HOPPER.

LORE, Richland Co., Wis.,

January 20, 1869.

Bro. Joseph:

Discovering by a chance look at the Richland Co. *Republican*, that a letter awaited me at the Richland Centre Post Office, I started and obtained the same on the 14th ultimo, and was agreeably surprised to find the same coming from you.

The advocating the taking of the *Hera'd* has been, and always will be considered a duty by me, and my utmost exertions are brought to bear for that object, and I have no doubt many would subscribe for that valuable paper, were it not for the failure of the hop crops. Money is very scarce, and it takes the little that can be obtained to pay the debts contracted in expectation of a good hop crop.

I have preached in several new places, and went on the 24th ult. to a Ministers' Convention, about twenty miles from here; and took part in their deliberations. We got along finely until it came to revelation, gifts, and authority. The Baptists, (to which three of the ministers belonged,) claimed to be the only true church, by reason of their descent from the Piedmontese, to which I of course could not subscribe; so for several nights I had discussions with them, and never were men in as bad a plight before, even to the sending for the Rev. Wm. Wright of Richland Centre, twenty miles, should it cost them fifty dollars, to whip out the little Dutchman; he came, debated, and was defeated.

I am asked: Why not have the *Hera'd* with covers?

CHAS. W. LANGE.

VINCENNES, Lee Co., Iowa,
January 18, 1869.

Bro. Joseph :

Thinking you would like to hear about the prosperity of the work of the Lord in String Prairie district, I write, I have visited the branches, and found them in a more united and prosperous condition than they have heretofore enjoyed. You have known of some of the troubles which have disturbed the peace of the saints. The most difficult troubles have passed away like dew before the shining sun, and truth and reason are returning to the minds of the saints, and many of them are taking hold with renewed energy. Many of the elders are actively engaged in preaching the word; making appointments and filling them. New openings are being made, and the Lord is blessing his servants' labors; prejudice is giving way, and many of the people are beginning to inquire after the truth.

Four have been added by baptism to the Keokuk branch: two of whom, I am persuaded, will make useful men in the church. The branch has no presiding elder since Bro. Reeves moved away; but the priest takes the watchcare of the same, and has discharged his duties as a servant of God, and his labors are blest.

Some of the elders of this district have preached at Sonora, Ill., opposite to Nashville, and have baptized some. I believe there are seven members there. No branch organized as yet. I have been preaching somewhere in the district every Sunday, and expect so to do as long as my circumstances will permit, or I am otherwise directed by the church. My prayer is that the Lord will bless my labors, as far as they are in righteousness, and forgive all the mistakes that I may have made, not forgetting to bless the labors of all the servants of God in this district, together with the church in all the world.

From your brother in Christ,

JOHN H. LAKE.

BROOKFIELD, Trumbull Co., Ohio,
January 4, 1869.

Bro. J. Smith :

Having time and opportunity, I will write you a line respecting our endeavors here to fill the mission appointed us at last fall Conference.

We came to our field of labor as early as our circumstances would permit, which was in the latter part of November. We went directly to Waldo, Marion Co., and was kindly received and hospitably entertained by Mrs. Lydia French, a widow lady and mother-in-law to Bro. George Martin.

Through the kindness of the United Brethren we obtained their meeting house and went at once to work.

There had been but little preaching in this place. Bro. Z. S. Martin preached one sermon last winter, and several years ago there was a man preached through these parts, calling himself "Messenger," whether that was his name, or whether he was a messenger of God, or his Satanic Majesty, I do not know; but judging from the doctrine he taught, I conclude that he was one of the latter named gentlemen.—After expatiating very extensively upon the glories of the plural wife system, he would substantiate his divine authority, and confirm the words of Christ that signs should follow the believer, by giving his gaping congregation a specimen of his speaking in an unknown tongue.

The people wanted to know if we were of that kind? We replied in the negative, most positively. There was great prejudice existing in the minds of the people at first, but I think we have fully eradicated it, and quite a number talk very favorably of the work.

We preached in this place the greater part of the time for two weeks, when we started out to open new fields of labor, but it seemed as if we were to be foiled in this, for we could go in no direction whatever but what all the public houses were occupied by other sects in holding protracted

meetings. This is the inevitable result of preaching our doctrine. Go where you will and commence preaching, and sure and certain they will begin their "protracted" efforts. Notwithstanding the herculean efforts of their ministers, they are meeting with little or no success. The people take no interest in their meetings, save to go and hear. The most fervent and apparently heartfelt prayers of parents for children, and children for parents, fall as cold and powerless as the snow flake upon the frozen stone; and all the beauties, glories and grandeur of the sectarian heaven, set forth in the most glowing language, with all the horrors, miseries and woes of the eternally lost, fail to reach the backslider or affect the ungodly. Every effort is met by the vulgar phrase, "we can't see it." One person remarked when we asked him if he thought the doors of a certain church would be opened to us, that if we had come five years later there would be no one to close them against us.

Failing to obtain houses to preach in, we spent several days in fireside talk, and almost every one acknowledged that if we would just take Jo. Smith and the Book of Mormon out, we had the very doctrine the people wanted. We told them we had no desire to take away the best part. The saints in this place desired very much that we would come to their conference, and labor in this vicinity for a season: we concluded to do so, and arrived here about one week ago. We passed a very pleasant time at the conference, besides making arrangements for a more thorough prosecution of the work.

This is a splendid field of labor, there are many old saints, and the people appear anxious to hear. We are going to work immediately, and are going to continue for a month or two, and then return to Marion county. We expect a good result from our labors here; pray that it may be so. We also ask an interest in the prayers of all the saints.

THOS. J. SMITH.

CONNEAUTVILLE, Penn.,
January 12, 1869.

Bro. Joseph:

There is a great call for preaching in every place that we stop. The great mountain of prejudice is giving way where the gospel wedge is driven. Some are believing the word, but as yet have not force enough to obey. We intend to go as far east as Brookfield, Ohio, and from there I shall have to return home. I wish it could be different, there is so many openings for preaching the word. Bro. Lanphear intends to remain in the east.

Yours in the gospel,
STEPHEN J. STONE.

GUILFORD, Nodaway Co., Mo.
January 12, 1869.

Bro. Joseph:

The few members of the Roorgani-zation in this county are all feeling well, and are trying to set forth the doctrines which we believe in, both by theory and practice. It is astonishing that the people are so much prejudiced against us, and yet so little acquainted with our faith, in this locality where Mormonism has had a seat for so many years past.

The reproach which has come on the (original) church by transgression, has by no means been forgotten by many of the inhabitants of Missouri, and the name of Mormon is about equal with rebel.

We have of late, however, been trying to redeem the name, by preaching the gospel, in which God has been near us with his Spirit. The people say now that our faith is different from what they had supposed it to be; but say they, what about Joe Smith's Gold Bible? After this enquiry was made, we proposed to speak on the subject, which appointment caused considerable enquiry in the neighborhood.—This appointment was filled last Sabbath, and the people were astonished to find so much proof in their Bibles in favor of the divine authenticity of the Book of Mormon.

The work here is moving *slow*, the reason being inactivity on our part. We are slow to do good, and little do we realize the responsibility resting upon us as ambassadors for Christ. The harvest is very great, the reapers are very few, and out of those few, some are standing still and gazing around, fearing to put their sickle in and reap, because some learned ones have said that our way of tying the sheaves is considered unsafe.

We are anxious to see the brethren that were appointed by the Semi-Annual Conference to labor here, (North-West Missouri). Come on brethren, give us a call, and strengthen us in the cause of our blessed Redeemer.

In this county there is a large quantity of unimproved land for sale; from \$2.50 to \$15 per acre. Improved land averages about \$20 per acre in the country. Here is good water and a healthy country. Timber, in some localities, is scarce. There is a good coal bed, which supplies fuel for those that lack wood. Wheat, oats and barley are a good average crop on bench lands. Apples, plums, peaches and apprentices will do well by planting on high, dry land. There is a good quality of building rock; also limestone in this locality.—There is also pipe clay, or what puddlers call fire clay. There are some good mills. The greatest disadvantage is no railroad communication within twenty-two miles of us. This obstacle will be removed before long, as there is already one in process of construction, which is coming up the One Hundred and Two River, and connects with the Hannibal and St. Jo, R. R. at St. Joseph, Mo., and is to connect with the new route going west, at or near Red Oak, Iowa.

The change in the *Herald* department is a good one; the cry is, "will you help us?" We will if we can.

WM. WOODHEAD.

TRUTH can only triumph over error by inspiring its disciples to action.

KEOKUK, IOWA,
January 22, 1869,

Bro. Joseph :

The saints here are gaining ground. Five have been baptized since September last, and many others are becoming interested; the faith of the weak is increasing; and the hope of the faithful growing brighter, and our love is for all people, but most for our God, His children, His servants, and for the spread of light and truth.

Yours, for Christ and His cause.

W. C. LANYON.

STEWARTSVILLE, DeKalb Co., Mo.
January 10th, 1869.

Bro. Joseph :

We have two branches within about four miles of each other, called Clinton and DeKalb. There are a great many calls for preaching. The people are very anxious to hear, and are opening their school houses for preaching. The brethren feel a great desire to attend to all the calls as fast as time and circumstances will permit.

I received a letter from Bro. Woodhead, in Nodaway Co., Mo., stating that he is preaching every Sunday. He states that there is a great enquiry after the truth. The people have a great desire to find out something about our doctrine. Many of them want to read our books; while some are afraid that we are some of Brigham's Mormons come back again to establish his doctrines; but in this we have endeavored to show them the difference. The people have treated us very kindly since our arrival here, nay, I must say, that we have found grace and favor in their eyes. May they continue in well doing. Some are already standing up in our behalf, and are telling some that think that we are Mormons, that we are not, for they know that we hate their doctrines.

As regards the work here, I think a good work will be done; but we have only

just made a beginning. In this we ask the faith and prayers of the saints, for we feel our weakness, knowing that the saints need the faith and prayers of each other.

Our location here is a very fine one; the land is rich and good; and I believe as healthy a location as can be found in this State.

WM. SUMMERFIELD.

DECATUR, Mich.,
January 16, 1869.

Bro. Joseph :

I made my way to Decatur, by assistance of Bro. David Thomas, with whom I parted in sorrow, he being the last of the Hopkins saints left in my company.

At Lawrence, Bro. and Sr. McHarness went forth into the clear cold waters. Although the weather without was inclement, yet the Spirit lighted up our hearts within, and we were blessed.

D. H. SMITH.

LEXINGTON, Highland Co., Ohio,
January 12, 1869.

Bro. Joseph :

I have long been thinking of writing you, to ask of you, as one of the greatest of favors, that you will during the spring Conference, if possible, send some good brother here to preach for us.

I think that a good Elder might do a good work here; we would be willing to furnish beds and board to any one that will come, and otherwise help him as much as possible.

Bro. Joseph, there is a dear old mother in our place, faithful and good; she has been a member of the church since the days of your father. She is eighty-seven years old, and she says that as old as she is to-day, that she would walk five miles to hear a Latter Day Saint preach once more. She is very anxious indeed to see an elder, and sometimes talks of writing you herself, and pleading with you to send some one here to see her before she shall leave the shore of time.

Please don't forget us. Any one coming to us, will come to Lexington, Highland Co., Ohio, on the Marietta R. R., and enquire for John Cadamy.

MAGGIE E. CADAMY.

LITTLE SIOUX, Iowa,
December 26, 1868.

Bro. Joseph Smith :

In obedience to the request of Bro. H. of Columbus, Neb.; in his valuable article of Nov., last, we, the Saints of Little Sioux, have organized a society to aid the *Herald* Office. We have thirty three members, the following is the Article of the Society.

Little Sioux Sewing Society.

This Society, has one Treasurer, and one Secretary.

The members agree to pay ten cents each, to the Treasurer, weekly; and when three dollars shall have been paid in, the members will draw for the prize ticket.

The member drawing the money, shall give to the Secretary, an order for such books, papers, or tracts, as he, or she may choose, for their own use, or for distribution. The Secretary shall immediately forward the same to the *Herald* office. No member permitted to draw twice until each, in turn, has received one prize.

We have drawn three prizes, and I have forwarded the money to Bro. Sheen, for the *Herald*.

Yours, in Christ,
HUGH LYTLE.

[Good; this is a mutual aid society.

Other objects might be obtained in the same way. *Ed.*]

"Thou shalt not speak evil of thy neighbor, nor do him any harm. He that sinneth and repenteth not shall be cast out. And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

Conferences.

Kewanee Conference.

A special Conference was held at Kewanee, Ill., Dec. 25, 26, 27, 1868.

Alex. H. Smith, President; E. Stafford, Clerk.

The President spoke of the object of our assembling in Conference capacity; exhorted the official members to exercise love and forbearance one toward another, in our differences of opinion, that peace and harmony might reign in our midst, throughout all our deliberations. He recapitulated some of his experience in Conference deliberations, much to the edification of those present.

The minutes of the last Conference were then read and accepted, excepting the typographical errors "Wm." which should be *James Hart*, and "unfruitful" which should be *unfaithful*, in the resolution passed for the support of the poor and the District President.

Resolved, That we cordially invite all visiting brethren to participate with us in our deliberations in Conference assembled.

The President exhorted *all* to vote with a will pro. or con., on any subject coming up for the consideration of the Conference.

Officers present; 1 high priest, 6 elders, 2 priests, 5 teachers, 3 deacons.

BRANCH REPORTS.

Kewanee: 90 members, including 13 elders, 2 priests, 4 teachers, 3 deacons.

St. Davids: 47 members, including 9 elders, 1 priest, 3 teachers, 2 deacons; 1 baptized; 11 removed by letter. Lewis L. Jones, Pres.; Wm. Edwards, Clerk.

AFTERNOON SESSION.

Buffalo Prairie: 94 members, including 3 of the seventy, 10 elders, 2 priests, 2 teachers, 2 deacons; 12 added since last reported. J. F. Adams, Pres.; Ezra Bryant, Clerk.

The following elders reported: A. H.

Smith, James Hart, J. D. Jones, J. Boswell, R. Lyle, Wm. Birch, Thos. France, Lewis L. Jones, C. M. Brown, Geo. Shute, H. Bronson and J. S. Patterson.

G. Horner reported the progress of the children in Sabbath School as very promising; his heart was in the work of teaching the young the way of life. The number of scholars average 40 each Sabbath.

EVENING SESSION.

Bro. Alex. H. Smith preached, and was listened to with profound attention by all present, and all appeared to be highly edified, judging from the index of their countenances.

MORNING SESSION, DEC. 26.

Bro. Alex. H. Smith admonished the brethren to forbearance one with the other, in our deliberations, and to remember that all our feelings are tender more or less, and that our brother's opinion is as dear to him as our opinion is to us.

Elders J. Whitehouse, Joseph Harris, T. Gibbs and Thos. Charles reported.

AFTERNOON SESSION.

Resolved, That members moving from one place to another, not liquidating their honest debts, or seeking to obtain an extension of time from their creditors to do the same, are not entitled to a certificate of membership.

Elders Wm. Gould and G. C. Reynolds, of Victoria, not having arrived when the reports of elders was called for, were requested to report, and responded to the call. Bro. Wm. Gould also reported his labors in the Sabbath school as productive of good; feels interested in it. There are 15 scholars.

Resolved, That members of this church, cannot be considered in good standing, and are fit subjects to be labored with for trial, if refusing to unite with the nearest branch.

EVENING SESSION.

A preamble and resolution was offered to the Conference, as follows:

WHEREAS, The West Buffalo, Wilton and Moscow branches have expressed the

desire to be united to this District, and whereas Bro. John F. Adams was appointed to correspond with Bro. Derry; he having neglected to report to this Conference:

Resolved, That this Conference release Bro. Adame, and request Bro. J. S. Patterson to act in his stead.

Resolved, That Bro. Jesse Adams be released from the Coal Valley mission, and that Bro. Thos. R. Gibbs be associated with Bro. Joseph Harris in said mission.

Resolved, That the mission to Victoria be delivered into the hands of the Elders' Council of said branch.

Resolved, That the elders belonging to this Conference report to the next Conference, in person or by letter.

Resolved, That in the opinion of this Conference, it is the duty of every member of this District, as far as practicable, to support the *T. L. D. S. Herald*.

Resolved, That this Conference sustain Bro. J. S. Patterson in the position of President of this District.

Resolved, That we support all the authorities of the church in righteousness, by our faith and prayers.

SUNDAY MORNING SESSION.

Bro Alex. H. Smith addressed the congregation; also again in the afternoon.

EVENING SESSION.

The minutes were read and accepted.

Bro. A. H. Smith read a portion of the Book of Cov., sec. xlviii. par. 4, respecting parents teaching their children the first principles of the gospel.

Conference adjourned to meet at St David's Branch, on the first Friday and Saturday in March (6, 7,) 1869.

Brookfield Conference.

The Brookfield District Conference was held in Brookfield, Trumbull Co., Ohio, Jan. 2, 3, 1869.

Geo. W. Martin, President; Thos. J. Smith, Clerk.

The Brookfield Branch reported 68 members, 12 elders and 3 priests.

Resolved, That George Masters be chosen as Clerk of the Brookfield Branch.

Resolved, That Morgan Williams and Isaac Philips labor in Hubbard.

Resolved, That D. M. Lewis and J. Morgan labor in the Berg and vicinity.

Resolved, That J. James and W. D. Williams labor in the Youngstown District.

Resolved, That we hold a two days' meeting at Mineral Ridge, and that the meeting be followed up every Sunday by two of the elders.

Resolved, That all officers of the Branch having authority to preach, not having missions appointed them, labor in the cause whenever and wherever they can.

Resolved, That Wm. Lewis be continued as Book Agent.

Resolved, That we sustain Wm. Lewis as President of this Branch, and all the authorities of the church in holiness.

There was preaching Sunday forenoon by Isaac Philips, and Thos. J. Smith; and in the evening by George W. Martin. A prayer and testimony meeting was held in the afternoon, in which the Spirit was made manifest.

Adjourned to meet in Brookfield, Ohio, on the last Saturday and Sunday in March, 1869.

St. Louis Conference.

The St. Louis Quarterly District Conference was held in the St. Louis Meeting House, Dec. 13, 14, 1868.

Wm. Hazzledine, President; Charles Hall Clerk. Bros. Geo. Bellamy and Wm. Roberts officiated as Deacons during Conference.

After usual services, Elder Mark H. Forscutt preached a very instructive discourse.

AFTERNOON SESSION.

Elder Mark H. Forscutt made a few remarks prior to administering the sacra-

ment, in which was manifested the love of our dear Redeemer, and in which the saints rejoiced. The sacrament was then administered by Bros. James Anderson and Wm. Gittings; after which, the saints bore their testimonies to the work in which they were engaged. The meeting was a very pleasant one.

Officers present: 3 high priests, 21 elders, 5 priests, 3 teachers, 1 deacon.

EVENING SESSION.

Elder Forscutt preached a stirring discourse, in the hearing of which the people weremade glad.

MORNING SESSION, DEC. 14.

Minutes of the last Conference were read and approved, with this correction, or rather injunction: That the Clerk ask the Editor of the *Herald* to notice the appointment of Wm. Smith as a travelling Elder in this District, inasmuch as it was omitted in the published minutes.*

REPORTS OF SUB-DISTRICTS.

No. 1.—4 branches, numbering 82 members, including 7 elders, 3 priests, 8 teachers and 2 deacons; 12 baptized; 1 received by vote; 1 new branch organized, by the name of "Little Wabash; prospects generally good. This Conference adjourned to meet at the Hardscrable School House, the Saturday before the fourth Sabbath in February 1869. Nathan A. Morris, Pres.; Isaac Morris, Clerk.

No. 2.—6 branches, 2 of which were not reported. The other 4 contain 65 members, including 1 high priest, 12 elders, 4 priests, 4 teachers, 1 deacon; 1 Sabbath school, numbering 15 scholars, in good condition. This Conference adjourned to meet again the first Sunday in March, 1869, at Gartside number 3, St. Clair Co., Ill. James Whitehead, Pres.; Geo. Moulding, Clerk.

*We regret to learn that such omission was made. We make acknowledgment to the St. Louis Conference and to Bro. Wm. Smith. May his shadow never grow less; but his usefulness and goodness continue to increase.—Ed.]

No. 4.—4 branches, numbering 358 members, including 2 high priests, 1 of the seventy, 35 elders, 13 priests, 10 teachers, 8 deacons; 3 received by letter; 2 died; 4 baptized; 3 Sabbath schools, 176 scholars, 101 average attendance, 8 teachers, 418 books in School Library. This Conference adjourned to meet again on the first Sunday in March, 1869, in St. Louis. Geo. Bellamy, Pres.; Chas. Hall, Clerk.

The President said he had been up in sub-District No. 3. He had found that the Clinton Branch was not properly organized. He therefore reorganized that branch. He also reported organizing another branch in Clinton Co., by the name of DeKalb, numbering 18 members, chiefly those who have returned from Utah.

Elder M. H. Forscutt gave an informal report of the saints in the south-western portion of Missouri. He reports 1 branch entitled the *Spring River Branch*, numbering 37 members, 2 elders, 1 priest, 2 teachers, inclusive. Stephen Malony, President and Clerk.

REPORT OF AUDITORS

Of Bishop Jas. Anderson's Acc't with the St. Louis District, from June 25, to Dec. 3, 1868.

On hand last report	\$22.40
Received since	42.00
Total	\$64.40
Paid out for Missionary purposes	\$25.00
" " " Poor	17.00
Total paid out	\$42.00
Balance now on hand	\$22.40
GEO. BELLAMY, CHAS. HALL, } Auditors.	

Elder Wm. Smith, travelling Elder, reported having done the best he could, and was still desirous of doing so.

Resolved, That Bro. Davis H. Bays be requested to labor in south-west Mo., as much as possible, and that this Conference thank him for the labors already performed.

Resolved, That Bros. Jas. X. Allen, Wm. Kyte and Chas. Hall, be appointed a Com-

mittee to enquire into the practicability of building a meeting house in St. Louis, and report to the next Conference.

Resolved, That Geo. Bellamy, Geo. Hicklin, John Clark and Chas. Hall, be appointed a Committee to take up a voluntary collection through this entire District, to assist in purchasing engine and type for the new press now in the *Herald* office.

Resolved, That Bro. C. F. Stiles be requested to labor as much as possible in Oregon, Holt Co., Mo., and that Bro. Bellamy forward him some tracts for distribution.

Resolved, That a Committee be appointed to rent a hall in which to hold the 6th of April Conference, James Anderson, James K. Allen and John Clark, Committee.

Resolved, That Wm. Smith be sustained as traveling Elder in this District for the next three months.

Resolved, That we request the presidents of all branches throughout this District to see that one copy of the New Translation be placed upon the stands, in their respective meeting rooms.

Resolved, That Bro. John Clark be released from his appointment to travel in this District.

Resolved, That traveling elders in this District each receive a certificate of his appointment from this Conference, to be renewed at each Conference.

Resolved, That all reports be forwarded to the Clerk a few days before the assembling of Conference.

Motions prevailed sustaining all the authorities of the church; after which it was

Resolved, That we adjourn to the second Saturday and Sunday in March, 1869.

"And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved,"

"And inasmuch as you impart of your substance unto the poor ye will do it unto me."

Original Poetry.

THE SABBATH SCHOOL.

In the far distant past, like pyramids, Egyptian,
Rise up the memories of men, for their learning renowned;

For valor and for statesmanship.

While contemplating the wide celebrity of great names

Whose nationality has been swallowed up in the citizen of the world—

The geniuses of all nations claiming them as kin—

In the soul, hitherto semi-dormant, a spark is lit,

Which, being wafted by the fitful breezes of youthful imagination,

Kindles into a flame of towering ambition; and straightway

One longs for the sound of fife and drum, sabre and cannon,

That, opportunity letting, another name may be added to those of

Alexander, Hannibal, Caesar, Alfred, Williams, Cromwell,

Wellington, Bonaparte, Washington, Lee and Grant. On the monumental roll of martial heroes.

While others, less impetuous, but of deeper thought, esteeming

Lycurgus greater than Mithradates, are stimulated to burn

The midnight lamp, turning o'er musty records of courts

And councils, hoarding with a miser's greed the decisions of

Eminent Judges, as though true greatness could, alone,

Be found in the Forum; nor a name be sought, Unless spread on the legal roll.

While others filled with admiration of the firmamental,

Works of the Great Architect of the universe, long for eagle's

Wings, by the which to soar aloft, and write theirs, in that

Bright galaxy of names, of which Pythagoras, Ptolemy,

Brabe, Flamsteed, Galileo, Copernicus, Napier, Kepler and Newton, are stars of the first magnitude, But such thoughts are not mine.

I have heard the roar of battle, and know that men may be

As drunk with blood as with wine.

I have seen the astrol student in ascensions so absorbed,

In longitude, in declinations and in perturbations, Naught to say of stellar influence on mortals and on mundane things,

That the vacant page a partial insanity hath betrayed,
And in the contemplation of His works, a forgetfulness of God.

This is madness indeed!

In the camp my choice is not, nor do I in the forum crave a place,

Nor a name among philosophers.

There is a place I crave,—a place more dear to me than any

I have named; 'tis in the sweet affections of the children—

They are good and pure. "For of such is the kingdom of heaven."

There is a roll on which I'd have my humble name recorded;

'Tis the roll of the *Sabbath School*; for the Sabbath School is the NURSERY OF HEAVEN!

X.

Selections.

Regulations with Respect to Domestic Postage on Printed and Miscellaneous Matter.

Quarterly Postage cannot be paid for less than three months. Subscribers for short terms—exceeding three months, say four or five months—can pay quarterly postage for the actual term of their subscriptions—that is, for one quarter and a third, one quarter and two-thirds, etc. Any term between one quarter and one year can be prepaid at proportionate rates.

Religious, Educational, and Agricultural Newspapers, of small size, issued less frequently than once a week, may be sent in packages to one address at the rate of one cent for each package not exceeding four ounces in weight, and an additional charge of one cent is made for each additional four ounces or fraction thereof. The postage to be paid quarterly or yearly in advance.

Transient Printed and miscellaneous mailable matter, embraces books, pamphlets, transient newspapers, handbills and posters, book manuscripts and proof-sheets, whether corrected or not, maps, prints, engravings, sheet music, blanks,

flexible patterns, samples and sample cards, phonographic paper, letter envelopes, postal envelopes, or wrappers, cards, paper, plain or ornamental, photographic representations of different types, seeds, cuttings, bulbs, roots and scions. The postage to be prepaid by stamps. The weight of packages not to exceed four pounds. The weight of packages of seeds, cuttings, roots, and scions, to be franked, is limited to thirty-two (32) ounces.

All mail matter not sent at letter rates of postage, embracing books, book manuscripts, proof-sheets, and other printed matter, and all other mail matter, except seeds, must be so wrapped or enveloped with open sides or ends as to enable the post-master to examine the package without destroying the wrapper; otherwise such packages must be rated with letter postage. No communication, whether in writing or in print, can be sent with any seeds, roots, cuttings or scions, maps, engravings, or other matter not printed, except upon the separate payment of postage upon each separate matter at the established rates.

Any word or communication, "whether by printing, writing, marks, or signs, upon the cover or wrapper of a newspaper, pamphlet, magazine, or other printed matter, other than the name and address of the person to whom it is to be sent, and date when the subscription expires, and a business card printed on the wrapper, subjects the package to letter postage.

All letters addressed to the Dominion of Canada from the United States cannot be sent direct to a post office there, but must be passed through a United States exchange office.

On the first day of April, 1868, the postage to Canada was reduced to six cents for half ounce or fraction, prepaid. Prepayment to be made by United States postage stamps. Money cannot be received. Unpaid and insufficiently paid letters ten cents.—*Chicago Postal Record.*

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

"THE Greek root of the word intoxicate means poison."

"THE average temperature of January last, in Florida, was about 70°. The average temperature of June, the hottest month in the year in the South, was but 80°."

"THE comparative coolness of the summer in Florida, especially on the peninsula, is owing, in a great measure, to its position between two seas. From the East it is fanned by the cool and bracing breezes of the Atlantic, and from the West by the balmy but refreshing airs of the Gulf of Mexico."

"Is there joy in unbelieving?
Is there calm in stern distrust?
Can one rest while self deceiving,
Rest while aiding the unjust?"

No; there is no joy in living,
While uncertain broods the heart;
Peace, the white winged, knows no dwelling
In the soul that doubts apart."

MARRIED.

On January 1st, 1869, at the residence of Lucius Howard, in the town of Lima, Pepin Co., Wis., by Asahel Goys, Esq., Elder WALTER KINNEY to Miss EDITH I. STONE, of Maxwell, Buffalo Co., Wis.

The God of love, who reigns above,
Gives me this precious STONE;
Long as we live, my heart I give
To her, and her alone.

A jewel bright, my heart's delight,
She's now a STONE no more;
May Jesus guide o'er life's rough tide,
To the Celestial shore.

[We remit the dollar in this case, for the sake of the poetry.]—ED.

DIED.

At the Batavia Branch, in Blackberry Township, Kane County, Ill., Bro. PHILIP HOWARD, in the forty-ninth year of his

age. He was born at Ellisburgh, N. York, April 6, 1819, and died Jan. 25, 1869.

At Canton, Fulton Co., Ill., Dec. 5, 1868, ALEXANDER NEPHI WILLIAMS, son of David and Sarah Williams, aged 2 years, 10 months, and 10 days.

On September 8th, 1868, at Twelve Mile Grove, near Woodbine, Harrison County, Iowa, GEORGE, son of Bro. George and Sister Elizabeth MEFFORD, by the hand of an assassin, at about four o'clock, p. m., aged 22 years, 3 months, 26 days.

At Whearso, Osage Co., Mo., October 4th, 1868, ESTHER, infant daughter of James and Maria WILSON.

Near Pleasant View, Kansas, September 25th, 1868, WILLIAM, only son of Richard and Jenemi BIRD.

At New Canton, Ill., July 29th, 1868, of consumption, ELIZA JANE, youngest daughter of Sister Mary FISHER, aged 16 years and 6 months.

RECEIPTS FOR THE HERALD.

To find how your account stands.

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THE TRUE LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—Prov. 29: 2.

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONJUGINES HE SHALL HAVE NONE."—Book of Mormon.

No. 4.—Vol. XV.] PLANO, ILL., FEBRUARY 15, 1869. [WHOLE No. 172.

PRIESTS PRESIDING.

BY W. W. R.

It has been stated that priests *cannot* preside at meetings when there are any elders present, and the law is quoted to substantiate this position. The law reads as follows:

"He [the priest] is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, exhort, exhort and baptize," etc.

This has been interpreted by the Reorganized Church as applying to meetings where they have no regular branch organization; where the standing ministers had not been chosen by the voice of the people, and that "no elder," and "an elder," if relating to the elders in an organized branch, can only relate to those presiding over the branch.

It is held that every branch has the right to say who its servants shall be; and that *no person* has any right to officiate in, and for any organized branch, except it is by the choice of the majority of its members; consequently, no elder, priest, teacher, or

deacon, may attempt to officiate, when and where persons have been already selected by the people, for that purpose.

If it were not for this, the prerogative, and duty that belongs to branch officers, branch organization would avail nothing, and the saints, choosing their own servants, could be deprived of their services by any transient or strange elder.

Supposing a branch is organized with a presiding elder, priest, teacher, and deacon; the presiding elder is prevented from attending one or more of the regular, stated, meetings; the sacrament is to be administered, and there is a strange elder present, one who knows nothing of the branch order, nor of the membership, and there is likewise other necessary branch business to be done; is it consistent that the strange elder shall have the lead of that meeting, administer the sacrament to those of whose membership and standing he knows nothing, and attempt to conduct business of which also he knows nothing? Yet if the application which is made of the law were true, and proper, the strange elder *must* take the lead, and consequently direct all these matters, however ignorant he might be of the business before,

him, simply because he is an elder.

Jesus says concerning the sacrament, that the person administering it, "Shall break bread, and bless it, give it unto the people of my church, unto all those who shall believe and be baptized in my name." Nephi viii. 6. Have we a right to expect that this strange elder knows who have believed and been baptized? It is scarcely reasonable to expect any such thing; for, perhaps, he never saw any member of the branch before, and possibly knows nothing of the people, nor of their church business.

Again; there are a dozen elders that attend a regular meeting in a branch, and the *presiding elder* is not there—detained, perhaps, by sickness; now which, if either, of the *twelve* elders, shall take the lead? One is entitled to it by virtue of his eldership just as much as another. Each of them may claim the right to lead, or each may decline; and who shall decide the matter. The regularly chosen priest is in attendance, but he can do nothing,—he is powerless to lead, for there is an elder present—a dozen of them—they all have *rights* to lead the meeting, *because*, as these objectors would tell us, they are *elders*, and yet the dozen has not sufficient wisdom to tell which of their number has the *right* to lead the eleven, with the balance of the congregation. Or, the dozen have no means of telling upon *which* of their number the *duty* devolves, of leading the eleven other elders, and the congregation; for, if it is the *duty* of one simply because he is an elder, then it is the duty of *each* of the twelve, for the very same reason. God is not the author of confusion, nor of any law that leads to confusion, discord, or uncertainty. God is the Author of peace; and His law, when properly interpreted and applied, always tends to peace.

Order is wisely said to be "the first law of heaven"; we see this beautifully illustrated in the works of nature, the creation of God; but in no place may

we look with greater reason, for this to be displayed, than in the moral government of God, in the building up of His kingdom. The office and duty of a priest is to be characterized by it, as well as that of an elder, an apostle, or a high priest.

The law of God does not contemplate *any* elder being at *branch* meetings, but the presiding elders. The law says, B. of C. lxxxiii. 22, "The high priests shall travel, [and preach,] and also the elders." And it is also said in an Epistle of the Twelve, in the Martyr's Hist., *Mil. Star*, vol. xvii. p. 341, which the Martyr manifestly endorses as being correct in doctrine:

"We would also warn the elders, according to previous instruction, not to go on to another's ground without invitation, to interfere with another's privilege, for *your mission is to the world, and not to the churches.*" [branches.]

So that if the elders were strictly in the line of their duty, as provided for by law, they would have no occasion to interfere in branch meetings.

"We would also remark, that *no man* has a right to usurp authority or power over any church, [branch,] nor has *any man* power to *preside* over any church, [branch,] unless he is *solicited* by the voice of that church [branch] to *preside.*"

The "ground" of the branch priest is the branch; his "privilege" [and duty too] is to *preside*, and take the lead of meetings in the absence of the presiding elder; and the elders have no right to "interfere" with this "privilege," nor enter unsolicited, upon his "ground." This looks sensible and consistent. This order would produce the utmost harmony; and is carrying out the commandment, (B. of C. civ. 44,) "Let every man learn his *duty*, and act in the office to which he is *appointed*, in all diligence."

And, to show still further, that elders have no business to interfere

with branch meetings, except by the choice of the branch, or by the solicitation of its officers, Joseph the Martyr taught, (see *Mill. Star*, vol. xv. p. 261.) that, "No official member of the church has authority to go into any branch thereof, and ordain any minister for that church unless it is *by the voice* of that church. No elder has authority to go into any branch of the church, and appoint meetings or attempt to regulate the affairs of the church, without the *advice* and *consent* of the presiding elder of that branch." By this we learn that all the right and authority any person can have to minister for, or officiate in, a branch, for that branch, they derive directly "by the voice of that branch," or "the *consent* of the presiding elder."

It would seem that further evidence was quite unnecessary to prove that no elder has authority to lead or govern branch meetings, unless properly chosen or solicited to do so; but we will give still more, in order to make surety doubly sure. See Joseph's Hist., *Mill. Star*, vol. xiv. p. 388.

"Now, therefore, as many of the High Priests and Elders went up to Zion, and commenced regulating and setting the branches in order, allowing themselves as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the Council now spoken of [High Council], to set in order the Elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly [at Kirtland] was correct; and that the Elders, when they arrived at Zion, were bound by the authorities set in the Church, to be *submissive to the powers that be*; their labors and callings being more particularly to push the people together from the ends of the earth to the places the Lord appointed."

From all these testimonies and teachings, we learn that every officer in the

church has his duty to learn, his duty to do, his ground to occupy, his privilege to enjoy, his authority to exercise; and that in all organized branches, and districts, his "duty," "privilege," "authority," "ground," etc., is determined by the vote of the people over whom he presides, and for whom he ministers. This order fully recognizes the agency of man, and lays down the rule that those who govern shall do so by the consent of the governed; and that those who minister in the church, shall do so by the consent of those ministered unto; and this rule applies to the greatest as well as the least officer in the church.

Where priests preside, or take the lead of meetings, in a branch where there are elders present, (the presiding elder being absent,) he does not preside over those elders as elders; he simply presides over them as *members* in common with the other members. So it is not the Aaronic priesthood presiding over the Melchisedec, as some pretend. The President of the United States, being a resident of some county in one of the States, is just as amenable to the officers of that county as any other man. So, the Governor of California, is as amenable to the municipal regulations of the city of San Francisco, when he resides there, as any other person in the city. When the President visits the court room, he does not supersede nor supplant the properly appointed officers of that court, though he is President of the United States. And when the Governor of California visits a court or council in San Francisco, he has no jurisdiction there, and should he attempt to lead or dictate there, he would be guilty of usurpation, and liable to punishment. All this is essential to order and good government; and the same principle applies with force in the church of God.

They who assert that priests cannot preside, evidently understand about as

much concerning church government as they do about the value and power of the atonement. In a very pretentious effort to enlighten the saints, we are told that it "required the shedding of a lamb's blood [in righteous Abel's time,] to obtain a remission of sins." If this is true, Isaiah, Paul, King Benjamin, Amulek, and Alma, with hosts of other worthies, have taught a great deal of falsehood. They teach us that atonement for sins could only be obtained through the blood of Jesus Christ, of whom the "lamb" was simply the type or shadow. His soul was made an offering for the sins of the world. Isa. liii. 4-8. By him we are "purged" from our sins, (Heb. i. 3.) therefore He "tasted death for every man." Heb. ii. 9. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can NEVER take away sins." Heb. x. 11.

"For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ. And the Lord God hath sent his holy prophets among all the children of men to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them." Mosiah i. 14.

"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement

should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, nay. But the law requireth the life of him who hath murdered; therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then there shall be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith and repentance." Alma xvi. 27, 28.

"And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that

God might be a perfect, just God, and a merciful God also." Alma xix. 12.

We hold that these men of God taught the truth, and that they who teach differently, teach falsely.

THE LAW.

BY "SCORPIO."

"And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" I Sam. 13, 14.

In this world of trials and changes there always has been, there always will be, many dreamers, and as an inevitable result many dreams. There are day dreamers, idle harmless beings, who pass through life while its busy active current whirls around them, as the unguided boat floats down with the stream, content to rest upon the wave, while others turning their prows, fight bravely their course upward, with strong arm and stout heart defying wind and tide.

Other dreamers there are, who, withdrawing themselves from the surging vortex of life, look forth from their retreat upon its busy, maddening whirl, and contemplating calmly the scene upon which they gaze, set heart and brain to work for the good of their fellow beings.

There are yet others who are dreamers, because God hath made them such, as witness the words of Joseph's brethren, "Behold this *dreamer cometh*."

To which of the above classes your readers shall assign me, I know not; and in truth, I shall care very little, if it so be that I shall be able to impress upon their minds with one half the force and clearness it has been im-

pressed upon my own, the dream I shall here attempt to lay before them. If the Spirit of God gave not the dream, may it not accompany it; but if it did, then may it force conviction, where conviction should go, before it be eternally too late!

In my dream, I stood as it were upon a lofty eminence, overhanging and overlooking the mighty ocean. Against the rock bound shore the ever restless, surging waves were beating; while far in the distance, the blue ether of the sky seemed to bind and clasp in its embrace this mighty expanse of waters. Sea-gulls with never tiring wings, dotted the vast expanse, adding their restless cries to the murmur of the waves.

As I stood there gazing, my wraps soul taking in the scene before me, there came suddenly into sight a multitude of vessels. I did not seem to wonder from whence they came, for all appeared natural to me, even as though their coming was but a part of a programme before arranged. My vision took them in, one after another, as they rode bravely before the wind with full sails set; while pennants and colors were flung to the breeze.

Among this vast company of ships, my eye soon singled out one diverse from the rest. It was a stately, noble vessel, and seemed to be surrounded with an atmosphere so pure and transparent, that those on board might hold converse with the forms by which I saw the ship surrounded, when they themselves did not turn their faces to the troubled waters beneath them, but kept their eyes steadily fixed upward. Every conceivable motto and color was flung from the mast heads of the other vessels; some bore the name of one man, some of another; and though their papers all showed that they had all taken clearances for the same port, there was that in their very arrangement which indicated that their papers would not bear inspection; for

the very fact of their different colors showed plainly, that though from some custom house their papers had come; some officer had signed and countersigned them before they sailed, it had not been done by proper authority; for there was but One who could grant clearances for the port which they were seeking; and His colors, not one of them bore.

But it was not to the many gallant vessels sailing gaily by, that my attention was drawn; though they were filled with joyous companies, who went singing and playing upon various sweet toned instruments. I saw them occasionally pointing the finger of scorn at the strange vessel, and calling the attention of their companions to the motto upon the flag flung from its mast-head. My eye followed the direction of their fingers and I read, "Founded upon apostles and prophets, Jesus Christ himself being the chief corner stone." "Since the fathers fell asleep," they said, "all things remain as they were." What a pretender and deceiver is this vessel!"

I then scrutinized it closely, and as the waves bore it up, I saw the strong iron-bound hull, the sharp and polished cut-water, the beautifully curving bow; while every mast, stay, yard and boom were perfect in construction. Upon its decks were gathered a goodly company, and I heard them singing this song, familiar to my ear:

"We thank thee, O God, for a prophet
To guide us in these latter days."

But to the fore-castle where the crew with their officers were assembled, was my attention drawn. Here a strange sight presented itself; one which I shall never, to my dying day, forget. I saw there bound in fetters many brave and noble men. With restless feet they paced the deck, as though it were to them a very prison house. Many herculean efforts they made to cast off their shackles, but in vain; the rivets were firmly fastened,

and they but wore themselves out in the fruitless efforts. Some sank down at last in sheer despair, and seemed to be content; while others turned their faces from the light, and seemed to take pleasure in weighing the chains of their bondage; while some, as they looked over the bows seemed to become perfectly desperate, and unloosing as hastily as their fettered limbs permitted, small life boats from the gallant ship, launched forth upon the seething waves that lashed the vessel's sides.

Mingled with the song those on board were singing. I now heard plaintive wails and shrieks of despair. My eye followed those desperate men, who dragging their chains with them, had put forth from the ship's side into the dashing hungry waves. What met my view! O Father in heaven, what a scene was that! There contending with the mad billows in their awful wrath, I saw a multitude of human beings. Some were in frail barks; some held to planks; some upon illy constructed rafts; fought against the waves. Some with laughter and song, held on their way, not recking or caring whither; but others, with pale up-turned faces and clasped hands, fell on their knees imploring aid.

From all the other ships I saw this aid advancing; well manned boats were loosed from their sides, and brave unshackled men stood calmly to their oars. Among this multitude of human beings, moved these boats, filling up, and then returning with shouts of victory to the ships' side. Then new recruits bent to the oars, and they were away again upon their missions of mercy. But among that perishing multitude were those, who, while they lifted their pale faces to heaven and clasped their hands in prayer for help, yet refused the aid offered them by these boats, for they could not take passage in the ship from which they came. To some of these came those shackled men, and as they reached

forth and took them in, upon their faces shone the glory of heaven itself. But alas! they were only mortal and as they toiled against the buffetting waves, their fetters weighed so heavily upon them that, with saddened hearts, they were compelled to put back to the ship's side. Here for a time they rejoiced in a reunion with officers and crew; but soon the old sadness settled upon their faces, and their chains became intolerable.

I looked forth again upon the struggling multitude, and saw others, who had waited long for the coming of the life boats from *that* gallant ship loose their hold and go down amid terrible darkness and despair; with such shrieks of agony as I pray God I may never, even in dream land, hear again; and as they went down beneath the angry floods, I saw gathering upon the garments of that ship's officers what all the waters of that mighty deep could not erase; dark dreadful stains, stains made by the blood of *lost souls!*

"Why come they here?" I asked. "Why do they settle with such blackness upon their garments? See, *their* hands are bound, and fetters cling to *their* limbs? Are they not powerless? By the ship's side are boats, life boats perfectly constructed, but how shall they ever be efficiently manned for this hand to hand conflict with the deadly elements, while these men are shackled, borne down by the weight of clanking chains?"

Suddenly I started and turned pale, for a voice whispered in my ear to "look," and when I looked, I beheld in the hands of these men an IMPLEMENT for unloosing these fetters, and perfectly constructed for equipping them for the strife before them.

O my God, why have they not used it? *Why do* they stand there so calmly and suffer the blood of lost souls to stain their garments?

While asking these questions in the bitterness of my soul, there came before

me these words: "In order to place the church in a position to carry on the promulgation of the gospel, and *as a* means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the Church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment." Then I understood the fetters, I knew the means God had ordained and commanded the officers of his church to use, for striking off those fetters; and when I saw that implement rusting, unused in their hands, I no longer wondered that the blood of souls clung to them, for with a pen of light was written before me these words of God, through Samuel his prophet. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams? I say they came before me, and I read them slowly, taking in their full import, and realizing them as being the command of God to the bishop and twelve, just as much as to destroy Amalek and all that he had, was the command of God to Saul.

Who gave this is asked? "As I live saith the Lord."

Unto whom was it given, and when? To the prophet Joseph Smith, on the 7th of October, 1861.

Here then is a command of God, given through his prophet, and if God held Saul responsible for fulfilling the command he received, will he acquit these men for the gross neglect of which they are guilty. But, says some, I will not submit to this law; and the officers affrighted plead, "The people

pared the best of the sheep and oxen." To sacrifice to the Lord; nay, verily, but to consume upon their lusts, and inasmuch as they were worse than the followers of Saul.

But did God rend the kingdom from the people for this offence? It will be well for the Bishop and the Twelve to answer this question. Now, Mr. Editor, I want to plead a little for those sailing in those other ships. Don't please be so hard upon them for not obeying the gospel law, when this vital law of God's kingdom is trampled upon with impunity, by those who say in every conflict with their opponents, "To the law and to the testimony." Don't let the Twelve declare to the world that men *must* be baptized, with such emphasis, assigning as the reason, because God has so declared, until they remember what God has declared to them. "In the manner ye execute this matter, so shall ye be judged in the day of judgment!" *Herald* No. 7, Vol. 2, p. 162.

My dream is ended. I have seen in real, tangible life, a few things to which I wish to refer. I have seen men who, becoming hopeless of breaking their fetters, have gone forth to preach the gospel in very desperation, dragging their chains with them. Helpless families have been left at home to suffer for the necessities of life, or become dependent for those necessities upon friends, outside the church; thus giving our enemies just cause with which to reproach us.

Does God require this sacrifice of any man, when the simple enforcement of his law, should bring into his storehouse enough and to spare?

Some one may answer, "the laws of God are not intended to be enforced." Upon aliens, of course not; but are you a citizen? What made you one?

God says the Bishop and the Twelve shall take measures to enforce the law of tithing. Enforce, Webster says, is to "force; to constrain; to compel;" etc. Very plain English, aint it? I

have seen the poor in purse, but rich in spirit, dividing their hard earned pittance with the still poorer elders and their families; whereas, God has ordained a means by which those elders and their families should receive their support, and not become a tax upon the poor, because the poor are found the willing ones.

I have known the Bishop called upon for a mere pittance, and though that pittance would have kept a faithful man in the field months longer, the pittance was not to be had, because there was nothing in the storehouse of God.

I have heard old men reproached by their families, who have suffered every hardship, with still leaving them to poverty and want that they might preach the gospel, (for they felt "wo is me if I preach not the gospel,") and in my heart I could not blame them.

It is a day of sacrifices, say some; but if God required such sacrifices at the hands of his saints, why provide a remedy? And if sacrifice be good for the poor, is it not for the rich also?

I read that the willing and obedient, shall eat the good of the land. I have seen all these things, and many more. I see to-day a crippled press; a church not able to publish a book for the use of its own members, and compelled to put its own publications at figures so high, as almost to place them beyond the reach of many of the poor brethren.

I have heard it said, "Let the Bishop tithe himself, and we will gladly follow his example!" Nay, I have even heard it hinted, that but for the fact that the Bishop and the Twelve could not consistently ask others to follow where they were not willing to lead, the law of tithing would to-day be in force, and the church enlarging her borders, as God designed she should. I stop not to question the truth, or falsity, of either of these assertions.—Those who are set as watchmen upon the walls of Zion, have been told the will of God; and it is only my duty, as

an inhabitant of Zión, to ask of them why the will of God has not been executed? If the woman might plead at the feet of the unjust judge, surely the children of the kingdom may plead with their judges; and O, righteous Father, hold them not guiltless of the blood of souls, until they fulfill Thy law, and obey Thy commandments!

THE INDIAN QUESTION.

It does require more than ordinary moral courage to plead the cause of the oppressed Indian, the measure of whose wrongs has been pressed down, heaped up, and running over, and which is never presented to the scrutiny of the masses, till the ear is startled by the vibrations of the electric pulse, deciphered as a piece of news. "Horrid massacre by the Indians." "Wholesale butchery of Indians by U. S. troops." It is these and similar heart-rending and soul-harrowing announcements that produces spasmodic efforts at reform without once striking at the root of the evil, that is manifestly the *cause* of such gross and disgusting outrages that are semi-occasionally meted out to the frontiersman by his barbarous, and at best, semi-civilized foe.

So wide spread has become the clamor for retaliation upon the Indian that it has been declared a weakness only worthy of execration, to urge the dictates of justice and a common humanity in their behalf. and the man, or set of men, daring to combat the popular demand for the utter and indiscriminate extermination of the red man is brow-beaten and humbugged, till the more reasonable, but less potent pleadings of justice, are smothered in the popular clamor, based upon mistaken and false data. Thirty years ago, a

broad and humane view of the duty of the United States toward the Indian, was promulgated by our venerable and ever to be revered President, Andrew Jackson. He said:

"No one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve and perpetuate the *scattered remnants* of this race which are left within our borders. The past we cannot recall, but the future we can provide for."

Again: "I indulge the hope their prosperity and improvement will be secured, and a large portion of the moral debt we owe them will be paid." Such was the policy of the sagacious and far-seeing "Old Hickory," as humane as it was just.

Who can doubt, if the proper appliance of "the moral debt we owe them," (the Indian,) had been honestly and sacredly carried out, since the establishment of the Indian Bureau, we should have been spared the knowledge of the Indian tragedies on the western frontiers. The Government has been lavish in its liberal appropriations to enable the Indian Bureau to carry out its numerous treaties. On the other hand, the disbursing agents of the Bureau, by faithlessness with the Indians, have made those liberal treaties gigantic swindles. Such instances are alarmingly abundant, the evidences of which he smothered amid the mysteries and manipulations of investigating committees. "If we are the intelligent Christian party, must we not prove it, by giving the full value of what we take, and giving it to the interested parties, so that it will be as permanent a value as what we take from them?"

We hear anathemas hurled from pulpit and press against the treachery of the Indians; his utter disregard for pledges and compacts, his

insatiable rapacity and greed. Out upon such arrant hypocrisy!

We have allowed our agents, who claim civilization, to cheat them. Can we reproach those who are governed by a barbaric law for swindling us? Are not our missionaries and teachers laboring to convert them into such Christians as they find us? Surely we cannot be so unreasonable as to expect them to heed precept, and disregard our example! Has not the oppression of unrighteous exactors, ever led to revenge, culminating in wars of extermination?

What then can be done? "The past we cannot recall, but we can provide for the future." The entire system must be remodded, the Indian government must be conducted upon principles of humanity and strict justice. "Power when employed to relieve the oppressed and to punish the oppressor, becomes a great blessing," hence the necessity of a rigid enforcement of the "moral debt we owe them" by those entrusted with its discharge.

We have but one duty to perform in our transactions with the Indians. We must deal justly by them in all our agreements, and with over 200,000 of them located upon Reservations, (the number now on those Reserves,) we can readily find abundant material to bring into speedy subjection the hostile tribes by arraying against them "the weapons of their own warfare." Then, and not till then, will permanent peace be established among the Aboriginal tribes of North America. H.

Many a man for love of self,
To stuff his coffers, starves himself;
Labors, accumulates, and spares,
To lay up ruin for his heirs;
Grudges the poor their scanty dole;
Saves everything—except his soul.

TO ONE AND ALL.

BY AN ELDER.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world." Jas. i. 5.

Do we, as Latter Day Saints, think about these words? Do we realize the full and deep meaning of them? Let us examine ourselves, and see in what manner we conform to the world. If we obey the scripture as true children of God; those that have received the gospel in its purity, we should try to live as we are commanded. If we do that, we must put away the things that are practiced by the world.

The Lord our God placed us here to improve every moment of time for the help of his cause. And are we doing so, when we spend one hour after another in reading the light reading, commonly called novels? The world does the same.

Another thing practiced, I am sorry to say, by the saints, is light talking and foolish plays. Hour after hour is spent in this way. The world does the same. How much better are ye than they?

Hour after hour is spent on dress; precious time that can never be recalled. Sisters, I refer you to 1 Tim. ii. 9. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Here is another command given for our benefit. Do we obey it? How many useless articles of dress do we wear, spending time and money in adorning ourselves? How much better are we than the world if we do this? Look at the different sectarian denominations. There is as much time and money spent by them on useless articles of dress, as

would relieve all the wants of the poor in our land. Latter Day Saints, let not this sin be laid to our charge; but let us ever strive to do good, and spend our time and money in serving God, and advancing His cause.

Another habit common to both men and women in our church, is the use of tobacco. We are commanded to keep ourselves pure, that our bodies may be fit temples for the indwelling of the Holy Spirit. We cannot expect God will let His Spirit dwell in our bodies, when they are corrupted by the use of tobacco. Do not say you can not quit it. I know of some, both men and women, that have laid it aside, after using it for over twenty years. Then another thing, think of the money spent for it. You can do without it. Then why spend your money for it? Let us go to a branch of the Church of Jesus Christ of Latter Day Saints, and pick out five members that use tobacco, allowing them fifty cents a piece per week. In one year we have \$130. How many of the "Voice of Warning" would that send out to the world? Three hundred seventy-one in all, and if they do as good work as they have done in time past, there would be at least one hundred and thirty souls saved; enough to start thirteen branches in the church. Just five members can do as much preaching in that way, and perhaps do more good in spreading the gospel, than all the preachers that are sent out at one quarterly conference. For the preacher is oftentimes refused even the privilege of a house to preach in, and then when he gets a chance, the people come to hear him out of pure curiosity, and then never come again.

In 1 Thess. v. 22, we are commanded to "abstain from all appearance of evil." Do we do this when we let habit get the better of us in nearly every thing that has been practiced by those that were before us? Are we a *peculiar* people, set apart to worship

the true and living God. "If we obey not his commandments we are none of his." Brethren and sisters, great will be our condemnation if we obey not the Lord in all things. And are we obeying him when we do as the world does? Can we be pure in heart? Does not pride, the great destroyer of human happiness, rise up in our hearts, and try to make us believe that we are a little better than some one else, because we have more of this world's goods? Do you suppose we can go to the celestial glory of God with the world in one arm and the Bible in the other?

Reader, as you peruse these lines, examine your own heart, and see whether you are trying to serve God with full purpose of heart, or are you trying to serve two masters. Christ says that a servant cannot "serve two masters; for either he will hate the one, and love the other; or he will hold to the one and despise the other. Ye cannot serve God and Mammon."

Brethren, work while it is day; for the night cometh when no man can work. Send forth your books and tracts to the world; let them see where you stand and know of the doctrines you profess. "Let your light so shine that others seeing your good works may glorify your Father which is in heaven." Christ died for all; and in dying, left us the way by which we may be with him in glory. You know the true way; be not afraid to show it to the world. May God bless and prosper you is the prayer of a lover of the cause.

"If the voice of the servants of Jesus Christ, if the voice of calamities, if the voice of angels, if the voice of reason, and the voice of mercy will not call the children of men to repentance, I greatly fear that the voice of God will bring them to judgment, when reformation is beyond their power."

THOUGHTS ON MALACHI IV.

BY ELDER NATHAN LINDSEY.

"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. iv. 1, 2.

Here we have the declaration of Holy Writ that a day of burning shall come, that shall burn up all the proud and they that do wickedly, so "that it shall leave them neither root nor branch." The third verse states further, that "ye shall tread down the wicked: for they shall be ashes under the soles of your feet." This, taken together, seems to be a sweeping declaration, the unlimited adjective "all" being used. It would seem that the characters here described shall be totally destroyed, so that there would not even be a germ of living principle left; and this is what we want to reason about for a short space of time. Is this fire spoken of to sweep the proud and the wicked into total oblivion? I now wish to give my ideas in answer to this question, and if they are incorrect, a future will reveal the fact.

In the first place I believe, so far as the burning is concerned, that this scripture will be literally fulfilled. Peter says:

"But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent

heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up." 2 Pet. iii. 10.

So we see that not only Malachi, but Peter also foretells a day of burning, wherein *all things corruptible* shall be destroyed, and all the proud and they that do wickedly shall be burned up.

"And I saw thrones, and they sat upon them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished. This is the first resurrection. Blessed and holy are they who have part in the first resurrection." Rev. xx. 4-6.

It is said in the above quotation, that "the rest of the dead lived not *again* until the thousand years were finished." "Lived not again," plainly proves that they had once lived.

But where are the righteous while this burning process is going on? Why are they not also consumed? Paul writes thus to his Thessalonian brethren:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then they [the righteous] who are alive, shall be caught up together into the clouds with them [of the righteous] who remain, to meet the Lord in the air." 1 Thess. iv. 16, 17.

Then we learn by this scripture that the Lord is able and will preserve his saints, whilst "the proud, yea, and all that do wickedly," will

be consumed by the heat that shall melt the mountains; and after the saints have lived and reigned with Christ a thousand years, then the second resurrection shall come, when all kindreds, tongues and people shall come forth to receive the first recompense of their deeds and among them, the proud and they that do wickedly as spoken of in the fourth chapter of Malachi.

The Scriptures abound in passages showing that wicked people of every kind will one day be swept off from the face of the earth, but there is not a single text showing that they will not afterwards be resurrected. There seems to be a false idea, or at least I conceive it to be so, that the day spoken of in Malachi, which "shall burn as an oven," will entirely consume the proud and the wicked, both spirit and body, so that no power either on earth or in heaven can ever resurrect them again. The following scripture will suffice to show that *all* that have ever lived upon the earth, except those who may have been previously resurrected, will come forth at the general resurrection.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. xx. 12, 13.

We draw from the above scriptures the following conclusions:

First, that there shall be a day of burning which shall sweep the wicked from the earth. Second, that the death thus inflicted is of a

temporal nature. Third, that at the general resurrection all these, as well as all others who may have died in wickedness, will be resurrected, and be judged according to their works.

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PROPRIETY.—There is a simple and beautiful propriety, pleasing to all, which gives grace to the manners, beauty to the person, sweetness to the disposition, and loveliness to the whole being, which all should strive to possess. It is to be neither too gay nor too grave; too gleesome nor too sad; nor either of these at improper places. It is to be mirthful, without being silly; joyous without being foolish; sober, without being desponding; to speak plainly, without giving offense; be grave, without casting a shadow over others. In fine, it is to be just what makes us and others happy."

A tale bearer is a peddler of rotten apples.

Little Folks.

THE UNFINISHED PRAYER.

"Now I lay"—Say it darling;

"Lay me," hieped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger-tips.

"Down to sleep"—"To Sleep," she murmured,
And the curly head dropped low;

"I pray the Lord"—I gently added,
"You can say it all, I know."

"Pray the Lord"—the words came faintly,
Fainter still—"My soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rests"

O, the trusting, sweet confiding,
Of the child heart! Would that I
Thus might trust my Heavenly Father,
He who hears my feeblest cry.

—*New Hampshire Gazette.*

A TEMPERANCE STORY FOR BOYS.

BY "FRANCES."

My little friends who read the *Herald*, I hope you are all cold water boys. I mean by this, that I hope each one of you is resolved that not only now, but so long as you live, you will never taste liquor of any kind. If you make this resolution while you are young, and adhere to it, it will be very easy for you to resist the tempter when you come to be men; but if you do not, there will be no security for you, when you have left your own homes and gone out into the world, where this great vice will meet you on every hand and there will be many waiting and anxious to throw you in the way of temptation. You have all heard of

that dreadful monster serpent, the boa-constrictor, and have read how he grasps his victim in his slimy folds, and when once he is there, he winds coil after coil around his struggling prey, tightening each one with stronger pressure than the last; until life becomes extinct and the victim cold in death ceases to struggle longer.

Now boys, I want you to picture this horrible serpent to your minds, and then when you see a glass of liquor, remember that a serpent a thousand times more deadly lurks within it. There are many of these serpents in the forests of Africa and other southern countries, but it is a very rare thing for a man to fall a victim to their deadly embrace, for they flee from their presence, as men will who flee for their lives; but on the contrary, men who know the deadly nature of the serpent which lurks in the intoxicating bowl, will walk calmly, yea, deliberately up and place themselves in his coils, and though some struggle when they feel the deadly nature of his grasp, by far the larger number yield themselves willing victims to his embrace.

Man, you know, though the highest type of the creations of God upon the earth, is yet an animal, and has many traits in common with the lower animals; but in his love for liquor he places himself beneath all animals, for there are none to be found in the world, with a taste so depraved. Even the hog, wallowing in the mire, will turn with disgust from the vile compound.

Little boys, I doubt whether one of you who will read this piece, has not at some period of your lives been the owner of a dog, and felt a great deal of honest pride in your possession. I love a dog when he is a good one, and I am sorry to have to say that in my life I have known more bad boys than I have bad dogs. How loving and obedient they are, (the dogs I mean,)

and how fond of their young masters. I don't blame you boys for loving to speak of their wonderful sagacity, and recalling their many tricks practiced for your amusement; but I want you to learn a lesson from one about which I am going to tell you, and always be as brave for the right as was this noble dog. It was told me by his master, (now grown to be a man,) and as many of you know him, perhaps you may some day hear the story from his own lips, but for fear you should not, I will give it to you as nearly as I can recall it.

Tiger was his name, and he must have been a very remarkable dog. His master was in the habit of sending him on various errands, all of which he performed with alacrity and fidelity—such as going to the store for a basket of eggs or butter—carrying his master's dinner to him—bringing a bucket of milk daily for the family use, and many like things, almost beyond what we could believe a little dog capable of doing.

Being very kind and sociable in his nature, he was a general favorite in the village where his master lived, and would frequently enter the stores where he was in the habit of going, on his own accord, as if for a friendly visit.

The merchant friends of Tiger, upon such occasions as this, frequently treated him to crackers and cheese, and sometimes to candy, which Tiger was not above enjoying; but would freely accept it, wagging his tail and with his honest eyes thanking them for their kindness. One day, however, it chanced that some men had been enjoying a glass of toddy (or hot liquor) in one of the stores which Tiger was in the habit of visiting, and had left their glasses on the counter partly emptied. Tiger happening to come in just at this time, his friends proposed to treat him to a glass of toddy. Accordingly they called him up, holding out the glass to him. He came up to it, wagging his tail as usual, in evidence of his pleasure,

but upon smelling of the liquor he turned quickly away, as if highly disgusted. His friends, however, bent upon having some fun, were not to be put off so easily, but taking hold of him they poured the vile stuff down his throat.

This was too much for Tiger. His honest nature was insulted, and hanging his head like one disgraced, he walked out of the store. And now comes the most remarkable part of this true story. Never from that day could Tiger be induced by any means to enter that store, and when he passed those men on the street, he would take no notice of them whatever; though before that time he would always wag his tail, and show by his manner that he was glad to meet them.

Now tell me boys, if this noble little dog did not manifest more self-respect and uprightness of character, than many men who wear broad-cloth? Has he not set you a noble example, one well worthy of being followed? It is one which with all my heart I hope you will follow. Shun, as your worst, most deadly enemy, the man or woman who offers you the accursed poison. If you want to know more of Tiger's history, I must refer you to Bro. Joseph, who was his master's friend, and who, I think, owes something to the "little folks."

"WHAT would you think Bro. Brown if I was to tell you that I saw Bro. Smith transgress the laws of the Church, yesterday?" "I would think that unless you had first went to him and shown him his fault, and endeavored to persuade him to do so no more, you have no business to mention it to me or any one else,—that you transgress the law yourself, and knowing better, you should be ashamed to do it."

NEVER resent an injury. It is better to receive bad money and loose it, than to pass it upon others.

L. D. S. Herald.

JOSEPH SMITH, Editor.

Plano, Monday, February 15th, 1869.

PLEASANT CHAT.

The ambassadors for Christ represent a country, to which they invite immigration. They come, armed with powers plenipotentiary, representing the privileges, joys, pleasures, emoluments, glory, honor, and power, which are attainable by citizens of that country.

They come, representing the immeasurable distance lying between the land of earth and the land of spirit; which distance must be traversed by those who may be desirous of becoming citizens, and which can be successfully traversed in one direction only.

They to whom these ambassadors for Christ come, are now citizens of a land, which for reasons various, but valid, is now governed by law permitting the existence of both good and evil. And as they come, they represent the present condition of the citizens of this land, as being one of alienation from the law which governs the sphere from whence they come, and a state of indifference, either wilful or ignorant, to the superior advantages offered them as inducements to change their mode of life, and their allegiance to power.

It has long been supposed, that these ambassadors for Christ possessed great sanctity of person; and were, either by nature or by acquirement, persons of great moral power, with spirit of ex-

ceeding excellence and force. That in the prosecution of their mission, as ambassadors for Christ, they were authorized to act with direct reference to the citizenship of the land of spirit, with the understanding that their acts were consummated in the land of earth, and among those who were citizens of a kingdom, which if not adverse to the one which they represented was not in harmony with it, and to bring about this harmony was the object of their mission. This has been, and is the admitted belief of all who claim to be christians.

That the various characteristics just written of, should, to some extent, be found in those ambassadors, we all agree, but that they held them to that eminent degree, heretofore, by so many believed; will not be accorded to them by closer scrutiny, and is in fact denied by some.

That they did indeed possess power to represent that better land, which was to be the ultimate abode of those who changed their allegiance and citizenship, must be conceded, or the whole fabric of christian propagation of the scriptural faith is a helpless ruin. This granted then, we find less difficulty in accepting the conclusion, that these men though mortal, did represent a spiritual land, to be attainable by some means to those who were not by nature entitled thereto.

The power with which they were commissioned, was called spiritual; and it has been held that these men thus inspired could by no possibility have erred, either in word, or doctrine.

This conclusion is correct, if the for-

mer assumption of great personal sanctity and excellency of spirit is true; if not, it is debatable ground.

"Plenary inspiration," is that kind which has long been ascribed to the ambassadors for Christ, who bore the titles of apostles and prophets, under which, it is said, none of these mischances, called mistakes could occur.

"Verbal inspiration," is understood to be, that kind by which the precise terms of the matter communicated is indicated.

Of the latter, there may be no dispute. It must be the revelation from the government of the spirit land to the governed upon the earth.

Of the former much may be said; both in support of the claim of impossibility of failure, or of error; and against such claim.

In this state of the controversy we shall be content with writing, that in behalf of these ancient ambassadors for Christ, we cannot claim such extreme sanctity of person, such great excellency of spirit, as will entitle their every word, and every work to the assumption of "plenary inspiration." The reasons why we may not do this are many, the chief one of which, however, (in our judgment,) is the difficulty of reconciliation which arises in the consideration of their words and works, compared with the general character of their mission as ambassadors from a country, wherein God now reigneth, and Christ and the angels dwell, and where these recipients of their embassy shall ultimately reside.

The word inspiration, then, we must consider to mean, that which conveys

intelligence from the spheres of light and truth to the earth, from heavenly creatures to earthly ones.

That the apostles were inspired, we believe; but that they lived, moved, ate, drank, slept, preached and conversed always under the influence of that subtle essence called the Holy Ghost we do not believe; hence we conclude that they received their communications *direct* in precise terms; sometimes they spoke as directed, or led, by that spirit; but that the greater part of their lives, like that of other men, was the life of the spirit of man which was in them.

As ambassadors, they had a knowledge of the things to be declared by them; as men they lived and moved, thought, and gave the result of that thought in their preaching, and their teaching.

We have been asked what might be understood by the words "inspiration," and "inspired," and this article is written with a view to answering the question, as we understand it; and as it is generally received by the intelligent leading men of the church.

When we say these holy men "spake as they were moved upon," we should be careful not to confound "inspiration" with "revelation."

They were "inspired" to declare great and mighty truths, to urge men to turn from evil, to accept the terms of their message, and to receive Christ as being reconciled to God; yet their thoughts and words may have been their own, their acts guided by their own wisdom.

Many things were "revealed" to

them concerning the world and God's intended dealings with it, and by the "inspiration" of the spirit, they warned men to prepare for those things.

The words of Christ, once revealed, became the common property of the church, and when men were once enlightened by the spirit which bore witness to them, no added inspiration was necessary to bring again those words.

They were inspired to write, the doctrine was that of Christ, the teaching fired by the Spirit, the words were those of Paul, Silas, James, and others; and must in great measure have borne some likeness to their preaching.

The arguments with which Paul sustains himself in his ministry as an ambassador, were clearly his own; and he has given a just clue to his writings when he says, "of this say I," "this I write by permission," and "I think I have the spirit," this I write by "commandment," the spirit expressly "declares."

Now, in the multitude of questions arising as to the meaning of this, or that passage in the scriptures, there can be but one definite concluding sentence, that one, given by God, or Christ, through the instrumentality of revelation.

Of a like nature must be the inspiration of to-day, with those who are ambassadors for Christ.

The word of salvation is Christ's teachings. They have been revealed by the sending of an authorized angel to commit the gospel to men. Men were to preach it as mortals, to mortals, aided and empowered as the Master

should please, and in the proportion of the Spirit as He designed for the purpose to be wrought.

Thus men were authorized to translate by being commanded so to do, and had their minds quickened and enlarged to comprehend what was written, and as it had been written; Paul's writings as he left them; John's the same; and so with all of them. The prophet writing of the Book of Mormon, says: If there be errors they are the errors of men; and so we may say of the Scripture, if there be obscurity of language, it is of man.

We have long been taught that man's *agency* was not destroyed, or impaired by a reception of the gospel; but that his powers would be strengthened, perceptions sharpened, and his understanding enlarged, and thus he be inspired.

The things of earth which came within the purview of their own powers, they were expected to be cognizant of, and conversant with; the history of transpiring events they were expected to know, and were suffered to write of it as they as men with faculties alive to the cause of God saw them transpire, and felt their importance to that cause. Hence, Luke says, I write of the "things which are most surely believed among us."

While we may concede the power to God, to take the entire charge of a man, or beast, to the declaration of his word, we do not believe that the exercise of such power is at all intended; except to serve some extraordinary purpose.

So that now we are prepared to say: not by commandment as thus saith God,

but by the understanding which we have, that the inspiration of God rests upon those to whom is confided the charge of His work upon the earth, as rests His law upon all His creations, with a direct reference to their capabilities for the service to which He has called them.

Hence, when He sent ambassadors in the last days, He commissioned them to declare His revealed word; and inspired them to so declare it, giving to them such an amount of His Spirit, (mind and will,) as fitted them for that purpose. He chose instruments of mortal men, subject to infirmities, weaknesses, folly, and vice. They are not more favored than their compeers of the apostolic age, hence they receive commandments from God, and are led by inspiration. Dreams, visions, (by day or night,) impressions or desires, are sometimes called inspiration.

From these various considerations, we believe "inspiration" to be such gift of desire, ability, and willingness, by the Spirit of God, or the Holy Ghost, as fits *mortal man* to perform the duties required of him as the servant of God on earth. And that it is given in degree and kind, for the work required.

The term "inspired," as qualifying speeches, writings, copies and translations, signifies that the agent employed to speak, to write, to copy, to translate, was commanded, or permitted, delegated or authorized to do that particular work, and was given a sufficient amount of the divine afflatus to fit him for that work; not that said agent lost identity with the human family, with freedom from all earthly imperfection,

and spoke, wrote, copied or translated, as the finger of God himself.

Inspired records, books, and other writings, are those authorized to be written and preserved for some special, or a general purpose.

Within the purview of the commission given, these ambassadors for Christ act by authority; but this authority by no means makes them infallible exponents of God's will at all times and in all places, for the grace and power of their mission rises to the occasion, and without the occasion they are but men. Outside of their commission they act by virtue of their own wisdom and power as independent beings.

Men speak having in view the upbuilding of the cause of God, the propagating the tenets of the church to which they belong.

If "*plenary inspiration*" were the lot of all these men, all were apostles, all were Pauls, and the desire to be so might make every one as infallible as God.

But all are not apostles, all are not Pauls; hence, the degree of faith, of fitness, of adaptability, and the exigency marks the degree of inspiration. So with writing, copying or translating.

"Inspiration" is then the holy influence under which men write, speak, copy, or translate with reference to the things of God; by which they are elevated in thought and refined in expression, by which they speak, or write with authority; and "inspired" speeches, writings, copies and translations, are those made under this holy influence.

IN the article signed "Scorpio," in this number, the reflections seemingly cast upon the Bishop and the Twelve, are not endorsed by us.

There is no process of exaction known to the church. Willingness and voluntary obedience, upon solicitation, are the only effectual provocatives to submission to the moral law by which the church is governed.

Sec. 112 par. 10, Doc. & Covenants, expressly declares against exactions of property. Abraham paid tithes to Melchisedec upon no compulsory edict, or the enforcement of compelling earthly authority.

To *execute* a law is to put it in the way of fulfillment. This, so far as we understand the matter, has been attempted by the Bishop and Twelve, for the law referred to by "Scorpio," according to their best judgment. If not so fully as they and others could wish, it is attributable to the natural difficulties which lie in the way.

Remission of sins is offered as the result of obedience to the law of baptism; the gift of the Holy Ghost, in laying on of hands; recovery, or a sealing unto life eternal, in the administration to the faithful sick; glory and power, in the faithful discharge of duty; and, in like manner, peculiar blessing for the obedience to the word of wisdom and the law of tithing.

This is the whole law, and is in excellent keeping with the entire dealing of God with man.

Blessing for obedience; cursing, or the absence of blessing for disobedience.

Plough deep while sluggards sleep,
And you'll have corn to sell and keep.

A YOUNG brother writing to us respecting an article which he sends, says, "If you do not like the style of writing which I employed, and you have time to send any suggestions to me, they will be thankfully received."

For the benefit of others as well as for this brother we suggest, that in attempting to write for publication, it is a very easy matter to overdo the subject written upon.

No man, either as a writer, or speaker, ever succeeded for himself, who wrote or spoke only the thoughts of other men.

What you want to do is to write your own thoughts upon the subject written about, and when using others' thoughts, give them the credit, if you know who they are.

It is well to remember that to read an article in a paper and to write for that paper on the same subject, and almost literally the same ideas, is not to give that paper an original article. Such articles are sure of rejection; in fact they are to the editor of that paper, waste paper.

Soiled, dirty, illegible MSS., must contain excellent material, if an editor takes sufficient pains to dig it out.

As a general rule, he will rather throw the whole away than to take such trouble.

So far as practicable, winnow the chaff out of your articles yourselves, and send only the wheat. Also please remember that rhyme is only a part, (and not an essential one either,) of poetry. Wanting in other things, rhyme is but "doggerel."

WANTED TO KNOW; Why some stirring, active young man belonging to the church, has not brains and energy enough to learn the book binding business, and go to work for the church in a bindery of its own. Now boys is your chance. We want a good binder.

BRO. WEEKS, who was appointed to go with Bro. Stephen Butler, into Missouri, is hereby requested to communicate either by person, or by letter, with Bro. Butler at Bro. Wm. Sumnerfield's, four miles west of Stewartsville, De Kalb Co., Mo.

Good news from England will be found in the Correspondents' column.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do you really think a nice, tender piece of swine's flesh (a juicy slice of broiled ham for instance) in the *stomach* of an elder would unfit him for administering in the ordinances of the gospel? Too much, even of pumpkin pie, we know is not good for elders; but supposing he has not eaten too much, do you think it would?

Ans.—The drift of the foregoing question, as well as the one previously asked and answered, is evidently to draw from us an expression of opinion as to whether the flesh of swine is forbidden to us. We do not understand

that it is; but on the contrary, that when needful it is permitted us to eat of it, in prudence. Excess in eating, as in drinking, even of those things about which there is no diversity of opinion, is sin; for by excess is the strength of man broken, and his usefulness impaired. The flesh of swine properly fed, Dr. Hall says, is no more productive of disease than that of other animals.

Q.—Is a branch justified in rejecting the decision of an elders' court?

A.—No; if that decision is properly rendered. *

Q.—How are members to be dealt with, who live in one district and hold a standing in another?

A.—They may be dealt with, by either district, by an elders' court.

ROGER WILLIAMS said, according to 'memoirs by Prof. Knobles, that the true church and ministry had been lost in the Romish apostacy, and could be again restored—only by a special apostle raised up for that purpose. The Rev. Prof. said that the law of interpretation was imperfectly known at that day. Mr. Williams is represented as being a man of deep piety and understanding; he, also, said that "after learning the Indian tongue and laboring so faithfully to teach them christianity, that the time for the conversion of pagans was postponed until another apostle should be sent with a special commission, and that with the restoration of the ministry, the gift of tongues would be bestowed for the purpose."

* Elders' courts are only to examine the charges preferred, hear the witnesses, and to find the guilt, or innocence of the parties charged with transgression, and report the same. Upon this report the decision is made by the church, excommunication or otherwise, as the case may be.

Correspondence.

BIRMINGHAM, ENGLAND,
January 26, 1868.

Bro. Joseph :

In my letter of about the 15th inst, I believe I gave you all the information needed respecting the *Herald* and the *Restorer*. I send you twenty-seven. When I wrote, I was not able to sit up above half the time. I have been very poorly about three weeks, but am much better now, and am about again. The winter seems poisonous to me, but I am hopeful now of overcoming its effects.

In respect to the sending elders here from the Spring Conference, I cannot recommend at present. Perhaps if one could be sent to Scotland who knows the ground, the ins and outs, it might be well. Bro. Rush is looked at present.

I am glad to acknowledge the communication and the draft, and in good time it came! but I am sorry that the very means contributed to aid the work should be the means by which many neglect and excuse themselves from doing what they otherwise would do. Bro. Jenkins told me, some time ago, that this would be the effects of such coming to the knowledge of such aid coming from America.

The work surely requires more laborers, but it is only a certain kind that can do anything here, and the best yet sent find it difficult to surmount the numerous obstacles. We are in a wilderness of people that have no ears to hear. The time is past to look after Brighamites to any great extent.

The letter of Bro. Ellis he has read to me, and I coincide with the view relative to this mission. If it should be thought proper at the Spring Conference to appoint some for England, it seems to me that Wm. Kelly is one that might be sent; Bro. Hatt, perhaps, taking all things into account, next.

I have just received a letter from T. W. Smith. He is full of hope. My respects to the brethren in the office and to the Bishop.

Yours in the gospel,

J. W. BRIGGS..

BIRMINGHAM, ENGLAND,
January 26th, 1868.

Bro. Joseph Smith :

I am stopping here a few days on my return from London, where I spent a couple of weeks with the saints; I trust not without some profit to all concerned. The few saints who are residents of that huge, overgrown city, live very far apart, some seven or eight miles, and therefore it requires them to possess some earnestness of purpose to induce them to keep up their meetings, which under such circumstances they have failed to do. However, they have now engaged to renew the effort, as they have been instructed that the responsibility of the work in a great measure, of necessity, rests upon the local authorities of the place, wherever such authority exists. The saints in this land have many things to unlearn, in addition to that which has to be learned in common with all, who call themselves saints.

One of the absurdities of the apostacy, as taught here and elsewhere, is, that in the priesthood there are grades, higher and lower grades, as in the military armies of old Babylon. Now the sooner this idea can be removed the better, that all may realize that whether head or foot, hand or eye, they are a part of one body, who must give an account for the way and manner they discharge not only their personal duties, but also their duty in relation to the entire body to which they claim to belong, for we are all members one of another as Paul writes it; there are many members, yet but one body; therefore our individual duties are equal, while our official duties in proportion to our calling make us in the greater degree the servants

of all, simply the administrators of that law which is given as the guide and rule to those who have covenanted to walk in the light of the Lord; therefore when this everlasting priesthood shall have an end, and the Son shall deliver up the kingdom to the Father, the glory of the foot will be equal to that of the head, in that they were both alike faithful in the discharge of the duties imposed.

The field of labor is large, the harvest truly is great, many parts of the field require the facilities which the feet can afford to take them to the point of their labors, and sustain them while there for a time at least, especially is it the case in this land; I have traversed it to some extent, and find the conditions about alike as a whole.

The labor market is far, far overstocked, making labor very scarce, and compensation very low; a mere existence is barely maintained, and the gloomy prospect for the future paralyzes the best energies of many, for the present, which begets an indifference not easily overcome, in relation to the truth; yet I am not without hope that in the spring, as the weather becomes such that we can preach out of doors, that we shall be able to reach the public ear; by that means we may be able to call the attention of the public to the truth.

We have placarded the towns, distributed hand bills and tracts without much apparent success. The odium caused by the apostasy seems, for the present, to have closed every virtuous ear. The accounts of their doings are sickening. I have reference to this land; but their cause is forever dead, and nothing but the hope that they will be taken to the States, holds them together as a people. Their influence is utterly gone—they are dead as a door nail—and half cankered through in their rottenness and perversion. Notwithstanding all this, I feel pleased to record that our labor is not without fruit. Not only have some been baptized, but

there is decidedly a better feeling and spirit among the saints; and as that is continued, a better condition of things of necessity will spring out of it. The truth of God will ultimately prevail.

In the continuance of the European mission, there must be judgment exercised, in relation to the adaptation and fitness of the parties sent to fill it. Because parties volunteer is no evidence of their qualification or suitableness. Not only has harm for the time been done by incompetent ones; but the mission has been misrepresented; they were not as said to be at the time.

I believe some of the saints who are alive to the work will emigrate next year, and the church may set it down as a "*fixed fact*," that whoever they may send, it must be with the understanding that they will be sustained by the church—not by faith and prayers only—but by putting their hands into their pockets and witnessing to the heavens, and to men, that their faith is practicable, honest and earnest—adapting the means to the end desired.

When I speak of competency in regard to this mission, I mean that whoever shall succeed to its presidency, should be a brother who thoroughly understands the latter day work—earnest and active, able to travel some on foot, which I cannot. Such a man will have the confidence of the saints, and being duly qualified as President of the mission—his decisions being according to the law, will give general satisfaction and be the end of controversy. His associates, if he has any, I would advise to be such as need not be ashamed, rightly dividing the word of truth, approved of God and man.

Your brother in Christ,

JOSIAH ELLS.

None but the brave deserve the fair, and none but the brave can live with some of them.

A TRIBUTE.

JERUSALEM,

February 1st, 1869.

Dear "*Foolish Galatians*":

Along the path of life we met with pleasure,

Sharing the golden sunlight of the way,
Joining our tuneful voices in the measure,
That wafted unto Heaven's King our lay.

You being (thanks unto the Father) many,
I only one, brain weak, and fingers slow,
I could not write each one, yet if to any;
My idea is to write to all you know.

So, dear "*Galatians*," I would thus address you

In Michigan's most fair and pleasant land,

The "*Mighty God*" we love, forever bless you;

Language is weak, but you will understand.

I fear not, you know "*who*" that I am meaning

You that dealt kindly with the pilgrim one,

When in sheer weakness on his Father leaning,

He came among you. For the good deeds done,

For the wide open door, and cheery welcome,

For the kind words you never failed to say,

Though he be poor, remuneration shall come

From Him who sent that pilgrim on his way.

Now let me write a word of exhortation;
Be like the unchanging foliage of your pine,

Growing upright upon a sure foundation,
Not blooming for a season, then decline.

Yet bear a smile of glory like the sunlight,
Shining upon those pines at close of day;

Not like those hypocrites who always shun light,

Lest their souls' littleness it should display.

Keep in your minds a vein of gentle sweetness,

Such as your lofty maples furnish you,
That gives their noble forms this rare completeness,

Of being good to use as fair to view.

I need not tell you not to fear nor tremble.
When the world's teachers seek your face to grind,

For when the gospel they would fain dissemble,

Will not the scriptures crowd to fill your mind.

Yet speak in charity, for you remember
They have enough of sorrow *being blind*:
Contrast your summer life with their December,

The rougher they assail, be still more kind.

Unto your president who leads the meeting.
Who in humility and worth excels,

Also—my—*favorite*, I send him greeting:
He who sat next me at the feast of shells.

How often hath the holy gift of healing
By his kind hand descended on my frame.

And new awakened strength and courage sealing,

Bidding disease depart to whence it came;
Also, his lady, whose free ministration

Spread with rich fare the pleasant home-like board—

Would of such saints we had a very nation,

To hold a conference before the Lord.

There is another faithful soul who sought me,

When with the multitude I stood alone.

Oh! the assistance that his dark eyes brought me,

When unexpectedly on me they shone.

Many the faithful souls that I might mention

That comfort gave, but space would fail.
I fear;

But while my memory holds its retention,
In prayer they shall be numbered, if not here.

We parted soon with you, I could not linger,

Although the time had been one golden dream;

For destiny, with an unbending finger,
Points out my way along life's troubled stream.

Wherein my thoughts were uttered as in lightness,

Forgive, I pray you, all my faults, forgive;
But where the truth hath shown in words of brightness,

Remember by it you should strive to live.

When you behold the spring's pale, timid flowers,

Or summer's scarlet blooms, when wild birds call,

Or when in autumn's melancholy hours,
You see the leaves of many colors fall,

When you look up into the skies blue distance,

When downy moss, and feathery ferns you see

Where'er in nature beauty hath existence,
And you behold it, you will think of me.

"PAUL."

PHILADELPHIA, PA.,

January 22, 1860.

Bro. Joseph :

I write a line to inform you that I arrived here in safety last night, having left Washington City at 5 P. M.; and to tell you how my heart was made glad this morning, while reading the *Herald* of Jan. 15. The letters from the elders, the correspondence, the conference minutes, and Pleasant Chat, all breathed such a kind and good spirit, that my heart was filled to overflowing, and my eyes gushed out with tears, and I rejoiced that I was numbered with such people.

For years I longed for the time to come when the same peaceful and pure Spirit would be poured out upon the church, which was received and enjoyed at the beginning of the work of the last days; behold here I find it, and why should I not rejoice?

My lot, as you are aware, is to mingle almost constantly with the business men of the world, and much of the time comparatively with strangers, and then to have the privilege of sitting quietly in a brother's parlor and read of the dealings of our heavenly Father with His children in different countries and in different lands, furnishes such a happy contrast that I am at a loss to find language to express my gratitude.

I am occupying the room at Bro. Ditterline's, Bro. Blair will remember, where Rigdonism received such a shock in this city, from which I trust it will never recover. The good seed sown by Bro. Blair when here, is bringing forth precious fruit, and will result, I believe, in the salvation of many souls.

Monday Morning, Jan. 25.—On board steamer in New York Bay, on my way to New York. My time you know is not my own, therefore I have to write as I can find opportunity.

Yesterday I had the privilege of attending sacrament meeting with the saints at their Hall in Philadelphia, where I heard an excellent discourse by Bro. Ditterline, on the subject of the authority of the priesthood, and had the pleasure of bearing my feeble testimony of the truth of the glorious work of the last days, The Lord blessed us with the outpouring of His Spirit, and we had a happy time together. In the evening Bro. Ditterline addressed a respectable and attentive audience, on the subject of Mormonism, showing what the principles of the gospel are, as believed by the true Latter Day Saints. He was greatly aided by the Spirit, and is doing a good work in Philadelphia. One young man gave in his name for baptism, which is to be attended to next Thursday afternoon. Several others are nearly ready to obey. The Philadelphia Branch is in a healthy condition.

Respectfully, your brother,

E. ROBINSON.

COLD WATER, Branch Co., Mich.,
January 12th, 1869.

Bro. Joseph:

The day and age in which we are now living, when God has again remembered his people, I would enquire with the deepest interest, do we as a people appreciate this day as much as we ought?

Well, says one, I firmly believe that Joseph was a prophet, sent from God. I am glad to hear you say that, my brethren and sisters; but, can we not say even more than this. Those who have obeyed the gospel with a full purpose of heart, can not we say that we have a knowledge of that great fact, that no one can take from us,—that knowledge that is promised to all who obey the gospel of the Son of God; that is, that whosoever shall do the will of the Father, shall know of the doctrine; and having, too, received that Spirit that was promised on the day of Pentecost, (to all that were afar off), we can testify to the truth of this work. But suppose that we really appreciate it, as some did in the days of John, the forerunner of Christ, when, as we read, cities were emptied of their inhabitants, and flocked to the wilderness to hear the new prophet. Sometimes I think that we who did not live in the days of Joseph, nor belong to the old organization, do not look upon this day with as much reverence as some of the old saints do; for how can we, for we know nothing about suffering as they did, and we learn these things, I believe, in a partial degree, from what we suffer. Therefore, we are forgetful many times, I fear, and do not have those things imprinted upon our minds as we should. But I am sure that the Saints who lived in the days when our beloved Prophet Joseph was murdered by the hands of cruel and wicked men, must know and realize the day in which they live, and at that time must have felt very much as did the disciples of John, for, says the historian, "in the meanwhile the disciples of John the Baptist believing that the murder of their Prophet was but

the first blow of a general slaughter, fled, some into the desert, while others sought Jesus to protect and counsel them." And again, says the writer, speaking of the disciples of Jesus, who verily thought their beloved master would yet work a miracle and come down from the cross, "but when the unhappy disciple, John, saw the Roman spear pierce his side, his own heart seemed to be pierced also. Hope perished forever. Jesus was dead—dead—and thus proved that he was not the Christ of God, whom he had proclaimed himself to be; yet his emotions were not of anger, but of sorrow; for he had greatly loved him." And I believe the disciples of Joseph must have felt very much like the disciples of John; and Jesus, believing as many did, that God had set up his kingdom, never again to be destroyed. But alas! again their hopes were blighted: their beloved prophet was taken away, and they were scattered as sheep without a shepherd; some went one way, and some another. Hope had almost fled! But, my beloved brethren and sisters, the kingdom was not destroyed, for God has remembered his people again, although they were scattered, and some led by false shepherds for a time, yet God has been mindful of his people; and I often feel to exclaim, what are we that God should be thus mindful of us. Surely we must be of more worth than many sparrows, that God is so merciful to us. And we can again rejoice in the goodness of our heavenly Father, that he has sent us another to lead his people. Then let us not have him bear this heavy burden alone, for we all have our sphere to act in, and I am sure we can do much to lighten his burden, if we will: and now, as it is the beginning of the new year, I for one feel like starting with renewed energy, to do more than I have for the spread of this glorious work; and oh! my brethren and sisters, how my heart swells with emotion within me, when I think that the beloved prophet of Jordan and disciples of Christ have again visited the earth, and delivered

certain keys, or power, which they held, to men in our day. I can hardly realize that we live in so great an age of the world. Then let us be more zealous of good works, and set that example that shall tell for the glory of God, and I tell you my love goes out after these old saints who have suffered so much to bring about this work, whipped and mobbed, driven and plundered, and robbed of all that was dear to them. I cannot help but believe if God remembers the unbelieving Jew, that he will also remember them, and the scales will some day fall from their eyes, and they will come back to their Father's house, where there is bread enough, and to spare. By this time I fear you will say that I talk too much, but you will pardon me when I tell you that I have not heard a gospel sermon for several months, so I have to talk the more. Let us pray the Lord of the harvest to send more laborers into the vineyard.

E. C.

BRADDOCK'S FIELDS, Alleghany Co., Pa.,
January 9th, 1869.

Bro. Joseph :

I thought I would send you a few lines in regard to the work in this neighborhood. The last conference directed me to labor in conjunction with Bro's J. Wagoner and P. Ray, in this section of country. Braddock's Fields is pleasantly situated on the banks of the Monongahela river, about twelve miles above Pittsburg. As a business site it possesses many advantages, although not much is done. The Pennsylvania Central and Connelsville road passes through it. The mining and shipment of coal, together with one car works, is the extent of its business. The mining population throughout this section of country are groaning to be delivered from the tyranny of their employers, and it will not take a very careful observer to see that they (the miners) have just cause of complaint. But so it is in these last days. The cry of the down trodden and oppressed

will lay up a reward of wrath for the oppressor, and he who robs the hireling of his wages. May God speed the day of their deliverance.

On Sabbath, Dec. 14th, the bell of the public Academy warned the good people of Braddock's, for the first time, that the fullness of the everlasting gospel would be declared in the Academy building. I preached to a very attentive, but not large congregation—all men. At the close of the meeting, the Principal of the Academy came forward, and kindly invited me to tea. He is a man of talent, and I believe, one of those honest men that may be gathered out. Last Sabbath I preached there again; this time two women ventured out to hear the Mormon preacher. A good influence prevailed, and I believe some are convinced of the great plan of human redemption that was devised in the council of eternity. In conjunction with our brethren we shall continue to labor in Braddock's Fields and surrounding country, and I hope that we, with our spiritual weapons of warfare, may be more successful on this Historical ground than General Braddock was with his carnal weapons. Mormonism (so called) has suffered some harm in this country by the Bickertonite faction. Holding a false position, they have ordained men to a false priesthood, whose only argument has been a bitter denunciation of our sectarian friends, and base slanders concerning ourselves. We shall, with the help of God, give the lie to slander, and in a clear logical manner, raise the glorious work of the last days out of the cess-pool of iniquity, into which it has fallen.

Yours in Christ,

WM. W. WAGONER.

If you dam up a stream it will continue to run, except you dam so it will run up stream; so, also, with the world, they can not stop the judgments of God, except they repent.

WHITE MARSH, PA.,
January, 10, 1869.

Bro. Joseph :

Thinking that I might contribute a few lines to the columns of the *Herald*, by giving you a description of the place in which we are living at present. It is a place called White Marsh, in White Marsh Township, Montgomery Co., Pa., being about twelve miles from Philadelphia.

The religious part of the people here are Methodist, Baptist, and Lutheran. The greater part of them are prejudiced against us, and look upon our religion as something that is impossible in this age of the world; that gifts and blessings were only intended for the days of our Savior and the apostles, and not for our day and generation.

There are a few that have a disposition to enquire into the truth of the religion of the Bible, and would like to hear a discourse on the same; but it being impossible to obtain a hall or school house, their wish has not been gratified. My husband has been trying to get a place suitable, but without success. In the spring God willing, he intends to take the woods, if no other place is offered. We held a few meetings at our house before the roads became bad; there were a few attended and seemed well pleased with the service.

Since then we have done nothing for the furthering of the gospel in the way of preaching, but still feel to go on, praying God to stir up the minds of the people; open the eyes of their understanding, that they may see light in His light, and come to a knowledge of the truth, that a great work may yet be done in this part of His moral vineyard, is the prayer of

Your sister in Christ,

S. A. LIGHTKEP.

THE human voice is said to be capable of producing 17,592,044,414 different sounds. Does this account for the discord in the world?

Original Poetry.

CHRIST'S SECOND COMING.

The Lord shall come! the earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light.

The Lord shall come! a dreadful form,
With rainbow wreath and robes of storm,
On cherub wings, and wings of wind,
Appointed Judge of all mankind.

Can this be He, who wont to stray
A pilgrim on the world's highway,
Oppress'd by power, mock'd by pride,
The Nazarine—the crucified?

While sinners in despair shall call,
"Rock, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing, "The Lord is come!"

Mistakes about Religion.

I cannot speak of religion, but I must lament, that, among so many pretenders to it, so few understand what it means; some placing it in the understanding, in orthodox notions and opinions; and all the account they can give of their religion is, that they are of this or the other persuasion, and have joined themselves to one of those many sects, whereinto christendom is most unhappily divided. Others place it in the outward man, in a constant course of external duties, and a model of performances; if they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, frequenting the church and their closet, and sometimes extend their hands to the relief of the poor: they think they have sufficiently acquitted themselves. Others again put all religion in the affections, in rapturous heats, and ecstatic devotion; and all they aim at is to pray with passion, and think of heaven with pleasure, and to be affected with those

kind and melting expressions wherewith they court their Savior, till they persuade themselves that they are mightily in love with him; and from thence assume a great confidence of their salvation, which they esteem the chief of Christian graces. Thus are those things which have any resemblance of piety, and at the best are but means of obtaining it, or particular exercises of it, frequently mistaken for the whole of religion; nay, sometimes wickedness and vice pretend to that name. I speak not now of those gross impieties wherewith the heathens are wont to worship their gods; there are too many Christians who would consecrate their vices, and hallow their corrupt affections; whose rugged humor, and sullen pride, must pass for Christian severity; whose fierce wrath and bitter rage against their enemies, must be called holy zeal; whose petulancy towards their superiors, or rebellion against their governors, must have the name of Christian courage or resolution.

But certainly religion is quite another thing; and they who are acquainted with it, will entertain far different thoughts, and disdain all those shadows and false imitations of it.

Religion is not a sudden start, or passion of the mind; not though it should rise to the height of a rapture, and seem to transport a man to extraordinary performances. There are few but have convictions of the necessity of doing something for the salvation of their souls, which may push them forward some steps with a great deal of seeming haste. But anon they flag and give over; they were in a hot mood, but now they are cooled; they did shoot forth fresh and high, but are quickly withered, because they had no root in themselves.—These sudden fits may be compared to the violent and convulsive motions of bodies newly beheaded, caused by the agitations of the animal spirits, after the soul is departed; which however violent and impetuous, can be of no long continuance; whereas the motions of holy souls are constant

and regular, proceeding from a permanent and lively principle. It is true, this divine life continueth not always in the same strength and vigour, but many times suffers sad decays; and holy men find greater difficulty in resisting temptations, and less alacrity in the performance of their duties; yet it is not quite extinguished, nor are they abandoned to the power of those corrupt affections which sway and overrule the rest of the world. Religion is a free, and self-moving principle; and those who have made progress in it, are not actuated only by external motives, driven merely by threatenings, nor bribed by promises, nor constrained by laws; but are powerfully inclined to that which is good, and delight in the performance of it. The love which a pious man bears to God and goodness, is not so much by virtue of a command enjoining him so to do, as by a new nature instructing and prompting him to it; nor doth he pay his devotions as an unavoidable tribute, only to appease the divine justice, or quiet his clamorous conscience; but those religious exercises are the proper emanations of the divine life, the natural employments of the new born soul. He prays, and gives thanks, and repents, not only because these things are commanded, but rather because he is sensible of his wants, and of the divine goodness, and of the folly and misery of a sinful life. This charity is not forced nor his alms extorted from him, his love makes him willing to give, and though there were no outward obligation, *his heart would devise liberal things*. Injustice and intemperance, and all other vices, are as contrary to his temper and constitution, as the basest actions are to the most generous spirit, and impudence and scurrility to those who are naturally modest; so I may well say with St. John, 'Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.' Though holy and religious persons do much eye the law of God, and have a great regard unto it; yet it is not so

much the sanction of the law, as its reasonableness, and purity, and goodness, which do prevail with them; they account it excellent and desirable in itself, and that in keeping of it there is great reward; and that divine love wherewith they are actuated, makes them become a law unto themselves.

In a word, what our blessed Savior said of himself, is in some measure applicable to his followers, that *it is their meat and drink to do their Father's will*; and as the natural appetite is carried out toward food, though we should not reflect on the necessity of it for the preservation of our lives; so are they carried with a natural and unforced propension toward that which is good and commendable. It is true, external motives are many times of great use to excite and stir up this inward principle, especially in its infancy and weakness, where it is often so languid that the man himself can scarce discern it, hardly being able to move one step forward, but when he is pushed by his hopes, or his fears; by the pressure of an affliction, or the sense of a mercy; by the authority of the law, or the persuasion of others. Now if such a person be conscientious and uniform in his obedience, and earnestly groaning under the sense of his dulness, and is desirous of performing his duties with more spirit and vigor; these are the first motions of the divine life, which, though it be faint and weak, will surely be cherished by the influences of heaven, and grow unto greater maturity. But he who is utterly destitute of this inward principle, and doth not aspire unto it, but contents himself with these performances whereunto he is prompted by education or custom, by the fear of hell, or carnal notions of heaven, can no more be accounted a religious person, than a puppet can be called a man.—This forced and artificial religion is commonly heavy and languid, like the motion of a weight forced upward it is cold and spiritless, like the uneasy compliance of a wife married against her will, she carries

it dutifully toward the husband whom she doth not love, out of some sense of virtue or honor. Hence also this religion is scant and niggardly, especially in those duties which do greatest violence to men's carnal inclinations; and those slavish spirits will be sure to do no more than is absolutely required; it is a law that compels them, and they will be loth to go beyond what it stints them to do; nay, they will ever be putting such glosses on it, as may leave themselves the greatest liberty: whereas the spirit of true religion is frank and liberal, far from such peevish and narrow reckoning; and he who hath given himself entirely unto God, will never think he doth too much for him. And so it may be called a divine life, not only in regard to its fountain and original, having God for its author, and being wrought in the souls of men by the power of his Holy Spirit; but also in regard to its nature, religion being a resemblance of the divine perfections, the image of the Almighty shining in the soul of man; nay, it is a real participation of his nature; it is a beam of the eternal light, a drop of that infinite ocean of goodness; and they who are endued with it, may be said to have *God dwelling in their souls, and Christ formed within them.*—SCOUGAL.

THE man who places his reliance on friends, children, or any other frail and transitory object, cannot, with propriety, be called happy; for all these things are in their nature insecure; but a dependence upon God is the only sure and unfailing support.

A PEOPLE united for good, the Lord cannot refrain from them.

TREAT every one with respect and civility. Good manners insure success.

NEVER anticipate wealth from any other source than labor.

NEVER despair: God helps those who help themselves.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

THE flatterer puts white garments on an unclean body.

ALL men are not known by the professions they make.

ALIB is no nearer the truth for being repeated.

BETTER not speak at all than to speak volubly.

As contact with dirt soils a garment, so does contact with evil ruin the heart.

It is better to conceal a brother's faults than to herald them abroad.

THE best evidence of a saint, is a saintly walk and conversation.

If the righteous scarcely escape, had not the wicked better look to their footsteps?

STATE OF THE PEOPLE.—They are wandering in darkness and in blindness; lashing against one another like a troubled sea; crying, lo here is Christ, and lo there.

There is no apostles among them, to administer in the name of the Lord Jesus Christ.

There is no prophets among them, to reveal unto them the things which await them. In short, everything which made the kingdom desirable, has fled away.

Let an inspired man make his appearance among them, and with one consent they will cry, imposter, false prophet, villain, etc.

The spirit of truth which the apostles were to receive, was to be in them.

It was to abide with them for ever.

It was to teach them all things, and bring all things to their remembrance, whatsoever Jesus had said to them.

It was to testify of Jesus.

It was to be a spirit of prophecy, in teaching them things to come.

It was to reprove the world.—*Star*.

A SCANDALOUS story is like a river, the longer it runs, the larger it gets.

HE that speaks evil of others need not wonder to hear himself evil spoken of.

FOOD is the glutton's god; wine the drunkard's; and gold the miser's.

It is true that a rolling stone gathers no moss, and equally so that standing water soon stagnates.

If there is but one road leading to heaven, and that straight and narrow, how can he that staggers ever expect to get there?"

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DIED.

At Plano, Kendall Co., Ill., February 6, 1869, Sister SARAH, wife of Bro. ABRAHAM HENDRICKSON, of Paralysis, aged 68 years, 9 months, 10 days. Born at Lichfield, Oneida Co., New York, April 27th, 1800.

At Atlas, Pike Co., Ill., November 26th, 1868, infant son of H. B. and Silvina HUFFMAN, aged 6 years, 6 months, 20 days.

Dearest brother thou has left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us.
He can all our sorrows heal.

Yet, again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

BY SARAH L. HUFFMAN.

At Gravois, St. Louis Co., Mo., January 11th, 1869, SARAH ANN, daughter of John and Hannah WILSON, of scarlet fever, aged 3 years, 8 months, 5 days.

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 5.—VOL. XV.]

PLANO, ILL., MARCH 1, 1869.

[WHOLE NO 173.]

THE CHOICE SEER.

BY W. W. B.

A favorite theme with some, has been the "Choice Seer," of 2 Nephi, ii. 2. The Reorganized church has been accused of rank heresy on this point, and those men, no doubt would be very glad to regulate the church on that, as well as on many other vital points; but they seem thus far to be poorly paid for their pains.

The reorganized church has always taught that Joseph the Martyr was the "choice seer," but we are told that we are sadly mistaken; that our present Joseph "is to be," the choice seer some time, but he is not now. While we are willing that those who desire to may enjoy the felicity of this logic, we prefer to hold on to the old idea, fortified as it is by the eternal truths of God.

The Lord says, 2 Nephi ii. 2, of the "choice seer," that "out of weakness he shall be made strong, in *that day* when my work shall *commence* among *all my people*, unto the restoring thee, O house of Israel, saith the Lord."

By this we learn the very *time* when the "choice seer" is to be made strong. It is "in that day when my work shall

commence among *all my people*, unto the restoring thee. O house of Israel."

In the first place we should know who are the "my people," among whom God would "commence" His work for the restoring of Israel, and then we should find when the Lord did "commence" that work, and then we may look to find the "choice seer," for *in that day* the "choice seer," out of weakness is to be made strong. God's people in that day, is evidently His church, whether in the wilderness," or out of it. It should be noticed that "my people," among whom God would *commence* His work for Israel's restoration, are contradistinguished from Israel. Israel who is to be restored is one people, and they among whom God commences His work for restoring them, are another. The people among whom God commences His work is spiritual Israel, as well as being Israel according to lineage. This must be the case, otherwise, the Scriptures would fail; for Jeremiah says in the 16th chap., that God will send for many fishers, and afterwards he will send for many hunters, and he will bring Israel into the land of their fathers. And again Jeremiah says in the 31st chap. that God will make a new covenant with

Israel and Judah, and *then* they shall be His people, and He will be their God. Ezekiel in the 20th chap. says God would bring Israel into the "wilderness of the people," (which evidently alludes to their scattered condition among the Gentiles,) and that there He would plead with them face to face, and He would bring them into the bonds of the covenant, hence they would *then* be His people.

Paul teaches in Rom. xi. chap. that when God restored Israel according to the flesh, He would "graft them into their own Olive tree," or He would graft literal Israel in among covenant or spiritual Israel.

To this agrees the teaching of Zenos, in Book of Jacob 3rd chap., the literal branches of Israel must be grafted back into the tame Olive tree, which is the Israel in Christ, or in the gospel covenant.

David teaches that when God turns Israel from their sins and *saves* them, He will call on Ephraim, Benjamin and Manasseh, and manifest His strength unto them; they will first come into the covenant, and then they will bear salvation to all Israel. See ch. 80: 1-3. Moses prophesies that when God gathers Israel, He will use for that purpose the thousands of Manasseh, and the ten thousands of Ephraim. See Deut. 33: 17.

Jacob says that a "Shepherd and Stone of Israel," is to come out of the tribe of Joseph; and Joseph in Egypt said that the Lord, in the latter days would raise up a "choice seer," who should bring the fruit of his loins. Ephraim and Manasseh, to the knowledge of the covenants which God had made with his (Joseph's) fathers; and the Lord declares by Jeremiah, ch. 31. that when he becomes a *father* to Israel, in the time when he gathers them, Ephraim shall be his *first born*, that is Ephraim shall be the first one who is brought into the covenant, or embraces the gospel.

Now of what we have said, this is the substance, that God will save, restore, and gather Israel and Judah in the latter days, and that He will begin it with Ephraim, who will be assisted by Benjamin and Manasseh, and that the Lord's people among whom this work will "commence," is the literal Israel who are in Christ, or in covenant with God, and that the *first born* in the kingdom or family of God, must be an Ephraimite, or of the "loins of Joseph of Egypt." It may be said by some that there was no spiritual Israel at the time the Lord began His work through Joseph. To this we reply, that God's church was "in the wilderness," (See D. & C. iv. 3; xxxii. 2; Rev. xii. 5.) that is in a disordered, darkened, and broken state they were worshiping under a broken covenant, and stood in the same general relation to God, that the faithful, pious Jews did at the time John and Christ were sent to them.

Joseph the martyr was a literal Israelite, of the tribe of Ephraim, but before the Lord began to use him to establish His work, he had to be converted, had to be "born again," "born of the Spirit," hence, he became spiritual Israel.

And what was true of Joseph, was true of many who afterward came into the church; they sought and *found* God, by faithful holy living, before the priesthood was given, or the church organized. God did "commence" his work for the restoring or saving the house of Israel, with Joseph the martyr and many others, more than thirty years before the present Joseph was called, hence the present Joseph cannot be the "Choice Seer."

Another, and conclusive evidence, as to *when* the Lord would "commence" his work for Israel's restoration is found in Nephi xiii, 6. "And now behold, I say unto you, that when the Lord shall see fit, in His wisdom, that *these sayings* shall come unto the Gentiles, according to His word, then ye

may know that the covenant which the Father hath made with the children of Israel, concerning their *restoration* to the lands of their inheritance, is already *beginning* to be fulfilled."

That is, when the Book of Mormon should come to the Gentiles, *then* the Lord should have already *commenced* His work for Israel's restoration. The Book of Mormon came to the Gentiles through the martyr, Joseph, in 1829 and 1830; therefore, *then* was the time when God did "commence" his work for Israel's restoration, and therefore the time when the "Choice Seer," out of weakness should be made strong. Our present Joseph was not yet born at that time, but the martyr truly was made strong, for the Lord inspired him to translate the Book of Mormon, lay the foundation of his church, giving it a complete code of laws, and build it up unto the most holy faith.

Another evidence as to the *time* when the Lord would *commence* His work for Israel's restoration, is found in Nephi x, 1. "And then shall the work of the Father *commence* at that day, even when this gospel shall be preached among the remnant of this people. [Lamanites.] Verily, I say unto you, at that day shall the work of the Father *commence among all* the dispersed of my people; yea, even the tribes that have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall *commence among all* the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work *commence*, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance."

We may now inquire when the gospel was first preached to "the remnant," the Lamanites, for whenever that is done, we may know the work for Israel's restoration has commenced

among all the dispersed of God's people; and we, therefore, find the precise time when, out of weakness, the "choice seer" should be made strong.

In September, 1830, O. Cowdery was commanded of God, to go and preach to the Lamanites. See Doc. and Cov., xxvii, 3. "And now, behold I say unto you that you shall go unto the Lamanites, and preach my gospel unto them." And in sec. xxix, 2, the Lord says, "I have given him *power* to build up my church among the Lamanites." And in sec. xxxi, 1, it is said that Parley P. Pratt, Peter Whitmer, and Ziba Peterson should go with Oliver Cowdery among the Lamanites; and he further says, "I will go with them, and be in their midst." The gospel was preached among the Lamanites as early as 1830, and that by God's direct command, therefore God *commenced* his work for Israel's restoration as early as 1830; and therefore, as early as that year "the choice seer" must, out of weakness be made strong; therefore, the martyr must be "the choice seer," and for the further reason, as before stated, that the present Joseph was not yet born.

Another evidence of the same character may be found in Ether, i, 12. "Therefore, when ye [Israel and the Gentiles] shall receive this record, [Book of Mormon] ye may know that the work of the Father has *commenced* upon *all* the face of the land." And if *commenced* upon *all* the face of the land, then certainly *among all* the Lord's people, as said in 2 Nephi ii, 2. Therefore, when the Book of Mormon is given to Israel [and Joseph the martyr, with nearly all the ministry, with the Lamanites were Israel] and the Gentiles, *then* the work of the Father for Israel's restoration is to *commence*.

The Book of Mormon was given to Israel and the Gentiles as early as 1830, therefore, the Lord's work for Israel's restoration began as early as 1830, and that was the time when, out of weak-

ness, the "choice seer" was made strong.

That Joseph the martyr was made strong in that day, we have the word of the Lord to prove, for in December, 1830, the Lord says to Joseph, Doc. and Cov., xxxiv, 4. "Wherefore, I have called upon the *weak* things of the world, those who are unlearned and despised, to thresh the nations by the power of my spirit." The *weak* ones receive the *power* of God's spirit—truly, this is making weak things strong, and no one was made stronger than the martyr, for the work the Lord called him to. Again, He says, "And in *weakness* have I blessed him.

Again, the Lord says in 1841, to the martyr, "For unto this end have I raised you up, that I might shew forth my wisdom through the *weak* things of the earth." Sec. cvii, 1. These with other similar passages, prove that the martyr was, out of weakness, made strong, when God inspired him to lay the foundation of this wonderful and glorious latter day dispensation.

The Lord further tells us concerning the "choice seer," that he should be "great like unto Moses." Joseph the martyr was great, like unto Moses; the Lord says he was, notwithstanding those who deny it.

The Lord says, sec. xxvii, 2. "But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations [evidently as standing law] in this church, except my servant Joseph Smith, Jr., for he receiveth them even *as Moses*." Again, Joseph the martyr was president of the church, and president of the office of the high priesthood; and of that president the Lord says, Doc. and Cov., sec. civ, 42. "The duty of the president of the office of the high priesthood is to preside over the whole church, and to be *like unto Moses*." This is positive evidence that the martyr was "great like unto Moses."

In the inspired translation of the

Bible, in the revelation concerning Moses, page 9, the Lord says to Moses, "And you shall write the things which I shall speak [evidently the five books of Moses]. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another *like unto you*, and they shall be had again among the children of men, among even as many as shall believe."

Here Joseph the martyr, through whom God restored to the books of Moses what had been taken from them, is clearly spoken of as being *like unto Moses*. Again, Joseph the martyr says, Ch. Hist., *Mill. Star*, vol. 15, p. 620, "And in my turn my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old." [which was by direct revelation]. Now here is an overwhelming amount of testimony that God esteemed Joseph the martyr, as being great like unto Moses, whether men regard him such or not. He was great like unto Moses, because he held the same priesthood, because like Moses he founded, under God, a dispensation; like Moses he gave the standing law to the people; like Moses he talked with God face to face; like Moses he fully organized Israel; and, like Moses he led the people by the word of the Lord. And the time will come when the people of God will esteem him as great a personage, except Christ, as has lived since the days of Adam.

It is objected that the martyr could not be the choice seer, because his enemies killed him, the Lord having premised that He would "bless" the choice seer, and that they who sought to destroy him should be "confounded."

Now this is evidently an unwarranted objection. To say that God would confound Joseph's enemies, is not to say that God would never permit him to be killed by them. To confound a

people is to perplex them, to confuse them, to astonish them, to render them odious, to bring them to shame or disgrace. God *confounded* the language of the people at the tower of Babel. The children of Israel are "greatly *confounded*, because we have forsaken the land, because our dwellings have cast us out," Jer. ix, 19. "Let them be *confounded* and consumed that are adversaries to my soul," Ps. lxxi, 13. "Your mother [Babylon] shall be sore *confounded*; [disgraced] she that bare you shall be sore *ashamed*," Jer. i, 12. "Let them all be *confounded* [perplexed or made odious] and turned back that hate Zion," Ps. cxxxix, 5. "Now when this was noised abroad, the multitude came running together, and were *confounded*, [astonished or perplexed] because that every man heard them speak in his own language," Acts ii, 6. So of many other passages which might be quoted. We are therefore to conclude that the promise of God that the choice seed's enemies were to be "confounded" is not a promise, necessarily, that he should not at any time be killed by them.

Both those who sought, at different time, to destroy Joseph the martyr as also those who finally killed him, were *confounded*, for they have been rendered odious in their own sight, as well as in the sight of all who were acquainted with the facts in the case. They have been perplexed and astonished, for they thought their efforts to destroy him would prove the overthrow of the work he had begun. They thought, no doubt, that they would be highly honored in persecuting, and in killing him, but God has turned their honor into shame, and their glory, into disgrace. I have been told by old members of the church that the martyr said when he was mobbed out in Hiram, near Kirtland, on the 25th March, 1832, and had his face torn to pieces, his teeth knocked out, his ribs broken, his neck so twisted that his face was turned

where the back of his head should be, that his spirit left his body, and that he then looked down upon his bruised and mangled body that was left for dead by the mob, and that through it all he suffered no pain. If this is so, we have another striking proof of God *confounding* his enemies, and a complete fulfilment of the words of Jesus concerning him as found in Nephi ix, 11, "But behold, the life of my servant shall be in my hand; therefore, they shall not hurt him, although he shall be *murdered* because of them."

God is not only confounding those who sought to destroy Joseph's body, but He is confounding all those who are seeking to destroy his character as a prophet of God, and who are seeking, either openly or secretly, to destroy the work founded through him.

[TO BE CONTINUED.]

REDEMPTION OF ZION.

BY ELDER A. WHITE.

Among the multitude of thoughts that have arisen in my mind, are some that seem to me, should be of the greatest importance to Latter Day Saints; viz: The prophecies and promises made to them; their *preparation* for, and their redemption! In the Book of Doctrine and Covenants, we find recorded language like this:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them *shall be fulfilled*! What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled."

Among the many prophecies and promises recorded, we find one in B. of D. & C. sec. 28, given to the church in

the presence of six elders, Sept., 1830.

"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer.

* * * The decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years."

And again in the 98th sec. he says: "Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels."

And in the 4th par. same sec. he says:

"Notwithstanding their sins, my jewels are filed with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of

mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled."

He further gives us to understand, that it is His will that all who call upon His name, and worship him according to His everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of His temple shall be taken off, and all flesh shall see him together. He also says it is His will that His people should hold claim upon that which He had appointed unto them, inasmuch as they bring forth fruits meet for His kingdom; they shall build, and another shall not inherit; they shall plant vineyards, and they shall eat the fruit thereof.

Now let us consider who it is that is to receive such great and precious promises, and what the necessary preparation to receive them. If we follow the injunction of the language of the text, "Search these commandments," we shall find that *none* but the *pure in heart* will be permitted to receive the

promises vouchsafed in these commandments. For the Lord says, I will raise up unto myself a pure people, that will serve me in righteousness, and none but those that call on the name of the Lord and keep his commandments shall be saved. Therefore he has commanded all men to take upon them the name of Christ, and speak the truth in soberness: and as many as repent, and are baptized in his name, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore, all men must take upon them the name given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they can not have place in the kingdom of my Father.

And again in a revelation given to the church, He says: I give unto you a commandment, that ye shall forsake evil and cleave unto all good, that ye shall live by every word which proceedeth out of the mouth of God; for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me.

Let us therefore abide in His covenant, that we may be found worthy of him when He shall come to fulfill His covenant and promises unto us; remembering that the Lord hath said *Zion shall be redeemed*, and that none but the *pure in heart* are Zion.

ARTESIAN WELLS to the number of one hundred are now flowing in Algeria, and the number is rapidly increasing: wherever they are bored, gardens are springing up, great numbers of date trees are set out and large tracts of the desert are reclaimed.

Evidences that the Gospel was Preached in Primitive Ages.

BY ELDER THOS. J. SMITH.

In the New Translation of the Scriptures, it is written, "In the beginning was the gospel preached through the Son." John i. 1.

Here we have revealed to us a truth little known to the world at large. Almost all mankind have received the idea that the gospel was never preached until the Son of God made His appearance on earth, that when He arose from the grave and commissioned His apostles to go and preach it to every creature that there it begun, and we are frequently referred to Peter's preaching on the Day of Pentecost, as the first gospel sermon. We shall endeavor in this article to prove the truth of the above quotation, and show some of the evidences that the gospel was preached in early ages.

The gospel of Jesus Christ as taught by him and preached by His apostles, consisted of faith in God the Father, and himself as the Son. Repentance, baptism for the remission of sins, the laying on of hands of properly authorized persons for the gift of the Holy Ghost; a belief in the resurrection of the dead, and eternal judgment; the Lord's Supper, and a holy and virtuous life. Now if we can prove from the Bible that these principles were taught and practiced then, we have established our point, and shown this passage true. It will be almost useless for us to introduce evidence here respecting the first two principles—faith and repentance—for any one that is at all conversant with the scriptures, knows both were taught and practiced from the earliest period of time. It was by faith Abel offered a more excellent sacrifice than Cain. By the same Enoch was translated; Noah prepared the ark; Abraham offered up Isaac; Sarah con-

ceived in her old age; Isaac blessed Jacob; Moses refused to be called the son of Pharaoh's daughter; the walls of Jericho fell down; and what shall we say more, for time would fail us to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. In fact, without faith it is impossible to please God, which being the case, all those who did please Him must have had it. The commands respecting repentance are as numerous and universal as those respecting faith. Wherever sin abounded, the cry was for repentance. Noah preached it for an hundred and twenty years to the antediluvians. Abraham, Isaac, and Jacob taught it, and through Moses, Aaron, and the Elders of Israel; through plagues, pestilence, famine, and the thunders of Mount Sinai, God called upon the people of His choice to repent. The question might be asked, what evidence have we that the people in those times believed in Christ? Much. All the sacrifices, offerings and ceremonies of the Mosaic dispensation, pointed to the time when He would yield His life for the redemption of man. The great blessing promised Abraham, "that in him and his seed, all the nations of the earth should be blessed," was fulfilled in Christ. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. See Heb. xi. 26. And Paul writes, in 1 Cor. x. 4. in speaking of the children of Israel, "for they drank of that spiritual rock that followed them: and that rock was Christ." Also from the fact that the Jews were looking for Him when He did appear, (although mistaken respecting the manner of His coming,) proves that they had been taught concerning Him, and believed Him to be their Savior and deliverer.

With regard to the ordinance of baptism being administered, there is also much evidence.

Paul writes, (1 Cor. x. 12,) "moreover, brethren, I would not that you

should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea."

Acts 13:17 is stated in 2 Peter ii. 5. that Noah was "a preacher of righteousness." Let us take this assertion in connection with Christ's reply to John when he objected to baptising so great a personage, "suffer it to be so now, for thus it becometh us to fulfill all righteousness." We see that it became Christ to be baptized to fulfill all righteousness, or in other words to completely fill the pattern of righteousness, that He might be a perfect example to us. Now if Noah preached righteousness, he must have preached baptism also, because it was by it that righteousness was fulfilled, or made complete.

That it then was for the remission of sins is evident from this reason, that it was so in the days of Christ, and as the gospel is an everlasting one and unchangeable, it could not have been otherwise than for that purpose.

With regard to the "laying on of hands for the gift of the Holy Ghost," we are not without strong evidence. In Deut. xxxiv. 9, it is written, "And Joshua the son of Nun was full of the spirit of wisdom for Moses had laid his hands upon him." By reading 1 Cor. xii. 8, it will be plainly seen that wisdom is one of the gifts of the Holy Ghost. So Joshua was undoubtedly filled with the Holy Ghost by the laying on of Moses' hands.

That the Sacrament was administered in early ages is evident from Gen. xiv. 18, where it is written, "And Melchisedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God."

It will be altogether unnecessary to produce evidences here that the remaining principles were taught and practiced, for the scriptures are replete with them.

We will now introduce some other

passages of scripture which will establish beyond a doubt, the truth of what we have been endeavoring to show

In Gal. iii. 19, it is written, "wherefore then serveth the law? It was added because of transgression." We would ask, to what was the law added? This we can readily discover, by finding out what was left when the law was fulfilled. When that event took place we had the gospel left, then to it must have been added the law.

Paul says, (Gal. iii. 8,) "And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham."

And again in Heb. iv. 2, in speaking of the children of Israel while in the wilderness, he says, "*For unto us was the gospel preached as well as unto them.*"

In Col. i. 23, he declares the gospel to have been preached to every creature. This could not refer to the gospel as established by Christ, for he declared that when that event took place, the end of the world should come. As the end has not yet come, it certainly referred to some past age. As another evidence of this he places it in the past tense, and was still preaching it himself, which would have been useless had it been done.

From these evidences drawn from reason and scripture, we are forced to the conclusion that the gospel was preached in primitive ages.

"Give a part of a glass of ord navy spirits to a child three or four years old, and the child is in twenty minutes in a congestion fit, and probably dies. It operates precisely like strychnine, arsenic, or any other deadly drug. Commence with giving a thimbleful at a time, and gradually increase the amount, and you may inlurate him so that he may swallow as much at a time as would kill him at first. You may begin with any other poison, and do the same thing."

LIFE THOUGHTS. No. 4. DEPENDENCY.

BY "STUDENT."

The subordination of the lower to the higher orders in the scale of physical being, indicates the necessity of subordination by the lower to the higher powers in the mental scale. Nature's great Architect has wisely and beautifully constructed the mechanism of the human frame, adapting it to the state and condition of his being, his associations, the influences to which he is necessarily, in a greater or lesser degree, subjected, and the important future in which he is destined to occupy the place he shall be qualified to fill.

Nor is it any longer a doubtful point, whether the laws of adaptability and relationship involve that of subserviency or dependence, or not. The intricate and beautiful connections between the varied powers and faculties of his organism are aptly illustrative of their mutual dependence; of the degrees and kinds of subserviency demanded for the harmonious development of each and every organic power. Whether we regard human nature in its functional or in its structural arrangement, the laws of adaptability, relationship, and dependency necessarily obtain, and must be acknowledged.

The varied faculties possessed by man, dependent, for their manifestation, upon the structural arrangement and functional development of his earth-form, exhibit in that arrangement the superior wisdom of the Great Designer, and indicate what should predominate, what should be subordinate.

The organs of the perceptive faculties, the first called into use, and constituting the medium of transmission to the observative element of his nature, are closely allied, locally, yet

with an upward tendency, to the visual organism.

The organs of the reflective faculties, of a still higher mental grade, are located above and yet in contiguity with his perceptive, suggestive alike of their superiority over them and dependence upon them.

And how beautifully do the organs of the perceptive and reflective faculties of man being posited in the foreground of man's intellectualism, indicate their relation to man's entire nature, and to the world of vast variety in which he passes his probationary period. We discover these powers within man, and we conclude him to be a *rational* creature. But the investigation must not stop here.

Man is a moral and a spiritual being.

Nature's strongholds are often invaded by influences presenting temptations, requiring a greater power of resistance than is furnished by the forces of his more perceptive and reflective intellectualism. Hence his moral nature.

Man's relationship extends beyond this sphere. To meet the wants of this relationship, he has veneration as an element of his formation. Hence, with its connectives, the channel of his spiritual nature.

Who can but admire the wisdom displayed in the economy of the organic arrangement! In juxtaposition with the perceptive organs, yet higher in the craniological formation, are the reflective organs; in juxtaposition with the reflective, yet still higher, are the moral organs; and the mediumistic channel is of a moral element; while still higher and highest in the scale of man's organic structure,—nearest the source of religious truth,—is the spiritual agency through which the Infinite acts upon the intelligent finite.

The ascension to the crowning element of man, his veneration and its correlates, furnishes an interesting and instructive study; but not upon so thin does that of those supportive

faculties, whose organs indicate the designs of the Creator in them by their lateral position. As their location on the sides of the head is suggestive of their uses, so also is the location of the several organs constituting those of the descending scale, from the apex to the base, whence come the promptings necessary to the perpetuation, preservation and associations of the human race.

There is no good within the scope of human attainment but what man, with *every* power of his nature exercised in conformity with the law of harmony, can realize. Nature is not the inconsistent creature some enthusiasts would have us to believe her to be—a bestower of gifts for which there is no legitimate use. "God made man upright." It is not in the *use* of these gifts that man has sinned—has ceased to be upright—but in their *abuse*. To employ each faculty and power of our being in harmony with the laws of its existence, is to acknowledge the wisdom of the Being who conferred it; to refuse or neglect to legitimately employ it, is to arrogate to man a claim superior to that accorded to the Creator. "Shall the work say of him that made it, he made me not? or shall the thing framed say of him that framed it, He had no understanding?" * * "Surely your turning of things upside down shall be esteemed as the potter's clay." Let us rather seek out from the great book of nature, read, learn and practice the lessons that will develop man in the PERFECTION of his character, and thus subscribe to the wisdom of Him whom all nature bids us reverence, and by the perfecting of each natural power to the standard of excellence in harmony with the great whole, approximate that condition implied in the command of our divine Master, "Be ye therefore perfect, even as your Father in heaven is perfect."

The path of the just is as shining light.

THOUGHTS ON SPIRITUALISM.

BY "MAX."

There is a power, at once, mysterious and beyond the comprehension of the common mind, called Spiritualism.

The above thought as the foundation of those which may follow, calls for some plain definition of the word, or what is meant by Spiritualism.

The strict definition of the word, would be, "a doctrine or principle pertaining to spirits." But the common or publicly accepted definition is a "belief in the doctrine that the spirit of man *after* death can, will, and does communicate to and with man, through a medium or third person."

The Holy Bible being the test in all spiritual matters in this age, we take that book as the test in this matter.

In the beginning of the history of man in that record, we find two leading powers manifestly at work with man. The first is called the power of God, or the First Great Cause. The other, "the power of Satan, or the Devil."

These two powers have always been antagonistic; and, as far as man has any knowledge of either, they are still adverse to each other.

The workings of both these powers are mysterious as viewed by man.

The first, and to me the greatest reason why this is so, is the fact, that the ruling power, or first person in either case, to man's natural eyes, is invisible. This fact alone, envelops both in an almost impenetrable fog, and every attempt to solve the mystery, unassisted by the revealed word as recorded in our test book, only results in a still greater amount of fog or darkness.

From the above thoughts, then, we arrive at this conclusion: That Spiritualism can only be classed under two grand heads or divisions: The Spiritual work of God; and the other, the spiritual work of Satan or the Devil.

Here may arise an objection to the test book; because that it purports to be the word of God, or the testimony of the first power; consequently, an interested witness.

We perhaps would admit the objection to be good, viewing it in the abstract. But not when we consider the fact that modern Spiritualism accepts the Bible as a text book; also, that the Bible gives an account of the manifestations of spiritual power from both sources. In fact the history of the two powers runs parallel all through the record, and it is this very fact, that makes us the more ready to accept the test of this book.

My thoughts also prompt me to examine these two powers by the good old rule, "Thou shall judge the tree by the fruit thereof."

That spirits have power to make a manifestation of their existence, we do not deny. But we do say, that we find no record in the test book that justifies the conclusion that it is the spirits of the departed dead. On the contrary, there is an abundance of testimony, that in my mind, proves to almost a certainty, that the manifestations come not from disembodied spirits, but from spirits who never possessed a mortal body, except by permission of an embodied spirit, or by forcibly taking possession of the body, subjugating the natural tenant thereof. For that there is the spirit and the body of man, all Spiritualists admit.

Here I hesitate, for I begin to see where my thoughts are carrying me; for as yet, I perceive, I have

only laid the ground work of a very lengthy examination of the subject. I do not hesitate on account of want of evidence, for I have not yet used the first of the multitude of witnesses at my bidding.

We will examine, briefly the contest in the garden of Eden, in which man chose to serve the second power, or that of Satan; and in his choice, brought upon himself the condemnation of the First Great Cause, and had to suffer the consequence of his obedience to the second, which is death.

Let us here notice, that the reason of God's spiritual works appearing mysterious to man, is the fact, that by disobedience man shut himself out from the presence of God, and lost the power of spiritual sight, and all things became natural to him. He could not see the things of God except by the Spirit of God, and this he had lost, consequently God's spiritual works seemed mysterious or miraculous to him.

In the above examination we discover, that by obedience to the first grand Head, man receives life, whereas, by obedience to the latter, death is the result. And here we see an antagonism of the two powers; the one working that man might live, the other that man might die.

We now turn to the 7th chapter of Exodus, beginning at the 9th verse. Here we find Moses and Aaron, acting as agents or mediums, for the manifestation of the power of God; while the magicians of Pharaoh, acted as the mediums or agents of the adversary of God, who is Satan.

In the case of Pharaoh and his host, as in the case of Adam, obedience to the second power wrought its result, that is, death.

Having accepted the test and made our argument upon its author-

ity, we go directly to our work. In Exo. xxii. 18, we find a direct commandment of God:

"Thou shalt not suffer a *witch* to live."

There may be a difference of opinion as to what it takes to constitute a *witch*; but our opinion is soon given. We believe that one who hath a familiar spirit, or professes to receive communications from the spirits, and is familiar with them, is a *witch*. Our reason for such opinion, is a careful comparison of different portions of the test. In Lev. xix. 31, the Lord, through Moses, commands His people to regard not those who have "familiar spirits."

Before He commanded His people not to suffer a *witch* to live, He was there speaking of the Jews, or His own people; and in the last instance, He is speaking of those who were not of His people, and He says, "regard them not who have familiar spirits." And here we have a key that unlocks a mystery in our day, and shows that in that early day spiritual manifestations were understood, believed in and practiced; and we also discover that they and their works were adverse to God and His works. And again we seem to hear His mandate, uttered as from His abode in the heavens, "The soul that turneth after such as have familiar spirits, * * I will even set my face against that soul, and will cut him off from among his people." Lev. xx. 6.

Do we see any at this day who have familiar spirits? There are many, and their followers are becoming very numerous. Again, in the 27th verse of the same chapter it is stated that the man or woman who was in possession of a familiar spirit, should be put to death; and here again, the test declares that the fruits of obedience to this

second power is death; or that modern Spiritualism in ancient times wrought death.

Giving the more scriptural name to modern Spiritualism, of communion with familiar spirits, we find God, the Great First Cause, declaring it to be an abomination in His sight, and that he or she who follows after, believes or practices this thing, merits death, or excommunication from the presence of the Lord and His people.

[TO BE CONTINUED.]

THE DIFFERENCE.

BY M. C. NICKERSON.

Believing it to be the duty of every intelligent being to contribute according to his ability to the general good of his fellow men, I propose occupying a small space in your interesting and instructive paper, that is if you consider it worthy of publication.

The question is often asked, by those unacquainted with the doctrine of the Latter Day Saints, what difference there is between their faith and that of other professed christians, and what evidence have they of the truthfulness of their doctrine? I will endeavor to answer these enquiries by taking them in course, as proposed.

I would reply that the Latter Day Saints differ as widely with the various sects as the sects do with primitive christianity, on the doctrine of the New Testament. But as many professed christians are not very well posted in the Bible doctrine on the plan of salvation, as preached and practiced by the apostles, I shall endeavor to make it plain.

The apostles received from their risen Lord and Master a commission to go "into all the world and preach the gospel to every creature, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost." But they were commanded to tarry at Jerusalem until they were endowed with power from on high. This they complied with, and on the day of Pentecost received that power. Standing before the people, Peter, as their leader, preached a crucified and risen Savior, quoting the prophecies of David, to show their fulfilment in His resurrection. This produced conviction in the minds of those that listened, and the scriptures say "they were pricked in their hearts," and cried out, "Men and brethren, what shall we do?" To which Peter replied:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now the question naturally arises, what are we to understand by these terms used by Peter?

Repentance is a turning away from the evil of our ways; the forsaking of sins by righteousness.

The next term is, "be baptized for the remission of sins," which implies that we are to be baptized that our sins might be remitted, canceled, forgiven, or washed away, removed or blotted out.

"And ye shall receive the Holy Ghost." And what shall we then have? And what shall it do for us?

Our Lord tells us that it shall bring to mind all things that He has taught, and teach of things to come. If I am to be taught of things to come by the Spirit, I think I should have the spirit of prophecy. Those that received the Holy Ghost on the day of Pentecost, spoke in other tongues. Some eighteen different languages were spoken. So in the case of the first Gentiles that received the Holy Ghost.

So with those that Paul baptized of John's disciples, as recorded in Acts xix. They spoke with tongues and prophesied. And Paul in enumerating the gifts says, "there are diversities of gifts, but the same Spirit;" either of which would constitute the possessor of such gift inspired; and Paul tells us that God hath set the members in the body as it hath pleased him.

The first officer was an apostle; secondly, prophets. (Not of modern origin—*profit, advantage*—but a prophet to foretell future events.) Thirdly, teachers. After that, miracles, helps, and governments, etc.

Now I cannot see what right any sect has to claim to be the church of Christ, without one of the officers or gifts here enumerated. If we ask the sects if they have these officers and gifts, they will reply that they have not and they do not believe in them now. Paul tells us, in his epistles to Timothy, that this would be the case, and exhorts him to preach the gospel, and to exhort, and rebuke, with all long suffering and doctrine, for the time would come that they would not endure sound doctrine, but would heap to themselves teachers having itching ears, who should turn away their ears from the truth, and they should be turned unto fables. See 2. Tim. iv. 2-4. He also tells Timothy that :

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

He further informs Timothy that in the latter times there should be those "having a form of godliness, but denying the power thereof." 2 Tim. iii. 1-8. What greater denial can we have, than to say they do not believe them. Peter tells us that as there were false prophets, even so there should be false teachers, denying the Lord that bought them. 2 Pet. ii. 3-8.

The Revelator tells us that the church,

represented by a woman, in chap. 12, should go into the wilderness, where she should remain for a thousand two hundred and three score days. (or years) And in the 17th chapter of this same book there is another shown in the wilderness, sitting upon a scarlet colored beast, having seven heads and ten horns, arrayed in scarlet, with a golden cup in her hand, full of her abominations, drunk with the blood of the saints, showing the apostate condition of the church. And this was to continue for a thousand two hundred and three score days, or 1260 days, each day representing a year, after which time this earth was to be visited by an angel having great power, and the earth to be lighted with his glory. See Rev. xviii. 6. And another angel is seen flying through heaven, having the everlasting gospel to preach to those that dwell upon the earth. Rev. xiv. 6.

Now there are two points to which I would invite attention.

One is that the beast was to make war with the saints, and overcome them, and to have power given him over every nation, kindred, tongue and people, for a "time, times, and a half," or 1260 years, after which this earth was to be visited by angels. Latter Day Saints testify that angels have of late visited this earth; that God has again established His church upon the earth, with all its officers, gifts and blessings, as primitively established; and sectarians ridicule them for their folly.

These are a few of the differences between sectarians and the Latter Day Saints. Will enter more minutely into this subject at some future time.

MUSLIN dresses may be rendered unflammable by mixing in the starch either of three substances—phosphate of ammonia, sulphate of ammonia, or tungstate of soda, at the cost of two cents a dress.

Little Folks.

OFFERING.

The time has surely come when we
Should in the gospel take a part,
When we had each ought to prepare,
To meet our Savior in the air.

Now let us try to serve the Lord,
And over keep His holy word;
Keep His commandments night and day,
And try to serve Him every way.

We know the day is nigh at hand,
When light will spread o'er all the land;
As pilgrims then no more we'll roam,
But hasten on to Zion home.

In Zion, home, we'll sing with glee,
As pure in heart, joyous and free,
Pray for the day when Christ will come,
To meet the saints in Zion, home.

CHILDREN OBEY YOUR PARENTS.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Eph. vi. 1-3.

Now my dear young brothers and sisters, see what a promise is given unto you; on this condition, that you obey your parents. The Lord promises that you may live long on the earth.

You will naturally ask, "Why must we obey our parents? Are we not intelligent beings, capable of governing ourselves?"

Yes, you are intelligent beings, and capable of governing yourselves to some degree.

"And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Col. vi. 4.

Now how could your parents

train you up "in the nurture and admonition of the Lord," if you would not obey them? He commands you to obey your parents for your own benefit: for when you came into the world, you were weak and not able to take care of yourselves, and your parents were commanded to take care of you; therefore, if your parents are kind enough to take care of you, and clothe you until you are old enough to work, you should work for them, and be good, and obey them, and try to please them. It would certainly please them to see you usefully engaged, either at work or studying, because they love to see you improving your time so that you will either benefit yourselves, or some one else.

The Lord expressly commands you to obey your parents in all things, for this is well pleasing unto the Lord. Now if it please the Lord for you to obey your parents, He will certainly reward you, which he has promised to do. The promise is "that you may live long on the earth." And you also have the promise of a part in the celestial glory if you are faithful, and keep His commandments; and he will also pour out His blessings upon you while you dwell upon the earth. Study diligently, for it will make your mind grow strong, as well as work will make your body grow strong. Study will not only make your mind strong, but it will be of great use to you when you are grown up men and women.

Also study the Bible, and read it carefully, and obey its commands, and the Lord will bless you. May the Lord bless us, inasmuch as we remain

OBEDIENT.

Few men are above the influence of flattery, and fewer still have the courage to rebuke it.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, March 1st, 1869.

PLEASANT CHAT.

"Cent per Centum."

This rule of "cent per centum," returns for "dollars" and "dimes" invested, has become so prevalent a principle in the mercantile world, that it would seem that "barter and sale," had corrupted every fountain from which flows the streams of intercourse running among the children of men.

There should be, (and there is supposed to be,) commercial honesty existing among men. But whether this honesty should, by moral equity, be carried beyond the strict pale that guards commercial circles, is questionable; so far, at least, as the actions of business men declare in their religious association.

The question, "is he honest as well as capable," is asked by the merchant when essaying to find a clerk to serve him in the condition of salesman, or book keeper; while the main question upon change respecting this same merchant is, "is he sound?" That is to say, "will he pay."

The standard value then, of the business man, is the "dollar," or the "cent per centum," which he carries in his pocket.

It would sadly startle, as well as confound and pain, the pious reformers who are the putative fathers of the

several forms of orthodox (?) worship and church government, to observe the now very great—but rapidly getting to be greater—difference between the requisite characteristics necessary to fill the early and the later pulpit.

The tinselled embellishments which are now thrown round the popular pulpit, and its incumbent; are of such character, that, like the Georgian slave exposed to the gaze of bidders in the open mart, the points of promise, the already matured form for service, or charms for lust, are the subjects for discussion, and the mercantile axiom, "cent per centum," is the standard for "barter and sale."

Men of modern theories of political and theological government, cry out bitterly, inveighing fiercely against the principle of slavery which exposes a man for sale to *bodily bondage*; but with well weighed measure of worldly wisdom gathered from the school in which they are taught, these same men do not hesitate to *bid* for man exposed to public sale to mental and moral servitude; holding to the principle, that in this, as in all other business transactions, man, like all things else exposed in the mart for sale, "*is worth just what he will bring in the market.*"

To buy, by "lobby" (the third house in our legislature) effort, our senators and representatives, in the state or the national legislature, is regarded as successful financiering; and while the man known to have been bought is denounced, as traitorous to his constituency, and a disgrace to his compeers, the commercial value of the successful manipulator is enhanced by the amount

of "cent per centum" returned by the operation.

There used to be two houses in the early modern orthodox (?) churches, the servants and the served. The served were the people who feared God and desired to worship Him. The servant was one who also feared God and tried to serve Him. In his character as a servant of the people, he preached the tenets of church faith and dogmas of church government, with direct reference to the good of the people, and the approbation of God. To be accounted successful he *must* be *honest*, not in the character of dollars and cents merely, but honest in his convictions, devout in his soul, and devoted to his work; having no *fear* of the *people*, but hurling the thunder of the law against transgressors *WITHIN*, as well as those without the church.

The chief boast of such men was, that they were not *for sale*. No consideration of salary moved them to bow the knee to man, or withhold the meed of virtue or the gage of crime. Their *principles* were theirs by right of gift from God; and to ask them to swerve from the declaration of truth as held by them, was to call up the blush of shame, and start from their quiver the ever ready arrows of indignant remonstrance.

The Master to whom these men looked for their pay, was He whom they feared; their hire, "the souls of men;" their employer, Christ the Lord.

Now, (in these more modern times,) there is the third house—the Trustees of the church, (building,) and this third house—for shame, how man has

fallen—like the third in national councils, buy and sell "cent per centum," the ministers of God.

No longer is the question potent for his hire: "Is he honest; honest in principle, honest in thought?" "Will he swerve from duty, or hide a truth?" But in the place of these, "*Will it pay?*" "Is he smart?" "Will he take with the people?" "What is his *salary*, and how much can we afford to pay?"

Doctors of Divinity that will draw like a Jew David's plaster; tickle a laugh, or compel a tear; one whose principles command a price on the ecclesiastical board of trade; one who preaches up to and for his salary; one who is *paid* by the *people*, and can put *money* into the church coffers by reason of superior talent at church begging, command high prices in the mart, and are for sale "cent per centum," and are "worth what they will bring in the market," for "the money will bring the man."

These, for adequate compensation in money, are ready, like recreant senators, to sell out their sense of right, their light and intelligence to please a people; whose breath of praise, or censure, is poisoned by the miasma of pride, folly, fashion, love of display and personal vanity; and is as fickle and fluctuating as the price of national currency, bearing the unmistakable mark of "cent per centum," "barter and sale."

Thank God for a gospel taught by a man, who, when sold, was sold to his death, that we might live.

Thank God for men that dare to tell the truth. Men whose salaries are

paid by the Master on the presentation of integrity unsullied, principles unsold; a life never disgraced by a barter and sale; a moral rectitude not offered in the market to be bidden for as a thing for purchase; a manhood, that in the panoply of virtue, can afford to *preach* the "power of God" to the poor, without money and without price; a soul that in the things of "the life to come" is above "cent per centum."

WE lately received a letter from Sr. Sophia Jewks, published elsewhere, and to which we wish to make a public reply, as there are other places where similar reports are being circulated with a view to damage the work.

To the accusation of being a lawyer, (heinous crime?) we reply that we did study law; but have never practiced it as a profession.

To the one charging us with receiving a "bribe" for the use of our name, we reply: no bribe has ever been offered, no overtures made to induce us to permit the use of our name in the manner named. As a consequence, we have never received any "bribe."

No salary attaches to the office which we hold in the church, and none is paid. There is not an orthodox minister, of any celebrity, in the United States, that does not receive a more adequate support from his ministerial labors than we do.

But we are not alone, it is the same with every other officer in the church. No salaries, heavy labor, scant support is the lot of all. Fishermen, farmers, merchants, doctors, *lawyers*, mechanics

and laborers, all labor to support themselves and their families, and putting aside luxury, stare penury in the face, and work for Christ. Happy privilege, glorious lot in life.

There is no answer that will satisfy every mind. We have not yet essayed to do that. That which is true can never do the cause of God injury; that which is untrue, may, for a time, retard its progress in the minds of some, but can produce no ultimate, permanent hurt.

FOR helps to further light upon the subject of inspiration, we commend a consideration of the following scripture:

2 Cor. xii. 1. 1 Cor. xiv. 6. Job xxxii. 8. 2 Tim. iii. 16. B. of M. Alma vi. 7; iii. 6. B. of Cov. Sec. xliii. par. 1, 2; Sec. xvi. par. 1, 2.

We also refer those seeking light to Webster's Unabridged Dic. and Buck's Theo. Dic. pages 196, and 198.

We shall examine this matter further at another time. In the mean time let others think and write of it.

A GOOD brother, presiding over a branch of the church, but temporarily absent, sends the following pungent letter to the priest:

"About the Sacrament, I can only write according to the wisdom given me, only giving it to you as counsel which you ask, not saying that it is correct. Yet from a remark made to me by Joseph, I feel that it would also be his view of the case.

"I do not think that the time of

administering should be delayed, and thus the worthy saints be hindered in partaking, because of the presence of those whom we believed to be otherwise. The instance given by you of Christ's instructions to the Nephites, is, I believe, the only one in the books, from which we would infer that at the time of partaking, the decision was to be made as to the worthiness or unworthiness of those called in question. Whether it is to be given by the administrator, or by the assembly of saints then present, taking this view of the case, is not clear. If by the elder or priest officiating, and he were a conscientious and just man, whose only law was that of right, there would arise, it seems to me, a feeling of delicacy if not of doubt, within his mind; and a farther result might be, that of something to mar the otherwise blessed communion of the saints as a body. If the decision is to be made by them collectively, it certainly would have that effect, even though they were united in such decision, for it would cause something of a stir, and a drawing away of the mind and thoughts from the real purpose for which they were assembled.

"With the other light which we have it would not appear to be a breach of the law to leave it to the option of the individual until after a proper trial takes place. Paul says that the one receiving is to examine himself, and so eat. Condemnation comes to him *alone* if he is unworthy, so also it would appear in the instance mentioned.

"One additional proof that it must be a satisfactory and therefore legal

decision, is that such as are forbidden to eat and drink must be baptized thereafter upon repentance, which in all probability they would not be required to do unless tried and expelled, or at least found guilty of the crime alleged, and for which they are forbidden to partake of the emblems of Christ's body and blood "

IN answer to the following question we subjoin a short article clipped from the *Watchman & Reflector*, contributed therefor by Rev. H. B. Hackett, D. D.

We presume that our faith in the prophecy of Micah, and the subsequent one of our Savior need not be shaken yet.

"BRO. SHEEN:—In the last *Herald*, (Jan. 1st,) we noticed an extract from the *London Herald*, under the head of "Solomon's Temple Exhumed," that seems to contradict other statements that we have considered authentic. In Luke xix. 43, our Savior declares, that they should not leave one stone upon another. Matthew xxiv. 2, informs us that the Savior declared, 'There shall not be left here upon this temple, one stone upon another, that shall not be thrown down.'

"The foundation of the temple forms a part of the same. Our teaching has been that this had a literal fulfillment.

"Buck's Theological Dictionary, p. 247, first column, informs us that the foundation of the temple, and other places, were plowed up; not only fulfilling the words of our Savior referred to; but the prophecy of Micah iii. 12, and Jer. xxvi. 18. Please give us light

on this subject, and oblige many readers of the *Herald*."

For the Watchman & Reflector.

Remarkable Discovery at Jerusalem.

Our countryman, Dr. Robinson, during his visit to Jerusalem in 1838, suggested that three or four large stones projecting out of the western wall of the Mosque of Omar may have belonged to an ancient bridge, which is known to have stretched across the valley between Mount Zion and Mount Moriah, on which the temple was built. One of the most remarkable of the recent discoveries at Jerusalem, is the disinterring of the opposite buttress or pier of the bridge on the western side of the valley, and of the stones of the pavement which formed the floor of this causeway.

We find the following account of the discovery in the recent report of Lieut. Warren, the English engineer who superintended the excavation :

At the depth of about fifty-five feet, a gallery from one of the shafts was traced along an ancient artificial cutting in the solid rock until it was stopped by a mass of masonry, constructed of fine bevelled stones of great size, and evidently still remaining in their original position. This masonry, of which three courses remain, proved to be the lowermost portion of the original western pier of "Robinson's Arch." The remains of the pier consist of splendid stones of a peculiarly hard texture, of great magnitude and in perfect preservation; the lowest course resting on the rock is three feet six inches high, and the next three feet nine inches, the height of the large stones still visible, above the present surface of the ground in the Haram wall. The pier was rather more than twelve feet in thickness east and west; and it was constructed not as a solid mass, but so built with the great stones

(already mentioned) that it had a hollow space in the inside, with openings leading to this space through the exterior masonry; and thus the whole pier may be said to be made up of smaller ones.

East of these remarkable and most interesting remains of this arch-pier, and on a level with the rock surface, a pavement of stone was found to extend towards the Haram wall; and here, on this pavement, upwards of fifty feet beneath the present surface, when they had cleared away a cavern-like space sufficiently large for them to examine the ancient relics that were lying before them, the explorers discovered, ranged in two lines north and south, and huddled together just as they fell, the actual *voussoirs*, or wedge-shaped arch-stones, of which when in its complete condition, the great viaduct of Robinson's Arch had been constructed. That viaduct had led from the Jerusalem on the western portion of the rock plateau that formed the site of the city, over the Tyrolean Valley, to the temple of Zion—the eastern portion. The great arch, its span forty-one feet six inches, and its width upwards of fifty feet which supported this causeway, was broken open by command of Titus, when at length the whole of Jerusalem had fallen into his power; and the arch-stones, hard, and their forms still as clearly defined as when they fell, and each weighing at least twenty tons, may now be seen in the excavated cavern, at the bottom of the shaft, preserved in safety while hidden from sight through eighteen centuries by the gradually accumulating covering of ruins and earth, that at length rose fifty feet above them. It would be difficult to find any relic of ancient times more interesting than this broken archway. The apostles must very often have passed over it, while yet the arch remained entire; and so also must their Master and ours often have passed over it with them.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Is it right to baptize a person in a *tub*, the elder himself remaining out of the water?

Ans.—This question is getting to be a stereotyped one. We neither approve of such baptism, nor the continued asking the question.

Q.—If a person dies in the faith of the church, not having had an opportunity to receive the sacrament of baptism, what will become of them?

A.—God being just, he will be permitted the remission of sins, and the adoption of a child of the kingdom, by means doubtless provided by the giver of every perfect law. They cannot lose the reward of their belief.

Q.—Has an elder a right to baptize when called upon, or to send for a priest?

A.—Yes. Either.

Q.—Has a priest, (that is not an elder,) of a branch, a right to preside when there is an elder present?

A.—Yes, when that priest is a chosen officer of the branch, and the *presiding* elder is absent.

Q.—Should the elders, in preaching deny the name of "Mormon," (as we are called by the world?)

A.—The saints, elders or otherwise, are under no necessity of submitting to the name as a body of distinction. We should be called *Saints*, and be worthy of the title. It is better to bear it than to deny in a spirit of contention, anger, strife, or indignation and scorn.

Q.—Does the reorganized church

organise branches the same, or give different instructions than did the old organization?

A.—We are not aware that organization of branches is different now than ever. Some difference exists between the *remembrance* of ancient rulings and the letter and spirit of the law, for which we are charged as being responsible. We stand or fall by the law.

Q.—Has an elder that has received his license from the General Conference, a right to preach in the district that he lives in, without a license from his District Conference?

A.—Yes. But it is better and more correct, to have the licences endorsed or renewed at the several District Conferences.

Q.—Is it the duty of the presiding elder to always administer the sacrament, when other elders are present?

A.—It is his *duty*. He may ask another to do it, if he feels disposed, and circumstances favor it.

Q.—Is it right to invite the ministers of sectarian religions to preach in our meeting houses?

A.—"And as ye would that men should do to you, do ye also to them likewise."

THERE were some 225 engagements and battles in the late war in the United States; and the victims on both sides—including those who died of disease and of wounds, and those laid aside from injuries received in the war—cannot be less than 700,000 or 800,000. The pecuniary losses, North and South, can not be well stated, even in thousands of millions."

RISE early: the sleeping fox catches no poultry.

Correspondence.

FOUNTAIN GREEN, UTAH,
January 20, 1869.

Bro. Joseph :

Being strongly induced to write to you concerning a subject of which I am frequently asked, disgracing and calumniating your name and character, as the question is often put to me. "But is not your prophet a lawyer, a man guilty of receiving bribes for allowing the publicity of his name as a prophet, seer, and revelator, and President of the church 'the true Latter Day Saints'?"

Now concerning this defamation of your character, no dubiety rests upon my mind as to the falsity of it; for I have never believed it for a moment, that such ignominy and reproach had any more truthful foundation in and of you, than of your father, the true and faithful martyr for the gospel, and prophet before you. But if they said so of the Master, what will they not say of His household? For so said they of Jesus and his apostles.

I have never yet felt in the least to waver in my mind but have always defended your character, whenever I found you were slanderously vilified. But "when ignorance is blies it is folly to be wise." Consequently I write to you in order to appease the minds of such, and the enquiring few, with regard to your litigious occupation as a lawyer, and your sacerdotal authority, from whence you obtained it? And whether you are guilty of bribery, or receiving such bribes as you are accused of to me, so many times, and to my great annoyance.

I wish to have an answer from or in your personal hand writing, that will satisfy the minds of the ignorant, for I am surrounded by them on every hand, and have to contend, often, with wickedness in high places. This makes me the more anxious to receive the desired answer

from you, hoping you will bear with me and pardon me for my audacity.

I must tell you that I am the only one of our faith in this place as yet, and I do not see any of the brethren more than about once in two years. There was at one time many brethren in this place, but they have left, since which time I have not heard from them.

I would very much like to keep up a correspondence with any of the brethren, as I stand in need of instruction and words of comfort and consolation, for the hoops are being driven "tighter and tighter."

I remain your sister in the gospel,

SOPHIA JEWKS.

FALL RIVER, MASS.,
February 10th, 1869.

Bro. Joseph :

I write to inform you that I am making all possible haste to get the engine done by the first of April. I think now I shall be able to get it done, and ready to start by that time. I have three hands at work on it besides myself.

We are getting along very well at present, all the troubles are subsiding, the enemies have tried hard to tear us to pieces; but the Lord has been on our side, and especially on my side, for I have had, with all the rest, some sorrowful times, but things begin to look better. We still keep sowing seed, and hope it will bring forth by and by. We have had a very open winter here, and there has been considerable sickness. I received a letter from Bro. T. W. Smith: he writes good news from Grand Menan.

The work is prospering in Providence. There has been two baptized, and there is five or six more about ready. There is one to be baptized here next Sunday; three were baptized here last month. The branches are some ways apart in this country, and most of the brethren are poor. Those that are the most willing to go out

and preach, are those that have to labor hard for a living.

Brother John Smith and myself went out sixteen miles to preach last Sunday. They came after us with a team. The place is Little Crompton, R. I. There is quite a good feeling towards the work in that place. We hope yet to see a good people there. I understand there has been a branch organized in New Bedford, by Jesse Nichols.

I still remain your brother in Christ,

CYRIEL E. BROWN.

PLANO, ILLINOIS,

February, 15, 1869.

Dear Herald:

My brother having gone on the day before, I stepped on board the evening train of Wednesday last, bidding good bye to my friend who had kindly accompanied me to the depot. With rattle and clang we sped away down the track. I glanced through the window and saw the receding face of my friend looking kindly wishes of a happy trip and safe return. Pausing at the little, bustling, busy Sandwich, active as ever, in spite of the deep mud of the thaw, I was led to think of its lively little branch with its well conducted Sabbath school. Long live and be blessed the busy workers in God's great vineyard!

Away again. My mind was drawn to think of the sweets of Michigan, by the entrance of a peddler of adulterated maple sugar; when one has feasted on the pure article he has little relish for the counterfeit. The pure gospel renders the mind too wise to appreciate religions that, as Mother Partington says, draw their support from the "Hypocrisy."

Leland and my brother. Through the mud we picked our way until we reached the place of meeting. Here we were joined by several of the good brethren of the vicinity, and listened to a plain distinction between the Church of the Valley and the Reorganization.

Notwithstanding the state of the roads,

which was a very muddy one, we held meetings every evening of the week, and three on Sunday, discussing the merits of the gospel as taught by our Savior.

We had quite an earnest talk on Sunday in the afternoon, with a Baptist minister and his friend, in which we were opposed on every principle of the gospel, from faith up to the gifts which our Savior said should follow the believer. We had several encouraging testimonies from the citizens present. We parted with our brethren of different faith in good feelings.

The brethren of like faith treated us nobly; to them we tender our thanks and gratitude. At the houses of Bros. Thomson and Danielson, we were cordially received, and entertained, both at ample and well laden board and downy bed, and still better social chat and brotherly kindness. They also gave us quite substantial tokens of friendship on parting Monday, on the one o'clock train. I stopped over at Sandwich, to make arrangements with the Sabbath School in regard to singing.

On my arrival at home, I found most precious letters awaiting me. The following are extracts of the same, which are given with a view to share good things with good folks.

DAVID H. SMITH.

"Hopkins, Mich., Feb. 7, 1869.

"DEAR BRO. DAVID:

* * * "We are desirous of advancing the cause of the Redeemer's kingdom. Strength is what we need, but it must be of the right kind, not such as Peter displayed when he said, 'though all forsake thee, I will not,' but such as says, 'Lord, be merciful unto me, a sinner.' I want that pure religion, that unyielding faith, that brings the Spirit's power and blessings; so that I may give a good account to our Master.

* * * I was much pleased with Bro. Hopper's letter in the *Herald*. It was good news from home. I hope to give a

better account of myself in my next, for I hope to be more in my Master's service after this. The way is opening; glory to the Lord. Pray for Bro. Orlin Thomas and myself. I have spoken once to the saints since you left. I was assisted by the Spirit, and the saints bore witness. Give my love to Joseph and Alexander. I most know them. May our Father bless you all, is the prayer of

Your brother,

S. I. SMITH.

JEFFERSONVILLE, Wayne Co., Ill.,
February 12th, 1869.

Bro. Joseph:

Seeing so many furnishing reports for the *Herald*, and feeling so much satisfaction in reading what others have written, I take the pen to contribute a little, in my weak way, to the columns of our welcome visitor.

An experience of thirty years in God's work has given me a solid footing, and it seems to me that I could stand on no other platform than that of God's truth, and feel safe.

During the long and dark apostacy of the church, I have remained here attending to my profession as a doctor, making homes for my family, and preaching around in this circuit of country. Like all the brethren I have had my dark days and my sunny days; but I thank God for the reorganization

Brothers William Anderson and Frank Reynolds were the first to visit us, and tell us the news of your mission, and we thank God for the faithful labors of those brethren. We have also been since blessed with the teaching of other brethren, among whom are Brothers Hazzledine and Mark H. Forscutt. The work in this region has been progressing finely; their almost unceasing labors have furnished a fine example of industry, and their influence, both among the saints and in the world, is very great.

During the past the Lord has been very kind to us here, and He is so still. As far as I could, I have labored for Him in return. I have visited around in all the branches of this sub-District, and find them in good working order. The Dry Fork, Elm River, and Brush Creek branches have reported before; but through the blessings of the Lord, we have now another branch added, called the Little Wabash—it being located near the stream of that name.

Brother George Hilliard and myself went over to Little Wabash in December, and preached three sermons to a very large and attentive congregation, and baptized two. We had been the previous September, staid four days, baptized nine, and organized the branch in November, when we baptized two more. Nearly all were members of the Christian Church, and they are all alive, rejoicing in the power of that religion of which they had before only a portion of even the form.

We also visited Brush Creek, held five meetings, and baptized three. One young lady gave her hand for baptism, but not being yet eighteen, and therefore under her parents, her father a baptist preacher, refused his consent. She is anticipating the day of her freedom, when she purposes to obey God, rather than man. I pray that her father may see and love the truth too, so that she may have joy at home. They are a good family, but he is prejudiced.

I have also labored on the Dry Fork, baptized two there, and am pleased to say that there was never, in my experience, so great a call for ministers of the pure word of God, as there is now. Numbers are enquiring; many are convinced, who have not yet embraced the truth.

Brother Forscutt has just paid us a visit, and while he was here the people travelled through mud, water, rain, dark nights, and through forests, several miles to hear the word. The people are awake here, and their efforts to attend and hear the word ought to shame many of the

saints in large cities, who cannot go out on a cold night a half mile, without murmuring, though they have good side-walks and street lights to guide them.

I am thankful, Bro. Joseph, to be able to say that Wayne County sub-District is prospering now, as it never did; and if we only had two or three good men who would labor as faithfully, and in the same spirit that Brothers Forscutt and Hazzledine do, our churches here would soon number more than all others. We have here a district thirty-five by about twelve miles in extent, in which an elder of Israel has mere influence than any other minister. Wherever I go I am respected and kindly treated, and so are my brethren.

Brother George Hilliard has proven a faithful helper. Father Morris and Bro. Carr have opened White County, and report favorably. God works with us, and our hearts are made glad.

Yours in Christ,

THOMAS P. GREEN.

CLINTON Co., Mo.,

January 10, 1869.

Bro. Joseph:

I received the license you sent me, all right, for which I feel thankful both to God and my brethren; and my prayer to God is, that I may have strength given me from on high, that I may perform faithfully my duty, that I may not be a drone in, neither a disgrace to the church of Christ.

To-day I had the happy privilege of speaking to those who had never heard Mormonism. They listened to the discourse very attentively, and to all appearances were very well pleased. I have a call from Weston, in Platte Co., about thirty miles distant, which I intend to answer the coming Sabbath, if the Lord wills it.

I gave the *Herald* prospectus to Bro. Blodgett, he being the District Book Agent. There is quite a call for books here, that is

the Book of Mormon and the Holy Scriptures. If I had them I could get ready sale for a good number, which would benefit the community as well as the church; for I have strictly adhered to the command to teach the principles of the gospel, which are in the Bible and the Book of Mormon. This causes the people to wish to read the Book of Mormon, to see what it contains.

J. S. LEE.

SALT LAKE CITY, UTAH,

December 19, 1869.

Bro. Joseph:

I write to inform you how we are moving along in this part of the vineyard. We held our Quarterly Conference on the 17th of Dec., 1868, and a very good time we had. Elder Walling reported the Salt Lake City Branch as being in a good condition at the present time. They were increasing in numbers, and also in the knowledge of the gospel, and that the members were very anxious for the printed works. But they are so put about for work that they are short of means, that they cannot do as much as they would like to do.

There is much enquiry about your brother, A. Smith, when he is coming out here. It is the cry of all that we talk to, that they would like to see him out here.

The Salt Lake Branch numbers about 12 elders, 1 priest, and 1 deacon, total 53; but they are scattered about very much.

I am very weak and I ask you to pray for me, that I may be able to do my duty.

Elder John W. Brackenbury spoke very well upon our present duties. Elder Wm. Fowles spoke very well for a short time; then the authorities were sustained as they are in their several quorums. Elder Broadbent then stated how hard it was to get to the people in the outside settlements, to preach the gospel to them. The cause is that they are kept down by those who are placed over them. He related how he had been received while trying

to preach the gospel. He then gave us some very good instruction, showing what kind of a spirit the elders ought to have to preach the gospel here. He advocated preaching in plainness and simplicity, relying upon the gift and power of the Holy Ghost to fit and qualify them to do their duty; because, if this is the work of the Lord, we must have the Spirit of the Lord to assist us, or all our labors will be in vain.

The way will soon be open so that we can preach the gospel from north to south, and east and west in power.

It was resolved that Bro. John Anderson, of Ogden City, be ordained an elder; also Bro. Martin Rasmussen to the same office. They were ordained.

Elder Walling was appointed Book Agent for the S. L. City Branch.

Our next Conference will be held in the same place April 6, 1869.

JESSE BROADBENT.
GEORGE QUINN.

GRAND MENAN, MAINE.

February 2, 1869.

Bro. Joseph:

It is with pleasure that I take my pen to address you for the first time.

By looking at a map of the State of Maine, you will see that "West Quoddy," or the "jumping off place," as it is generally called, is the eastern extremity of *Uncle Sam's* dominion.

Now, unless you have a chart of the Bay of Fundy, you will find some trouble in hunting up the Island.

Imagine yourself standing on the eastern extremity of Maine, and looking in an easterly direction, you will see the Island of Grand Menan, lying parallel with the coast of Maine, and separated from it by the Bay of Fundy; the nearest point being about nine miles distant from the point of observation.

Our Island is about eighteen miles long, with an average breadth of about five miles. The western side of the Island

rises almost perpendicularly to the height of from 500 to 600 feet above the sea level. The eastern part of the Island is much lower, with several indentations, affording shelter for vessels. There are a number of smaller islands lying off the eastern part of the main island, being from half to one mile distant.

Our Island abounds with different kinds of wood, such as maple, birch, beach, hackmatack, spruce, fir and pine. Our soil will not compare very favorably with western soil, although we have some very good grass land.

Fishing is the principal business, consequently the inhabitants generally, are courageous and enterprising.

Owing to our isolated position, and being confined to a semi-monthly mail communication in winter, we cannot keep as well posted up in the world around us, as we could under more favorable circumstances.

Bro. T. W. Smith is still laboring with us. The "good seed" is being sown, and has already taken root in many honest hearts; and yet they come. Bro. Smith baptized two to-day. The Lord is truly blessing us. We have just got through with confirmation. The branch was truly blessed in the manifestation of the gifts.

We meet with opposition, but nothing to what it was; many who opposed the doctrine on scriptural grounds have abandoned their position, and some of them say that we are not honest, but at heart are Polygamists, and identical with B. Young; and some honestly believe this report is true.

A gentleman (?) belonging here, having been west reported on his return home, that the "Latter Day Saints" out west, were no better in their practices, than the "Salt Lake Mormons." Some believe the report. I challenged him to prove his assertion. His reply was, he had been so informed.

I have offered the afforsaid gent. \$50.00 if he will produce a printed document,

certified to by the *leading* men of *Plano*, that the Latter Day Saints, of that town are identical with the Brighamites, or in any way tolerate or sanction their wicked practices.

Yours in the gospel,
JOSEPH LAKEMAN.

NEBRASKA CITY, Neb.,
February 9th, 1869.

Bro. Joseph Smith:

Thinking it may not be out of the way to address a few lines to you concerning Nebraska, I now avail myself of the opportunity. Our branch is getting along well, we have good meetings, and many strangers attend. There is a spirit of inquiry among the people. They begin to find that we are not the people we have been represented to be by our enemies. There is but little prejudice against the work in this city. I believe there will be a good work done in Nebraska yet. We still add a few to our number every once in a while. Our Sunday School is progressing rapidly; the children are learning very fast, under the superintendence of Bro. R. C. Elvin. Over two thousand verses were learned by the children during the last three months. This, I think, speaks well for them. It cheers my heart to see how anxious they are to be there in time on the Sabbath morning, and then how eager they are to learn. I attended the School the other Sunday morning, when the superintendent called upon me to speak to the children, and believe me, Brother, never at any time did I feel more of the spirit of God, than at that time. Touched with that holy influence that emanates from God; my bosom swelled with joy and gratitude to Him who is the author and finisher of the great and glorious work in which we are engaged; and under the influence of that spirit, I felt that God was well pleased, and angels rejoiced in our glorious enterprise. I wish that more Sunday Schools could be established in the church, for I am convinced that God would

bless us more abundantly with his holy Spirit.

Praying for the prosperity of Zion's cause every where, and above all for the establishment of Sunday Schools in our branches, I am your brother in Christ.

HENRY KEMP.

NEW POINT, IND., Feb. 1, 1869.

Bro. Joseph:

Thinking my brethren would like to know of my whereabouts, and what I am doing, I will give an account of my stewardship while I have been in the field.

I arrived here on the 13th of January, 1869, and gave out an appointment to preach on the following Sabbath. When the time arrived, the house, (which was a large one,) was filled, with attentive listeners. At the close of the meeting I was beset by individuals living at different points, to come and preach that same sermon to them. I left another appointment for this place, and sent out three others to different places, all of which I have promptly filled.

On Saturday evening last, I preached at this place; also on Sunday at 11 A. M., at which meeting I was invited by a Baptist minister to fill his pulpit in the evening, at Rossburgh, which I did. At the close of this meeting, several persons acknowledged that the doctrine I advocated was true.

I have now five preaching places, and my congregations are increasing at each meeting. No one has offered a word in reply, as yet. The people everywhere have treated me with kindness, and I pray God that the good seed, though sown in weakness, may take deep root in good and honest hearts, and bring them to a knowledge and acceptance of the truth.

I regret that Bro. Mark could not come to my assistance, but will do the little I am capable of doing in my mission, and leave the result in the hands of Him "who doeth all things well."

Yours in Christ,
B. V. SPRINGER.

SPRING VALLEY, DACATUR CO., IOWA,
February 15, 1869.

Bro. Joseph :

After a long silence I sit down to write you a few lines, to let you know that I am still in the land of the living. I left Illinois last March, and came to this place.

When I first came to this place I found it a very hard place. There was much prejudice, caused, in a great measure, by the disorderly conduct of some of the members of the church; but I went to work as soon as I could get permission of the Presiding Elder. I gave out appointments for a course of lectures. Some threatened very hard the first time I preached, but all passed off quietly. I continued as long as I had permission, and prejudice slowly gave way, and my meetings were well attended. I showed the people that such conduct was no part of the doctrine of the Latter Day Saints. I have labored diligently since I have been here. I have been fourteen miles north, twenty miles west, and once twelve miles east. Next Sabbath I have an appointment west, if the stream gets so I can cross.

I don't know whether I have done any good or not. I have always got up a good feeling amongst the people. I have endeavored to set a good example before the people. I am determined, by the help of God, to so live before them that they may never lose the confidence they have in me. The brethren here have placed me in a new field of labor. They have appointed me to preside over the branch.

I was called on a week before last Saturday to preach the funeral sermon of Sister MAIDAENA WRIGHT, wife of Bro. Wm. Wright. She was one of the old members. She was baptized in the spring of 1813, by Nelson Bates, in Oswego Co., N. Y. They soon emigrated west, and they have lived in this section of country a number of years. She has never lost

confidence in the work; but she told me a few days before she died that her faith in the work was stronger than ever it had been. She sent for me to administer to her, but still she was satisfied that her work was done. She never united with any organization but the first, and she fell asleep in the full assurance of a glorious resurrection.

She died Feb. 5, at the age of 68 years. She leaves a husband, two sons and five daughters, and a large circle of relatives and friends to mourn her loss.

"God help them all while grief is new
To drink the cup, and bear the cross;
And as the weary years roll on,
Assist them Lord to bear the loss."

I remain your brother in Christ,
GEORGE BRABY.

LITTLE SIOUX, IOWA,
January, 26, 1869.

Bro. Joseph :

Enclosed you will find \$20.15, which I have received for the press, hoping I shall be able to send more soon.

We are all as well as usual. Our branch is in rather more of a thriving condition. We are having better meetings than we have had for a long time.

Our respects to yourself and family.
God bless you. D. M. GAMET.

SACRAMENTO, CAL.,
January 24, 1869.

Bro. Joseph :

The Sacramento Branch is well worthy of notice: well might Bro. Brand feel good in writing to you concerning our progress, for we are a pattern to all who visit us. What I mean by a pattern, is that the saints under my watch care are as good folks as ever lived. I hold the office of an elder, and am acting teacher likewise; during my visits I find the brethren enjoying a good spirit. The sisters are clean and neat, and full of the good spirit of the

Lord. The gifts of the Spirit are amongst us. We have baptized five lately, and more are seeking the truth. We have a fair company of strangers every Sabbath. Our officers are united, to a man; and our superior officers feel perfectly satisfied.

RALPH WARDLE.

STEWARTSVILLE, Mo.,
Feb. 16, 1869.

Bro. Joseph :

Bro. Butler has arrived, and is putting in full time preaching to large and attentive congregations. He expects to labor around here some, and then go over into Kansas and labor there a while.—There is great call for preaching here, and the people seem to be well satisfied with the first principles of the gospel. My faith is, that the time is not far distant when many in this part will be added to the church. May the Lord bless the labors of His servants, and give them sheaves, such as shall be saved, in my prayer.

Your brother in the gospel,
WM. SUMMERFIELD.

THE THEATRE.—Dr. Rush told a friend that he was in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening. "What, madam!" said he, "do you go to the theatre?" "Yes," was the reply, "and don't you go, Doctor?" "No, madam, I never go to such places!" "Why, sir, do you not go? Do you think it sinful?" said she. He replied: "I will never publish to the world that I think Jesus Christ is a bad master, and religion an unsatisfying portion, which I should do if I went to the devil's ground in quest of happiness." This argument was short and conclusive. The lady determined not to go.

WEALTH can never give peace to the mind; it can alone be found in an obedience to the laws of God.

SHREDS OF SILVER.

COLLECTED BY W. C. LANTON.

Be abstemious: who dainties love shall beggars prove.

THE durability of timber, when so situated as to remain perfectly dry, is almost unlimited. The roof of Westminster Hall is more than 450 years old, and the supports of a church roof at Rome were sound and good after the lapse of 1,000 years.

WATER FOR DRINKING.—Rain water, properly collected and preserved, is the best and safest water for drinking and cooking, though pure spring water is equally good. Water from wells, streams, etc., where liable to drainage from any corrupt vegetable or animal matter, is rendered more or less impure, and in many cases is dangerous to health. Water standing in an occupied room absorbs much of the bad air formed by breathing and perspiration, and soon becomes unfit for drinking; impure water being worse than impure air.

FACTS ON TEMPERANCE.—Dr. Colleneth, a celebrated German physician, says: "For twenty-one years I have banished all intoxicants from my practice, and during that period I have made not fewer than 180,000 medical visits, and I hesitate not to say that the recoveries have been more numerous and more rapid than they were during the five years I followed the usual practice, and administered brandy, wine and beer." Dr. Chandler of St. Albans, Vt., writes: "I have never known an instance of recovery from habitual drunkenness, except by total abstinence at once from all intoxicating beverages; and in a professional practice exceeding half a century, I have never known death or disaster of any sort to follow as the result of such treatment. And I have never known an instance of ultimate prosperity in business in any young man who commenced with indulgence in alcoholic convivialities."

Conferences.

Decatur Conference.

Decatur District Conference convened in Little River Branch, on Saturday, Jan. 30, 1869.

Elder A. W. Moffitt, President; D. M. Williams, Clerk.

Officers present: 1 high priest, 6 elders, 2 priests.

Little River Branch reported 58 members, including 4 added by letter; 2 removed by letter; 3 cut off.

D. M. Williams reported the condition of the District. One new opening for preaching, and a general good feeling toward the saints existing.

On motion of Bro. Geo. Hall, it was

Resolved, That all the official members of this District meet in Council the first Monday evening of each month; also that Bro. A. W. Moffitt preside at the same.

On motion of Bro. Geo. Morey, Elder Geo. Braby is released from his mission and given permission to preach as opportunity offers.

SUNDAY MORNING, JAN. 31.

A discourse by Bro. Geo. Braby was delivered, after which the following resolutions were adopted:

Resolved, That this Conference discontinue dancing, and for such offence, from this time, members shall endanger their standing.

Resolved, That this Conference discontinue the use of intoxicating liquors as a beverage.

Carried by 17 to 2.

Resolved, That we discontinue profane swearing.

On request of Bro. Geo. Morey to be released from the Presidency of the Little River Branch, on motion of Bro. Wheeler, he was permitted to lay his request before the members of the Little River Branch at this time.

Resolved, That we sustain Bro. Joseph Smith and his Counselor, and all the authorities of the church in righteousness.

Resolved, That we tender to Bro. Geo. Morey our sincere thanks for the faithful and fearless manner in which he has presided over the Little River Branch, reproving evil, cheering the weak, and comforting and encouraging all.

Adjourned to the last Saturday in April.

Central Nebraska Conference.

The Central Nebraska Conference was held at Omaha, Neb., Feb. 7, 8, 1869.

Z. S. Martin, President; Joseph Gilbert, Clerk.

Bro. Martin made some remarks respecting the priesthood magnifying their calling, elders in particular; said the conduct of some was so bad that he felt it his duty to lay the matter before the Conference, whether such elders should hold their licences or not.

Jas. Hodges supported the remarks of Bro. Martin; said we ought to be determined to stop it. All felt like rooting it right out of the entire District.

BRANCH REPORTS.

Omaha: 22 members, 4 elders, 1 priest, 1 teacher. Joseph Gilbert, President; Geo. Sylvester, Clerk.

Scandinavian: 42 members, including 7 elders, 2 priests, 5 teachers, 1 deacon; 3 expelled; 1 baptized. Peter Olsun, President.

Florence: reported by Jas. Hodges: 15 members, including 3 elders, 1 teacher, 1 deacon. Jas. Plested, President.

Bro. Wm. Hill spoke, and said he would like to see provisions made for building a house to worship in: believed it could be done. There was considerable said about it, and the subject was discussed.

EVENING SESSION.

It is requested by this Conference that all the elders in this District attend the next Conference, as there will be some

important business laid before them. Attendance is particularly invited.

Resolved, That we, as Latter Day Saints, refrain from working on the Sabbath day, and remember the Sabbath day to keep it holy.

The Spirit of the Lord has been express upon this also.

MORNING SESSION.

The sacrament was administered.

AFTERNOON SESSION.

Preaching by Z. S. Martin, who gave a short account of the latter day work.

Considerable discussion took place about Bro. Hudson, because he has not been able to attend to his calling as President of the District. It is believed that Bro. Hudson's desire is to build up the work in Nebraska, but on account of adverse circumstances, he is not able to do as he desires.

Resolved, That Bro. Z. S. Martin fill the place of Bro. Hudson till next Conference.

It was also

Resolved, That Bro. Hudson favor us with his presence next Conference, or report by letter, asking to be released as District President.

Resolved, That we sustain Bro. Joseph Smith as President of the Church, and all the authorities of the church in righteousness.

Resolved, That this Conference adjourn to meet at Florence, the first Saturday and Sunday in May, 1869.

Pittsfield Conference.

The Pittsfield Conference was held in the Elkhorn Branch, Brown Co., Ill., Feb. 6, 7, 1869.

Loren W. Babbitt, President; L. L. Babbitt, Clerk.

Officers present: 1 high priest, 2 elders, 2 priests.

BRANCH REPORTS.

Elkhorn: 19 members, 1 high priest, 2

elders, 1 priest, 1 deacon. L. L. Babbitt, Clerk.

Pittsfield: 15 members, 2 elders, 1 priest. Thos. Williamson, President; John Miller, Clerk.

Quincy: 6 members, including 1 priest, 1 teacher; 2 cut off. Alex. Greer, Pres.

Lamoin: 16 members, including 1 elder, 2 priests. Wm. Curry, President and Clerk.

Sister Mary Babbitt, Treasurer of the Emigration Fund, for the Elkhorn Branch, reported two dollars on hand.

Resolved, That the official members of the District take into consideration the condition of the world, and extend their labors as far as their means will allow.

Resolved, That each branch in this District raise what money they can, during the next three months, for the support of the press.

Resolved, That we sustain the constituted authorities of the church.

EVENING SESSION.

The President addressed the Conference on the subject of baptism, followed by Bro. Miller.

MORNING SESSION, FEB. 14.

Preaching by Elder C. Mills; at 3 P. M. by L. W. Babbitt, on the subject of new revelation.

Meeting at 7 P. M. addressed by John Miller, followed by the President.

Conference adjourned to meet at Pittsfield, Pike Co., Ill., May 1, 2, 1869.

DIED.

At Inland, Cedar County, Iowa, Infant daughter of ELI and MILLIE WILDERMUTH. Born Feb. 3rd, and died Feb. 5th, 1869.

At the Plum Creek Branch, Fremont Co. Iowa, June 26, 1869, of typhoid fever, Sister ELIZA J. GAYLORN, aged 20 years, 10 months and 13 days.

She was a member of the church for five years before her death. She lived faithfully, and died peacefully, firm in the faith of her Lord and Master.

MARRIED.

On February 7, 1869, at the residence of Bro. Henry Halliday, in Shelby Co., Iowa, by Elder Geo. Sweet, Mr. CHARLES LYTLE, to Sister SARAH A. HALLIDAY.

God bless friend Lytle and his bride,
The charming creature by his side;
While he admires her graceful ways,
May she add comfort to his days.

On February 5, 1869, at the residence of the bride's mother, in Millersburgh, Mercer Co., Ill., by Elder J. S. Patterson, Mr. JOHN W. HARBOUN, of Warren Co., Ill., to Sister ANNA TERRY, of Mercer Co., Ill.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 6.—Vol. XV.]

PLANO, ILL., MARCH 15, 1869.

[WHOLE No. 174.]

A PARABLE.

There was a certain man who had a family of nine children, whom he loved devoutly, and whose happiness and prosperity he sought continually, and his eye was upon them constantly, and he was always ready and even anxious to gratify every proper and expedient desire of theirs; and in one respect he differed from most fathers, in that he manifested no impartiality, but cared for each alike; provided food and raiment for each, and made no pet of one and slighted others, because of the superior beauty, or strength, or wisdom of some, and the inferiority of others in these respects. Yet he did smile upon some more than others, and rewarded them with presents; but it was only because others seemed to forget their allotted tasks, and spent their time in idleness, or at play, and neglected his instructions. The children were not all alike in mental abilities, nor in courage, or decision of character; this the father was well aware of, and in other families the same thing caused divisions, quarrels, and despising of the weak by the strong; the ignorant by the wise; and to prevent this, an elder

brother who had been for some time absent from the family upon business for his father, obtained by authority of his father, and with his concurrence sent a magnificent present in the shape of a casket of jewels of exceeding great beauty, and of immense value. The possession of the casket alone brought great delight to the heart of all who had it; gave unalloyed pleasure; and unmeasured peace. It had been in possession of the family many years, even by their ancestors; but by carelessness, and through wickedness, had been lost to them. The one who created and presented it to them, took it away again. The elder brother by his faithfulness and attention to his father's business obtained it, and sent it to his brothers and sisters as a gift, because they had performed severally a certain duty enjoined by their father. While the casket was so beautiful, and so costly, and produced so much joy to those who had it, yet the jewels it contained were not less so. They were of curious workmanship, of exceeding brightness, and were of fine gold. The value of any or all of them, could not be computed, and they were for various and diverse purposes, and while they appeared as toys, they were in reality

designed to produce in those who had them, great and important benefits.— They were of different value, at least would become so in proportion to the use made of them, and according to who received them. The effect of one was, if kept worn close to the heart, (as indeed all had to be) and cared for, that it became not tarnished, or corroded by coming in contact with any base or vile metal; the effect of one was to impart wisdom to one that possessed it. Another produced knowledge, or by it the things of the father and the elder brother were made known, and understanding of their designs and ways was given. Another received power to receive blessings from the father, and to perform marvellous things, if exercised, and to trust with great confidence in the father's promises. Another, by one received, power to cure those of the family who would be sick. Another could do wonderful things. Another could see into the future, and describe coming events. Another could see different kinds of influences that often come among them. Another could talk in other languages, and another interpret the same.

These were distributed by the father to each child as his wisdom dictated, and to each one was given that which would be of the greatest benefit in raising them to an equality with others, and make them of use to the rest, which they could not do without, so that every defect was remedied and each become of service to the other; for they were to exercise these jewels, *i. e.*, were to wear them and burnish them for the benefit of the rest, so that those who seemed feeble and less honored, received such a jewel as caused them to become strong, and honored equally with the rest. And so it happened that for a time they took great care of these jewels, often bringing them out of their bosom to burnish them in the presence of each other, and they severally cast their influence through those who had

them over the rest; that they became wise, knowing, truthful, confiding, and healthy, and were kept from being led astray by evil powers that surrounded them, and they could tell of the goodness and wonderful kindness of their father to all people of every language. They were indeed happy and peaceful; loved each other, cared for each other, and none sought his own good, but that of his brother and sister.

But it came to pass that some became careless of their jewels, and did not keep them clean and bright as they should, so that they were dimmed, and could not cast the bright rays of light through them upon the rest of the children, and becoming tarnished they lost their attraction in the eyes of those who had them, that they began to neglect them more and more, till they were of but little use. One wore his on the outside of his coat, where it was looked upon by other and neighboring children, and because of their ignorance of its use and value, despised it. Another would not take hers out to burnish it when strange children came in, and it became dimmed by this neglect. Another broke a piece off from his, and otherwise injured it by boasting of it before strangers and explaining to them the secrets of its power, and that of the others. Another hid hers away, (although she desired to use it properly, and when needed,) because the ones who had nearly lost theirs began to depreciate its worth, and rail against its use. One or two, however, used theirs according as their father wished, and because of their faithfulness he gave them one or more of those that the others had so slighted and abused, for said he, why should they have these jewels to destroy and to waste, while others would use them and accomplish their designs. Now it was marvellous that any could do as these children had with such precious jewels, but there was a cause for it, although those who had acted unwisely did not know it at

the time, or at least did not believe it when told of it. It came in this way, there was a certain strange being who inhabited a distant country, of restless mind, and of meddlesome disposition, who spent his time in roaming from place to place, prying into everybody's business, always ready to suggest some better way of doing things than they were doing, simply to confuse their minds and cause them trouble, for he cared not to do good to any one. He had the wonderful faculty of making himself invisaable, and he would creep up to the ears of children and whisper to them various thoughts that would often cause them to feel unhappy, and lead them to say and do many wrong things. He felt envious at the happiness and peace of these children, when he saw the present of the casket and its jewels, and made many attempts to take them from them, or to foul them and spoil their beauty and value; but one of the jewels always acted like a mirror, and although he would creep in among them very slyly, and think no one could see him, yet this jewel always reflected his shadow, and he that possessed it would proclaim against him, and they would not listen to him; so with shame and anger he would shrink away, but he would return. After a time the one that had the reflecting and discerning jewel became slothful in its use, and others who could not see the shadow, were often not aware of its presence, so he found way to their ears, and whispered thoughts to them like these; to one he said: "Your father is more partial to your brother, Many Words, for he gave him a more valuable jewel than you; and became envious of him, and murmured against his father. To Foreteller, another child, he suggested that she only spoke her own thoughts, when her jewel revealed future events, or made manifest faults in one or another. To Cure Sick he said, you are of more use than all the rest, and your jewel the most valu-

able; and he became proud, and his jewel at once lost its brightness. To Discerner of spirits, he suggested that his brothers did not like to be told of the presence of the enemy, and he left his jewel to become dim. And Wise Heart he tried to get to neglect his jewel; but he refused to hear, and drove him away; and so with others, and even some of those who listened remembered the casket, and the danger of losing it as others had, and their jewel also, refused to hear, and for a time felt happy, but would unthoughtfully listen to the tempter's voice again.

After a time the elder brother returned, and brought exceeding great riches with him, and to those who had valued his gifts, and used them as he designed, he gave great honors, and rewarded them with authority over cities which he had purchased; and those who had lost their jewels entirely, were filled with shame and confusion; and the enemy who tempted them was cast into a prison, and made to feel the anger of the elder brother, and after a time was destroyed. L. T.

ACCORDING to Gahan's Church History, baptism was administered by immersion in the first century, and till about A. D. 550; and, according to Mosheim's History, baptism was then changed by one Novatian, who, having embraced the faith, and falling dangerously ill, and his life being despaired of, he was baptized in bed, but not by immersion, which was then the usual method, but by pouring on water. Laying on of hands was practiced in this century for confirmation, and for the reception of the Holy Ghost.

It seems that God has so ordered that all men be placed here under a variety of wants and imperfections, and it is a shame for us not to be humbled under such wants that attend us. It is like a beggar strutting in his rags.

THE CHOICE SEER.

BY W. W. B.

[CONTINUED FROM PAGE 133.]

It is further objected that the martyr was not the choice seer, because he did not *convince* the Lamanites of the work of God. Now it is nowhere promised that the choice seer should convince the Lamanites, as it is claimed. The promise is that he shall convince the seed of Joseph, of Egypt. It does not say he shall convince *all* of them, either. To convince any *part* of them, either Ephraimites or Manassehites, (of which the Lamanites are but a remnant) would fulfil the prophecy. Joseph the martyr *did* convince *many* of the truth of the Bible, which they had prior to the coming forth of the Book of Mormon; and, indeed, one of the chief objects of the Book of Mormon, which the martyr brought forth, is to *convince* the Jew and the Gentile alike, of the leading fact of the New Testament, viz., that Jesus is the Christ,—see fly-leaf in Book of Mormon, where it states that the Book of Mormon came forth “to the *convincing* of the Jew and the Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations.” The Bible, teaching that Jesus is the Christ, had for centuries past gone forth to the Gentiles, and also to the Jews, and to the “fruit of the loins” of Joseph of Egypt, who were the Ephraimites and Manassehites, scattered among the nations; and now the Book of Mormon, brought forth by Joseph the martyr, goes forth to them to convince them that the testimony of the Bible is true. And not only were the seed of Joseph, who were among the Gentiles, *convinced* through the ministrations of the martyr, but also many of Lamanitish blood, either in part or in whole, were *convinced* through him, either directly, or under the elders whom he sent out.

In Canada, in the Eastern states, especially in Massachusetts and New York, as also in the Western states and territories, a goodly number were converted and brought into the church, and some of them directly under the martyr's preaching and administration. Some of these Lamanitish saints were ordained to the ministry, and made faithful, efficient elders. Now if Joseph the martyr was instrumental, in his own person, or through others, of convincing but a *few* of Joseph's seed of the truth of the Bible, it would fulfil what is promised concerning the “choice Seer.”

But the martyr convinced *many* of Joseph's seed, of that fact, for the great majority of those who came into the church, in his life time, were *Ephraimites*, as their patriarchal blessings showed, and hence they were “the fruit of the loins” of Joseph of Egypt. Indeed, so rare was it for a full blooded Gentile to come into the church, that father Smith, the Patriarch, the martyr's father, when blessing Dr. Tuttle, years after the church was first organized, expressed great surprise on putting his hands upon his head to find him a *full blooded Gentile*, as he expressed it, saying he was the *first one* he had ever blessed. It was generally understood in the martyr's life time, by all the well informed in the church, that the great mass of the church were *literal* Israelites, and a large proportion of them as being “the fruit of the loins” of Joseph of Egypt. And to this agrees the Doc. and Cov. lxiv, 7. “Behold, the Lord requires the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the *blood of Ephraim*.” This plainly implies that the faithful, law-loving, and law-abiding saints were of

the blood of Ephraim. It is said in the appendix, cviii, 6, that when the ten tribes come to Zion from the north countries, they are to "fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim," and this, evidently, because Zion's servants, or ministry, are literal Ephraimites, holding the royal, ruling priesthood.

As we have previously shown, the ministry of God, in this "the dispensation of the fulness of times," must be of "the fruit of the loins," of Joseph of Egypt, otherwise the scriptures would fail, for they declare, as before shown, that the work of this dispensation is to be begun by them, (Jer. xxxi, 9; Gen. xlix, 24; 1, 26-33,) and continued by them (Deut. xxxiii, 17; Ps lxxx, 1, 3; Rom. ix, 45,) to its glorious consummation (Doc. and Cov., lxxxiv, 3, 4; cviii, 6). The martyr teaches, in his history, that the ministry are the fruit of the loins of Joseph of Egypt. He says, quoting the parable of Jesus, "again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to the shore, and sat down, and gathered the good into vessels; but cast the bad away." "For the work of this pattern behold the seed of JOSEPH, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved, in vessels prepared for that purpose, and the angels will take care of the bad." Here we have the highest authority on earth, declaring that the 'seed of Joseph' are the ones who are spreading the gospel net [the kingdom] upon the face of the earth, gathering of every kind." They are God's ministry—God's priesthood, in fulfilment of the prophets; they are the ones, with others, whom "the choice Seer" *convinces* of the word of God in the Bible, which they had among them, prior to

the martyr's coming forth.

They are "the fruit of the loins" of Joseph of Egypt. Joseph the martyr convinces them of the divinity of the Bible, prior to their going forth in their ministry; hence, Joseph the martyr is "the Choice Seer." I cannot close upon this point until I mention the fact, which is well known to all who had an intimate personal acquaintance with the martyr, that no living man had anything near the *convincing* power in testimony that he did.

His words, in testimony, were accompanied with the mighty, searching, *convincing*, power of God's Spirit, to that degree, at times, that the most callous could hardly resist them. The Lord says of him, Doc. and Cov., xcvii, 3, "I will give unto him power to be mighty in testimony," and so he was, as all who knew him well can testify.

It is claimed that the martyr could not possibly be "the Choice Seer," because he did not work mighty miracles as did Moses when leading Israel. There is no promise that the Choice Seer's likeness unto Moses should consist in his working the mighty miracles that Moses wrought. Christ was like unto Moses, Deut. xviii, 15; Acts iii, 22, and yet he did not work the same class of miracles that Moses did; Joseph the martyr was like unto Moses, as we have clearly shown, and yet he did not the same class of miracles that Moses did; still, great miracles were wrought by him, such as translating the Book of Mormon and the Holy Scriptures, casting out devils, healing the sick, and doing many other wonders, of which there is now living testimony by the thousands. It is said that the choice seer is the person mentioned in the 4th par., of whom it is said, "And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of

God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren." This promise is made concerning Joseph's seed, the son of Lehi. Lehi says to his son Joseph, "Thy seed shall not be destroyed, for they shall hearken unto the words of the book, [Book of Mormon] and there shall rise up one mighty among them," &c., the seed of Joseph the son of Lehi. Joseph, our present president, nor his father, were of the lineage of Lehi, consequently neither of them could be the one there spoken of.

Another evidence by which we are to know who "the Choice Seer" is, lies in the fact, that *the thing* which is brought forth by his hand is to bring salvation unto Israel. That which brings salvation to Israel, or Israel unto salvation, is clearly the fulness of the gospel, or doctrine of Christ, in the hands of a legally called and ordained ministry. Joseph brought the gospel, by the authority of the holy priesthood, to both Israel and the Gentiles. This, no sensible, honest Latter-day Saint can deny.

To prove that God ordained him to bring this salvation to Israel, we have only to quote what the Lord says to Joseph, where he says that he is "the first preacher of this church, unto the church, and before the world; yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews, also. Amen." Doc. & Cov. xix, 3. Again, "Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given [before December, 1830] shall they [Israel] be led, and no more confounded at all." Doc. and Cov., xxxiv, 6. Again, "Therefore, thus saith the Lord unto you, [Joseph the martyr and others] with

whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh [being 'the fruit of the loins' of Joseph of Egypt] and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs *remain*, through you and *your lineage*, until the restoration of all things spoken by the mouths of the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through *this priesthood, a savor unto my people Israel*. The Lord hath said it. Amen." Doc. and Cov. lxxxiv, 3, 4.

By the foregoing quotation we learn that through the priesthood given to Joseph and others, Israel was to be brought unto salvation; and by the keys of that priesthood, given prior to December, 1830, was Israel to be led; and further, that Joseph the martyr was sent of God to be the first preacher to both Gentile and Jew. Furthermore, the Lord said to the church, in February, 1834, "Ye are the children of Israel, and the seed of Abraham." Doc. and Cov. 100, 3. This church, or "children of Israel," had been brought unto salvation; and through what had it come? Manifestly through the fulness of the gospel and the holy priesthood, restored through Joseph the martyr. Here then is clear proof that Joseph the martyr was "the choice Seer." He brought the gospel and the priesthood, by which salvation is given to Israel, just as was prophesied.

Another evidence that Joseph the martyr brought forth "that thing" which was to bring Israel unto salvation, and was therefore "the choice Seer," is found in the following. "And moreover, I say unto you, that *there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent*." Mosiah i, 15.

Now this *only* salvation, *only* means—*only way*—and *only name*, is all brought to light in the fulness of the gospel contained in the Book of Mormon, and brought forth by Joseph the martyr, hence he is “the choice seer.” On this point further, the Lord says, in May, 1829, Doc. and Cov. ix, 15, “And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, [by the Book of Mormon] which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, [the Bible] but they shall build it up, [convince the seed of Joseph, with others, of its truth] and shall bring to light the true points of my doctrines; yea, and the ONLY DOCTRINE which is in me. [Christ] and this I do, that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they wrest [pervert] the Scriptures, and do not understand them.” Now Joseph the martyr brought forth that “gospel,” that *only doctrine* of Christ, by means of the Book of Mormon, as we have shown before; and the Book of Mormon, brought forth by Joseph, and the Bible, corrected and translated by him, “grow together,” or, in other words, unite in the same testimony touching the doctrine of Christ; and as a consequence, they confound all false doctrines, and lay down contention, and establish peace among all who are “the fruit of the loins” of Joseph of Egypt, and bring them to the knowledge of their fathers, and also to a knowledge of God’s covenants, just as Joseph of Egypt prophesied, hence he was “the Choice Seer.”

Joseph the martyr says in the church history, *Millennial Star*, vol. 16, page

218–220, “In this [the 3d] No. of the [Elders’] Journal, was published the following epistle of David W. Patten, one of the Twelve Apostles of the last days.” In the epistle, on page 220, in speaking of Joseph the martyr, he says, “To such a one [Joseph the martyr] are we indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it [the dispensation] to be delivered?” We answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father, Joseph, “a seer shall the Lord raise up out of the fruit of thy loins, and he shall be a choice seer unto the fruit of thy loins. Yea, he truly said, thus saith the Lord, a choice Seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly, and unto him will I give commandment that he shall do a work for the fruit of thy loins, [Joseph of Egypt] his brethren, which shall be of great worth unto them, even to the bringing them to the knowledge of the covenants which I have made with their fathers. * * * Upon this servant is bestowed the keys of the dispensation of the fulness of times, that from him the priesthood of God, through our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth.” Joseph evidently regarded this epistle as being sound doctrine, if not so, he would not have given it such a conspicuous place in the history written by him. And in this epistle it is clearly shown that both Brother Patten and Joseph understood that the martyr was “the choice Seer.”

“The fruit of the loins” of Joseph of Egypt, who were to be *convinced* by and through the choice Seer, are the hosts of Ephraim and Manasseh, who are scattered among the nations as all know who read their Bibles understandingly, as also the Indians of America.

We have shown that the martyr, in his life time, did convince many of

them, and that out of weakness he was made strong, in the day when the Book of Mormon first came forth, and that the coming forth of that book was to mark the time when God *had commenced* his work for Israel's restoration, and that Joseph's enemies have been and are being confounded, that he was like unto Moses, that the thing brought forth by his hands was to bring Israel to salvation, and that, therefore he is "the choice Seer."

THOUGHTS ON SPIRITUALISM.

BY "MAX."

[CONTINUED FROM PAGE 141.]

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among *you* any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For *all* that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." Deut. xviii. 9-13.

Here again we find food for thought concerning the subject we have chosen (i. e., Spiritualism,) and here let me say, in order to undeceive some who may misunderstand a portion of my conclusions; that in classing Spiritualism under two grand divisions, I desire to show the positive antagonism of God to all that is now called Spiritualism. That notwithstanding we may hold that Satan is the author of Spiritualism as now understood, we also hold it to be a self-evident fact, that there is no counterfeit without there first having been

a genuine, and in order to prove the counterfeit to be spurious, we desire to compare the two, the genuine and the counterfeit; thus detecting the faults of the one, and discovering the beauties of the other; and in the language of the test book we desire to show the will of God concerning that people who desire to serve him, and be recognized by him as worthy His favor and confidence. The above text serves as a faithful witness in the case. I now ask a careful perusal of the quotation referred to; for in it we find a warning coming to a people concerning an evil to be avoided in their future.

The Lord saw the necessity of warning His people; for He knew well the seductive influences that would be used to wean the hearts of the children of Israel from their allegiance to their God; and, knowing that a yielding to those influences, would work in them death. He forewarned them to beware of those abominations that would render them fit subjects for the judgment decree of death, and eternal separation from their God.

He also gives them to understand that it was the practice of the above evils, (such as consulting familiar spirits, &c.) that brought His displeasure upon those nations, and for which he suffered them to be driven out before His people, and being thus driven, and many suffering death, again shows the invariable result of obedience to the power of Satan. And in order that they should in no wise be behind in wisdom, and to obviate the necessity for seeking through any of those forbidden channels for knowledge concerning the future, the Lord promises in the same chapter to raise up a prophet, through whom He would talk to His people; and further declares that He will hold that one responsible who refused to hearken to the words of that prophet.

From the foregoing we discover that the children of Israel were not only protected, but were prospered, and

given dominion and possession over those who disobeyed God in the matter of Spiritualism, &c., and yet, notwithstanding that thus far we have such clear and seeming abundance of testimony, condemning and identifying this modern Spiritualism, calling it consulting with familiar spirits, which answers so exactly to the present term and mode of communication, that no one need be at a loss to discover its connections, witchcraft, wizards, necromancers, time servers or consultants, and other abominable characters. Many are its teachers and followers at the present day, and when they become sufficiently ripe in the evil, God's judgments will fall upon them. I am sorry to record that some there are who try to teach that Jesus, our Savior, taught this same Spiritualism; and all, or nearly all Spiritualists, acknowledge him to be the greatest medium that ever lived. The test book does not bear them out in these teachings—but we do not wish to anticipate.

We here mention that there are those who teach that the apostolic order and teachings were Spiritualism of the present type; and they also profess to have prophets in their midst, and those who have foretold events of great importance; but so far I have failed to hear or read any of them. In fact, my experience has shown me that the spirits, so called, are very careful how they meddle with future events; and when they do depart from their relations of the past, all declare there is no dependence to be placed in their revelations, and there is no penalty attached to those who do not choose to hearken.

We are told that they tell many truths of things past; why not of things to come?

I will give my opinion on this matter, also. Once before I have stated that the spirits which communicate are not disembodied spirits, but the fallen spirits under the control of Satan, the "prince and power of the air, who

reigneth in the hearts of the children of disobedience;" the same as those we read of that were cast out of the man in the tombs, and, as an instance of their desire to obtain the possession of a body, they made request to be permitted by our Savior to enter the bodies of the herd of swine, the result of which entering in was death to the swine; but the record fails to tell us that the evil spirits died. In connection with the legion there spoken of, Satan has an innumerable host beside to obey his call and mandate; and being like their master, roaming to and fro in the earth, we conclude they are present with man in many instances, and those instances they can relate, provided they can find a suitable medium, and this medium must give himself or herself entirely into the control of the spirits, else no communication can be received. Here we see the crafty cunning of the adversary of life. One more thought concerning the above occurrence. The animal creation, not being endowed with the same powers of mind and free agency that man has been granted, the spirits asked permission of one in authority to enter the animals; but in the case of the man, the man must yield his consent ere the spirit can manifest its presence. This gives us to understand why man is accountable in this matter, and the animal free.

Man in his agency not only grants permission, but courts the forbidden familiarity of those spirits, (thus offending God, and justly meriting his displeasure, condemnation and judgment,) granting them control over their bodies, subverting the natural use of the same; and in time, completely severing the connection and faith of man in God the first cause, producing not only the natural death of the body, but the spiritual death also.

I am aware that many seek to shelter themselves in the testimony found in the 28th chap. of first Samuel, concern-

ing Saul and the Witch of Endor.

The very acknowledgment made by the scriptures that she was a witch, makes it unlawful for us to accept the testimony received through her, as valid; or in other words, that Samuel *did not* appear to her in *propria persona*, but Satan, possessing the power to appear "like unto an angel of light," also could make his appearance like unto Samuel, without any great stretch of his powers of deception.

In the Inspired Translation, we discover that the words of Samuel are sought for; and the words were first seen, afterward the appearance of an old man in a mantle; the woman describing what she saw, Saul thought he recognized Samuel.

What shall I say of the instructions given to Saul? A portion of them was simply a rehearsing of what had been said by the prophet, and was known as the words of the prophet to the king; and the prediction concerning his death and his presence with Samuel foretold, confirms me in the opinion that Samuel in his own person was not seen. I do not for a moment presume to think that Saul, in all his wickedness, was a fit companion for Samuel in the eternal world, and consequently I do not believe it to have been Samuel; neither do I believe that Samuel would come up from beneath, but rather down from above.

The charity of a truly religious person is not forced, nor his alms extorted from him; his love makes him willing to give. His heart would devise liberal things. Such ones account the law of God excellent and desirable, and that in keeping it there is great reward.

Be industrious—be sober—be honest—dealing in perfect kindness with all who come in your way, and if you do not prosper as rapidly as some of your neighbors, depend upon it you will be happy.

THE TOUCH-STONE OF TRUTH.

"I am the way, the truth, and the life; no man cometh unto the Father but by me." Jno. xiv. 6.

How much time and labor might often be saved by the searcher after truth, could he at the outset of his pilgrimage have this divine proposition engraven on the tablet of his heart. How many hours of racking doubt be escaped; how many heresies shunned; how many acts and sayings grieving to a kind Creator be prevented, by calling this one simple thought to his aid—Jesus is the way!

It is "the truth as it is in Jesus," that we want; nothing else can secure us his favor; by it alone, can we be fitted for His presence, and become qualified to reign with him.

When any doctrine, or principle of doubtful authenticity is presented, if, instead of consulting the Rev. Dr. A., Bishop Hughes, Cardinal Wiseman, Alex. Campbell, H. W. Beecher, B. Young, O. Pratt, the Rev. John Wesley, or Dr. Adam Clark, etc., we should ask ourselves this one simple question—what says Jesus, or the New Testament, on this subject? Would it not be at once the shortest and the surest way to the truth? Most assuredly it would, at least to "the truth as it is in Jesus." None of those ministers profess infallibility; they give but *their version* of the gospel; none of them claim to be "the way." (?) Then why loiter in the hall, when the parlor is free to us? Why trifle away time with the servants, when the Master invites us to an audience? "Come unto me, all ye that are heavy laden," etc.

How common it is for men in search for light on some vexed question, to spend days, weeks, and in some cases months, or even years,

turning over the pages of orthodox authors; Mosheim, Neander, Eusebius and other historians, when, perhaps, a few moments, or at farthest, a few hours with the New Testament would solve the problem, and set the mind forever at rest.

The Old Testament even, is not the rule and guide of our faith and practice. How many practices and principles therein inculcated, which are not embraced in the Christian code; so that a doctrine being proven by the Old Testament is not proven at all. "An eye for an eye, and a tooth for a tooth," is Judaism, but what could be further from Christianity? The law would have passed and executed, without mercy, the sentence of death on her to whom Jesus said, "go thy way, and sin no more." No man of sound mind would attempt to depreciate circumcision, from an Old Testament standpoint; nor any but a simpleton seek to establish it—a doctrine of Christ. I would not discourage the reading of those books, but on the contrary, encourage it; for historical, biographical, and other useful information; but on doctrinal points, what authors so orthodox as the evangelists? Or what book so reliable for the "truth as it is in Jesus" as the New Testament?

I would not be understood to assert, with many Protestant divines, the New Testament "all-sufficient!" By no means; for, on some subjects, it is much too concise to be satisfactory. Instance the washing of feet, the baptism for the dead, the confession of sins, are all mentioned as doctrines of the church; and our respect for the divine majesty of Jesus forbids us, for a moment, entertaining the thought that He indulged in trifling, non-essentials; or advanced any doctrine, the acceptance or rejection of which,

may be optional with the object of his mission.

When the New Testament is not sufficiently explicit, to whom shall we apply? Can we do better than to follow the advice of James? "he that lacketh wisdom, let him ask of God," etc. But of this I may speak at another time.

Suppose we apply this New Testament TEST to a few of the many much discussed questions which have occupied the time, and called forth, at once, both the talent and puerility of so many divines in our day, beginning with

BAPTISM.—First, *The essentiality of.*

Thousands of divines, among which are many, even of the Baptist Church, who hold that baptism is *not essential to salvation*. Yet, while so believing and teaching, practice it for form's sake; or the gratification of the neophyte. What says the great touch-stone of truth on the matter?

"He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." Mark xvi. 16.

"Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

"Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." Jno. iii. 5.

Why multiply quotations? What could be more conclusive than these assertions of Jesus? And to whom shall we appeal from a Savior's decision?

Second, *The mode of baptism*

Divines are no more agreed on this, than on the essentiality. One pours, another sprinkles, another lays a wet hand upon the penitent's head; while a few, braving fashion, immerse; and not a few, who admit the essentiality, assert the mode of baptism—immaterial. We again

apply the TEST. "And straightway coming up out of the water." Mark i. 10. "When Jesus was baptized, he went up straightway out of the water." Matt. iii. 16. "They went down into the water, both Philip and the eunuch; and he baptized him." Acts viii. 38. See also Rom. vi. 3-5, and Col. ii. 12, where it is declared that the followers of the humble Nazarene were buried in the likeness of His death.

Can anything be more definite? They were buried in the likeness of His death, being dead to sin. They were raised in the likeness of His resurrection; from death unto life in Christ. They were born of water and of the Spirit; becoming heirs of heaven, and joint heirs with Jesus Christ.

"But," says one, "divines differ so much on this subject, that I can't decide."

Let them differ. You differ from them; better differ with all the divines in Christendom, than with the Judge of all the earth!

Third, *Preliminary qualifications for baptism.*

1. Belief in Jesus as the Son of God; and in the divine plan of salvation, as taught and exemplified by him.

If the apostles ever baptized without first instructing catechumens, sacred writ is lamentably silent on the subject.

That Jesus required faith to precede baptism, is clear from His own words, "Go teach all nations baptizing them," etc.; "He that believeth and is baptized shall be saved," etc. That the disciples so understood him, is also clear from Philip's reply to the eunuch, "If thou believest, thou mayest." Acts viii. 38.

2. Repentance.

That John the Baptist refused

the sacred ordinance to all, but such as brought forth fruits meet for repentance, is patent to all New Testament readers. That such is the doctrine of Christ, as understood by His companions in a three years' pilgrimage, is unquestionable.—Mark the reply of an apostle, enveloped in the Holy Ghost, on the day of Pentecost, to the all-important question of a conscience-stricken throng: "Repent every one of you," etc. Acts ii. 38.

Fourth, *The object of baptism.*

Men, even, do nothing without an object in view, much less He who is the fountain of wisdom.

We have shown that God instituted the ordinance of baptism; it now remains for us to discover to what end it was instituted.

One, comparing the mysteries of Christianity with those of Odd Fellowship, Free Masonry, etc., believes and teaches it—a mere initiatory ceremony; or, as he expresses it, "the door of the sheep fold." Another, associating the "baptism of repentance" with the seven-fold washing of Naaman, the Assyrian leper, advocates it—"simply a test of sincerity and faith." There may be, and no doubt is, some truth in each of these views; but whether either of them be the end for which this holy sacrament was instituted, we will leave the New Testament to decide.

"John did baptize in the wilderness, and preach the baptism of repentance for remission of sins." Mark i. 4; John iii. 3. "And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke xxiv. 47.

In order to learn how the apostles understood this "remission of sins," we have only to follow them to Jerusalem, where, agreeably to di-

vine instruction, they were all assembled: "Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins.*" Acts ii. 38.

It might not be amiss to call to mind, that while Peter spoke in the presence of, and for the whole quorum of the apostles, he, being filled and enveloped with the Holy Ghost, he spake as the mouth-piece of God.

That this was the universal view regarding the purpose of baptism, may be deduced from the injunction of Ananias to Saul. "Arise, * * * wash away thy sins calling on the name of the Lord." Acts xxii. 16. That Saul had already believed and repented, is supposable from the words of the Lord to Ananias, "Behold he prayeth." Acts ix. 10.

To commit sin, is one thing; to repent of it, is another; but the being absolved from it—having the debt cancelled—the *washing away*, is very distinct from either; hence the necessity of baptism for the remission of sins.

Fifth, *The age at which baptism may be administered.*

All who admit the essentiality of baptism, readily concede the right of its administration to adults, or to all such as have attained to years of accountability, and evinced genuine repentance.

Such unanimity of sentiment, however, obtains not on the question of infant baptism; nor is the application of our test so easy, apparently, to this, as the preceding questions. It is true, that not one of the inspired writers so much as hints at infant baptism; which by some is lamented, and by others, deemed conclusive evidence that the doctrine, and practice had no existence in the infancy of the church. Had the Father planned it, the Son instituted it, the Holy Ghost certainly would have recorded it.

An eminent historian tells us:

"At first, baptism was administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected."—*Neander*, vol. i. p. 311.

This calls to mind that which we have already considered—the essential qualifications which should precede baptism—faith and repentance. True, infants cannot be said to be *disbelievers*, as disbelief is an active operation of the mind; the result of false teachings, or partial investigation, either of which, they are happily innocent. We cannot class them among *believers*, as to believe is as much an active condition of the mind, as to disbelieve, and of which they are equally incapable. Not having believed, they remain unbelievers, passive, innocent, and pure as the angels in heaven.

The second qualification, repentance.

Of this they are as insusceptible as the first, hence not properly qualified for baptism. Again, how stand they in regard to the object of baptism? We have shown that baptism is for the remission of sins. What is sin? Paul tells us, "for where no law is, there is no transgression," (Rom. viii. 11.) and another apostle, "sin is the transgression of the law." 1 Jno. iii. 4.

With this definition of sin, who would place infants in the list with sinners? Listen to the words of the Master: "Except ye be converted, and become as little children, ye can in no wise enter into the kingdom of heaven." Again, "Suffer little children to come unto me, for of such is the kingdom of heaven." What stronger evidence can we ask of their celestial citizenship?

Infants stand as little in need of baptism, as they are incapable of its prerequisite qualifications. All the sin which possibly can attach to infants, is original sin; for which Jesus was both baptized and crucified. X.

A DREAM.

BY A BROTHER.

Once upon a time, after I had retired to rest, the thought came into my mind, how could I be a better Christian; for I truly felt that I was not living as near to God as it was my privilege to do. I had obeyed what is commonly understood to be the first principles of the gospel. What was I to do now? Was I to stand still and not try to make any progression in the work of righteousness, to secure happiness in the world to come? Numerous were the things suggested to me respecting the future, that I would do, believing it would be for my good. While meditating on these things I fell asleep, and dreamed that I died, and that my spirit went to God who gave it.

While pondering on what my fate was likely to be, there appeared to be a great book opened, and out of that book I was to be judged. I perceived that there was written in it all the works and deeds I had done upon the earth. I could plainly see where I might have done a good deed, or some kind act or other, where I had not done it. The book was searched, and to my great joy, I learned that I was to be admitted into the paradise of God. All the good that I had done in life was only just sufficient to gain me an admittance, and an inheritance with Christ.

When I awoke, what startled me was, the book which I had seen, with the *works* I had done in this tenement of clay recorded in it, and by them was I judged. I resolved that in the future I would do many good works, trying each day of my probation here, to do some good work, for myself and fellow men around me; by so doing adding jewels to my crown of good works, laying up treasures in heaven, where moth and rust doth not corrupt, nor

thieves break through and steal.

Kind reader, do you not think of some good work, or kind deed that you could do each day of your life, that would be no detriment to yourself and a blessing to others? Have you ever meditated on the message contained in Rev. xxii. 12, "And, behold, I come quickly; and my reward is with me, to give every man according as his *work* shall be." Here we learn that we are to be rewarded according to our works. If works of righteousness, blessed are we; for eternal life is our great reward; the greatest gift that God can bestow on His creatures. But if works of darkness, banishment from God, and misery is our doom. Then, dear saints, should we not be up and doing, abounding in good works, having oil in our lamps, those lamps trimmed and burning, and be ready when the cry is made, "Behold, the bridegroom cometh; go ye out to meet him."

ORTHODOX CREED.

1st. God, the prime mover in man's existence.

2nd. The Devil, the prime mover in man's fall.

3rd. Christ, the prime mover in man's redemption.

4th. The Holy Ghost, the prime agent in man's salvation.

QUERY.—Can either one of the above personages be dispensed with? If so, which one, and what would be the result?

ISAAC PADEN.

A REMARKABLE lake has been discovered in the mountains of Oregon, some twelve miles long by ten wide, sunken about 2,000 feet beneath the general surface, amid perpendicular walls, which will probably forever debar men from access to the water.

Little Folks.

THE WEIGHT OF A TEAR.

A pair of scales before him, a rich man sat and weighed

A piece of gold—a widow's all—and unto her he said:
"Your coin is not the proper weight, so take it back again,

Or sell it me for half its worth—it lacks a single grain."

With tearful eye the widow said, "O, weigh it, Sir, once more:

I pray you be not so exact, nor drive me from your door."

"Why, see yourself it's under weight; your tears are no avail."

The second time he tries it; it just bears down the scale;

But little guessed that rich man, who held his gold so dear,

That the extra weight which bore it down had been the widow's tear!

A POOR but very pious woman once called to see two rich young ladies, who also loved the Lord. Without regard to her mean appearance, they received her with great kindness unto their drawing room, and sat down to converse with her upon religious subjects. While thus engaged their brother entered the room. He was a gay, proud, thoughtless youth, and looked much astonished at their unusual guest. One of them rose up with dignity, and said, "Brother, don't be surprised; this is a King's daughter, only she has not got her fine clothes on." "Better is the poor man that walketh in his uprightness, than he that is perverse in his ways, though he be rich." Proverbs xxviii, 6.

WE shall never know till we are ushered into eternity how great has been the influence which one gentle loving spirit has exercised in a household, shedding the mild radiance of its

light over all the common events of daily life, and checking the inroads of discord and sin by the simple setting forth of that love which "seeketh not her own, but which suffereth long, and is kind."

TEMPERANCE.—As the serpent fascinates the bird only to destroy it, so strong drink charms at first, but kills at last. The first drop may charm you, therefore don't drink the first drop. If you wish to enjoy health, if you value a pure character, if you want to be happy and make others happy, if you wish to go to heaven, avoid strong drinks. Beware of the first drop!

THERE will be seasons, even in the happiest christian pilgrimage, when the soul will be discouraged, because of the way. Let us be careful that such feelings lead us not into temptations, that they do not close our eyes and our hearts against the infinity of God's mercy in Christ Jesus, resolved never to speak evil of any person, except some particular good call for it.

WHENEVER we find our temper ruffled toward a parent, a wife, a sister, or a brother, we should pause and think that within a few months or years, they will be in the spirit land, watching over us, or perchance we shall be there watching over them left behind. The intercourse of life between dear ones should be like that between guardian angels.

I AM GLAD I went to the Sunday School, for there I learned the sweetest verse in the Bible, said a poor little orphan, it is this, "When my father and my mother forsake me, then the Lord will take me up;" and I know it is true.

A PIOUS FARMER in the reign of Henry VIII gave a load of hay for one leaf of the epistle of St. James. What a reproof to many professing christians of the present day, who neglect their Bibles!

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, March 15th, 1869.

PLEASANT CHAT.

THERE are a number of old Latter Day Saints, who, not now being in affiliation with any of the churches called orthodox, nor yet with the Church, are waiting in hopes of the ultimate moving of the waters for the redemption of a scattered people.

These frequently ask the question, What are the reasons for your hope? Where the evidences of your calling?

One difficulty hitherto lying in the way of our answering successfully to them, has been, that we were expected to answer as others have done. We may lose something in the estimation of these men by stating, that we are now, and have ever been willing to admit that when weighed in their scales, or measured by their standard, we shall always be found wanting.

By making this admission we do not wish to be understood as acknowledging the correctness of that standard or those scales.

One, in writing upon this subject, says, "or are we to go by the books, as are the sectarian churches."

The *commandment* of God to the Church was, and is, "and this condemnation resteth upon the children of Zion, even all; and they *shall* remain under this condemnation until they repent and *remember* the new covenant, even the Book of Mormon and

the former *commandments* which I have given them."

One evidence which we believe to be of great force and value to any of the old saints, who regard the word of God, is our persistent endeavor to remember those words, and to regard the former commandments; which we understand to mean the Scriptures. Much of the "revelation" by which many of the saints have been led since the death of Joseph Smith, the martyr, has been of this very doubtful character, that it controverted the words above quoted, and also disregarded the Scripture. For this reason, if for no other, those who have given credence to that "*revelation*," and been so led by it, do not receive the message which we bear; because that we prefer the words of God contained in the books.

We shall, perhaps be better understood, with regard to that which we have just written, when we state, that the "revelation" referred to as having been received since the death of Joseph Smith, sanctions, in some sort, the doctrine of a *plurality* of wives, or concubinage; and by *remembering* the word of God in the "church Covenants;" the Book of Mormon and the Scriptures; we choose to be guided by that, and by it to condemn and expose such doctrines.

The writer referred to, says, "Your exclusion of polygamy is not all that is wanted to make the foundation perfect." "If it were, then Brigham would be as right as you by only renouncing it."—"And each of the other sects in christendom would all be right, by adopting the idea of spiritual gifts as attainable,

and revelations possible to these our latter days."

And in regard to the calling of certain others, he says, "each was able to prove to all *unprejudiced* minds, that they were just what they claimed to be."

The secret of their success in proving their calling, seems by this writer to be accredited to the lack of prejudice in the minds of inquirers.

Will he please read his own letter published in this number, and answer that he is an "*unprejudiced*" mind?

As we before stated, we shall never be able to answer a polygamist, as he desires; because we shall never change our opinions upon that doctrine, until we are able and willing to forget the former commandments, and the Book of Mormon.

We shall never be able to answer, to many a scattered sheep, whose pleading voice in mourning for the fold is heard now and again, while that sheep persists in turning his head away from the shepherd's call; because the shepherd tells him to lay aside his idols, to leave the green hills of forbidden pasture to feed in the valley of repentance and lowly humility.

"Why not call the sheep together?" Ay! Why not? "How often would I have gathered your children together, even as a hen gathers her chickens, under her wings; but ye *would not*," was the agonized cry of the great Shepherd; and can any, less wise, less strong, gather together those who *will not* when He could not? Alas for the vanity of human wisdom, the *weakness* of human strength.

"Can you, will you, give to me, this

all important knowledge," still asks the enquirer.

We can only reply, in the words of the patient man, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Or in the words of the apostle, "I have planted, Apollos watered; but God gave the increase."

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

We have no power to produce knowledge in the heart, nor belief in the mind of this writer; nor of the numerous class of like enquirers.

In the mean time, we think that our eight years of ministerial labor have not been barren of fruit, and that it shall in due time appear if it be not already seen. Nor shall we depart from our devotion to what we believe to be honest and right principles of action, to grasp after the favor of the many, or by so departing deprecate the wrath of the few. Still more, we never expect to "hold a *candle*" to light those who carry the *lamp* of polygamy.

The lone Indian, poor descendant of Ephraim, or a Lamanite, as he may have been, astray in the streets of the crowded city, could, if asked if he were *lost*, strike himself proudly upon the breast and say, "No, Indian not lost, Indian here, wigwam lost." So, many scattered sheep can still solace themselves, "The shepherd is lost, the fold is lost, but the sheep are here."

We can but feel for these "lost sheep," and would gladly go out to their rescue; but to go to many of them, would be to go to meet the flat

assertion, "If you do not indorse this doctrine which I believe, I will notarken to you." And not yet being prepared to do this, and never expecting to bear that kind of "*fruit*," we can only cry unto them, "Repent ye, repent, for the kingdom of heaven is nigh, and the hour of God's judgment is come." "Seek for the old paths." "Remember the Book of Mormon and the Scriptures."

"But seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." H. S. Matt. vi. 38.

The gospel, "My gospel," says Christ, is, "Repent, repent and prepare the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost." And the Book of Mormon, and the Holy Scriptures, are given for your instruction.

In confirmation of the commandment to remember the Scriptures, ("the books,") it is commanded, "Thou shalt make the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church."

We think that we have written enough, to show, that if it be heresy to believe that God does command His people to remember His words formerly spoken; to call upon those who have known the truth as it once was, to now the same truth as it now is; to ask that the scattered sheep do return to their allegiance to God, in fidelity to

His word; to think, that He has by His Spirit moved those who loved the truth, and had received His gospel, to gather together for the purpose of establishing His righteousness, (the gospel,) upon the earth; to believe that He has, out of the few who came forth in response to His call, chosen apostles, prophets, pastors and teachers, and is giving gifts, helps, governments, and other blessings, then are we an heretic. But if to believe all this, is to be a follower of Christ; to promulgate the gospel, as it is in the "books," is to be a servant of God; to bear a testimony to the mercy of God, is to please Him; and to be called to bear the reproach of Christ is to bear the fruit of our calling, we shall continue to trust Him that "Doeth all things well," for these shall we do if God permit.

THE April Conference is near. We trust that those who can go into the field of labor this summer, will declare their intentions.

We shall, from this out, use our best endeavors to send no man into the field as a reaper, who will not worthily represent the church.

While the enemies to the gospel which we preach are so busily striving to crush out that gospel, it becometh those who bear aloft the standard, to bear in their lives the evidences of the teachings of purity and peace.

We pity men who doubt, we commiserate those who halt; we love those who labor for love; we fear those who flatter; we despise those who dissemble and are sycophants for favor; we can

admire those who dare, and sympathize with those who suffer; but we now, more than ever, are convinced that tried men and true men only will stand the test, and wear the crown.

Let the representation be full, and the delegations large. The brethren at St. Louis will be delighted to see a host.

WE recommend to the saints, as a tract, setting forth our position against polygamy, the one advertised in this number.

The other tracts advertised, will be sent on receipt of money enough to pay for paper and postage.

Send in your orders.

SAINTS, what about the picture, drawn of us by The American S. S. U. Board of Publication?

"O! would some power the giftie gie us,
To see ourselves as others see us;
It would from many a blunder free us,
And foolish notion."—BURNS.

ONE more. Sister Sarah Hurd, of Wisconsin, a saint of the days of 1835, wishes to be one of the 144,000. She is over seventy years of age.

WE hope to reach an Engine and a Bindery this Spring. Shall we do it?

THE huge trees of California are surpassed in height, though not in circumference, by trees in Australia, some of which measure 480 feet in height.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Is it proper for an officer of the church to administer the sacrament, with his hands stained with tobacco juice?

A.—No. It is very improper, and is decidedly a very disgusting exhibition of laziness and filthiness.

Q.—Is it proper to partake of the sacrament in a room full of tobacco smoke?

A.—We should not do it. Would prefer out doors.

Q.—Has the priest a lawful right to consecrate oil to be used for the anointing of the sick, under any circumstances?

A.—We know of no law which authorizes a priest to do so; but are of the opinion, that by command of the Spirit, or by reason of sudden and extreme emergency, it would not be censurable.

Q.—Have Teachers or Deacons a right to lay on hands for the healing of the sick.

A.—We know of no law permitting it.

A.—Is it consistent with the law for a priest and teacher to visit the members of the church, together?

A.—Yes. If they agree so to do, and do not fall out by the way.

BRIDLE the tongue, and if that don't stop tattling, better close and lock the door.

Correspondence.

GRAND MANAN, NEW BRUNSWICK,
January 28, 1869.

Bro. Joseph :

I can now give you my opinion of the *Herald*, as requested by you, having received the 15th of January number, on Monday, and also seeing Bro. Lake-man's of the 1st inst. I like it well. The articles are good, the type clear and beautiful, the style of arrangement of the different classes of articles excellent. The mechanical department throughout is tip top; and finally, it deserves the hearty support of the brethren. I believe that a day spent by the presiding elders among their flocks, for this purpose alone, would increase the subscription list considerably. The priest should consider it a part of his work, in visiting the houses of the members, to exhort them to take the *Herald*—i. e., subscribe for it. But many cannot appreciate their loss in not taking it, any more than a person sick from birth can appreciate the blessing of health. Every branch could raise a "tract fund," or publication fund, and from it could furnish the deserving poor among them with the *Herald*, and then use the balance, if any, in purchasing tracts.

I would like to see the sisters take hold of this matter. They can make the machine go, if they set about it. If the brethren—the officers—will not, they should. It would furnish a better theme for conversation than a brother's or sister's faults: or the latest fashion, or any of the common subjects of social chat.

I suppose you are always prepared to hear of the status of the cause here.—Well, the young saints—i. e., young in experience, some in years—are doing well. They are generally found among the first in bearing testimony, and seem to enjoy a good measure of the Spirit. Some have been blessed with visible manifestations of

the Spirit. Others could have been, if obedient to the exhortation to "covet earnestly the best gifts," etc. Some are very zealous, and are growing rapidly in the spiritual life. Some have to root out traditional education received among the sects, as pertaining to duties, and the relative position of the law, and the officers and themselves. The machinery of the church is so new to them, so different from what they were acquainted with in their former associations, that they get bewildered sometimes, in observing its curious and intricate movements, yet its successful operation. Yet it is astonishing how rapidly simple-minded, trustful recruits learn to keep step with the veterans, and to the music of the Spirit. But not so with those who vainly strive to reconcile their old bottles to the new wine, and think that they can keep a new faith in harmony with an old disjointed church system, resembling, somewhat, a steam engine attached to a "go cart," the latter beating tattoo on the sleepers, (while it holds together,) the outcast and bruised passengers awakening to the fact of the evident "unfitness of things."

Many—we may say a score or two—fully believe the doctrine; but O, the endless reasons for not obeying! Query—Will they satisfy the great Judge at the last day?

Many more "believe all but Jo. Smith." What a pity that Christ crucified has ceased to be foolishness to the Greeks, and "Joe Smith and the Mormon Bible" taken its place, and as a stumbling block. The former is popular, but must there not be something to incite the necessary effort, even to "strive to enter the straight gate"? May not the "word" be MORMON that men will be made offenders for?

The foe is aroused here. Rocks on the house, snow thrown among the people, Cayenne pepper put on the stove, powder shot through the key hole, are some of the arguments used against us; and worse than this may come if we live worthy of

it. Will not the saints pray for us? especially those who can as yet thank God that "none can molest or make them afraid." If we finish our testimony without bloodshed, we will have occasion to rejoice. May we even suffer that cheerfully. I have not preached where we have most to fear yet. Will the saints pray for us here on Grand Manan.

As ever your brother in the field,

T. W. SMITH.

CARSON CITY, NEVADA,

January 23, 1869.

Bro. Joseph :

Nevada District has about eighty-five members of the church. Bro. E. C. Brand is, and has been President, ever since the District was organized. There are three branches in the District. Front-town Branch, some twenty-five members. Situated in Washoe Co. Jack Valley, 19 members, situated in Douglas Co.; and the Carson Branch, forty-one members, of which I am president. Carson City, Ormsby Co., is our place of meeting. There are only about fifteen members that live near enough to attend meetings. The rest are scattered over an area of some 175 miles. Some of the members I have never seen, although I correspond with all. Those living near, attend meetings pretty well, and seem to enjoy the good Spirit. Business drives some of us so hard it is late sometimes when we all get together. When we are slow I feel like using the rod. Then when we all get together and have a good time, rejoicing together, the rod is forgotten, and all part with a God bless each other. I believe the Carson Branch is united; the best of feelings exist with all, and all seem determined to serve God with their might, mind and strength. God grant it may always remain so.

This country, east of the Sierra Nevada Mountains, is generally a barren country, covered with a shrub called wild sage.

The soil in the valleys is composed of granite sand. Some of it is very productive, yielding as high as twelve tons of potatoes to the acre, although four tons per acre is an average yield. One ton of wheat to the acre; the same of oats and barley. We have to irrigate everything we raise, as there is scarcely ever any rain here,

This is a great speculative country. If a person is doing well, he cannot be satisfied, until he has extended his business: and in nine cases out of ten overreach their means, and as soon as the money lenders find their customers in a tight place, down comes the hammer, and they are broken up.

The great excitement for the silver mines that have lately been discovered in Lander Co., Nevada, in the White Pine Mining District, is attracting the excitable people from all parts of the country. The majority of those that run after excitement find out that "all is not gold that glitters."

The small pox is raging in the Pacific Slope country. It is proving fatal in about one fourth of the cases. While some are dying with small pox, they are put out of the way as quickly as possible, and forgotten as quickly. It is getting pretty well scattered over California and this State. Our next door neighbor, Mr. Henry Ross, had three or four cases in his family, and lost one. Mr. Wilford, an old L. D. S., who did not belong to the Reorganized Church, (a neighbor of ours,) took it, and died on the sixth or seventh day. No other of his family have taken it as yet. I have not as yet heard of any of the saints, either in California or here, who has taken the disease, and I feel if we will be faithful, we will escape it.

The people here are not much interested in anything only this world's perishable goods. While Bro. W. W. Blair was here he set some to thinking; also when Bro. Gillen was here, though as soon as they are gone, it is forgotten.

Bro. E. C. Brand has been laid up by a kick of a mule, ever since the December Conference, until lately. He is now out preaching the word. While he was unable to get out from Carson he preached there. May the Lord bless him wherever he is.

There are many good and honest people here, though it seems like they are hard to wake up.

We live three miles south of Carson City, on a farm. Our neighbors are good people. May the Lord bless them with a knowledge of the truth, and bring them into the new and everlasting covenant.

If there is anything in relation to this country's history that any one would like to know, I would gladly give any information I can. I have lived here twelve years. Have been in the Reorganized Church nearly seventeen months. My family all belong to it that are old enough.

My address is Carson City, Nevada.

May the Lord bless all, is my prayer. The will of the Lord be done.

E. PENROD.

PEACATONICA, ILLINOIS,

February, 3. 1869.

Bro. Alexander:

I by no means undervalue the strides that have been made by the church, by individual efforts at righteousness, or by the efforts of one, or a few scattered here and there throughout the land, in warning those about them, but a greater power must come to the meritorious, and will come in time.

I yesterday attended a convention of sectarian ministers. Those who have heard the truth, took advantage of the time to belch out against the true doctrine, its believers, and against backsliders from them, referring to those who have lately embraced the truth in this place. Their subject of discussion was the Holy Ghost, and its mission; and they came near a tangle among themselves. The Baptist

contended with the Congregationalist, that there was no baptism of the Holy Ghost now-a-days, for, if there was, then the Congregationalist could preach to others in their own language, and would have the gifts. He talked almost like a believer, but seeing he had gone too far, he turned right about, and said it was not to be given so now, that Joel's prophecy was entirely fulfilled on the day of Pentecost, and that he could prove it. They would give me no chance, or I would have done something, I think. They ended up with a testimony meeting, in which they accused themselves of spiritual deadness, of not having the Spirit, of trying to limit it, not willing to take God at His word, and of the communication with God being entirely gone. What a hard burden theirs is in their estimation.

H. A. STEBBINS.

SANDWICH, Illinois,

March 9, 1869.

Bro. Joseph:

Hoping that I shall not trespass on your "Correspondent's Column," I take the liberty of penning you a few lines for the same. Knowing, by their own confession, that many read the Pleasant Chat, Conference Minutes, and Correspondence, who seldom read any other articles in the *Herald*, and sincerely wishing to call the attention of all your readers to this matter, I therefore beg a corner, and bespeak a hearing from those who love the cause of Zion. Will you pardon me, then, for commencing with a quotation?

"We are far from thinking that all these profane things are held by all who have identified themselves with Mormonism. There are among them some who never knew that these were the doctrines of their sect and of their leaders. For it is a part of the system of deception only to declare at first some elementary principles, reserving the peculiar tenets until afterward. It is not an uncommon thing to see

handbills posted up, in our streets, setting forth various items about the fulness of the gospel, and promising to gratify the curiosity generally felt to know what the Latter Day Saints believe. When they can thus collect an assembly, the first endeavor of the Mormons is to establish themselves on a parallel with Christians as believers in the Bible and its cardinal doctrines. They are then ready to flourish upon any topic which may be most popular; at the same time hinting that great mysteries are to be revealed further on. They show a fair side to nearly every sect and class in the community. They can preach immersion to Baptists, confirmation to Episcopalians, the second coming of Christ to Millenarians; and slang against religion, under the name of sectarianism, to a numerous but nameless class; baptism for the dead, to either Universalists or Papists; and materialism to infidels. In making a general harangue or in addressing a promiscuous audience, they keep the Book of Mormon out of view as much as possible, and, proceeding to argue their case entirely from the Scriptures, endeavor to establish themselves on a footing with respectable Christian denominations. Such a course, to say the least of it, is chargeable with guilty equivocation; and hence the remark made by some who hear them: 'We do not see much difference between them and others.' But whatever their show of piety—their plausible pretensions—their professed belief in the Bible—we do *most deliberately affirm* that they hold and teach all the folly, imposture, infidelity, and wickedness which we have named. We take their own words—we appeal to their own writings. Out of their own mouths they are condemned in these things."

Perhaps you are ready to enquire by this time, "What do you mean by this long quotation, and where does it come from?" First, then, I have selected it from thirty-four pages of a like nature, printed—not in an out of the way country

newspaper, nor by some deeply prejudiced individual, nor yet a deeply aggrieved religious body—but printed, after having been carefully revised, by twelve men, representing not less than four different denominations of Christians; namely, "The American S. S. U. Board of Publication;" and by quoting it I mean to ask Latter Day Saints how they like to pay for the printing such tracts? Just the day before this pamphlet fell into my hands, I sent off a draft to this society, for \$38.00. It was the honestly earned money of the saints, and from the profits of such sales they print these and like tracts. Would I do it again? Under like circumstances, yes; for our children must have books, and they publish cheaper than any other house, and are not one whit more opposed to the truth. Where then lies the remedy? A press of our own capable of doing the work; and the bringing out of the talent of the church to furnish the press with suitable matter. Brother Joseph, may God give you strength to persevere in the good begun work, and may He hasten the time when it shall please him that His people no longer be hewers of wood and drawers of water for the Gentiles.

Brethren, who of you will aid in this work? Who will be one of fifty to give twenty dollars for this object by the last of May? Brother Blair, how many names will you send from California? Brother Forscutt, how many from Missouri? Brethren, how many will you send? You may call at Sandwich for \$20, if not more, any time the list is full. M. F.

CHATFIELD, MINNESOTA,

January, 29, 1869.

Pres. J. Smith:

Your letter with prospectus is at hand. Agriculturists failing to receive their wanted price for wheat, (the Minnesota money staple,) feel pressed with despondency and hard times even in

prospective speculations, failing to pay arrears; hence, money is hard to get, and some who would otherwise subscribe for reading matter, count themselves unable to make the sacrifice of even so small an amount.

We will do all we can in the way of subscription. Those who are interested will take the *Herald*.

The enlarged *Herald* is at hand, and all whom I have seen, are pleased with it. I am sorry I am not fortunate enough to be rich, that I might make it a liberal donation. But will do as many will doubtless do, who might do better, wish it a God speed.

By the kind hands of our good Sister Jason, we have received the *Restorer*, and think it worthy of commendation for the saints' perusal, and the right thing in the right place.

This has been an unusually pleasant winter here; no storms, snow-drifts, or chilling winds, but everything as blithe and pacific as upon southern shores. Yet a change has come over us to-day, and the snow-flakes fall thick and fast, and it begins to look like Minnesota-*real*.

We have endeavored to improve this pleasant state of affairs, in proclaiming the angel's tidings—the gospel of peace.

Recently our labors have been in the vicinity of Northfield and Cannon Falls, where we held a number of meetings with congregations that would flatter a more worldly and popular cause. To manifest their interest, the friends taxed themselves to bless our hands. Our preaching was with observable effects; and we flatter ourselves that we have been instrumental in convincing many of the truth of our cause; a thing not arduous within itself, but to change the purpose and will, is a herculean task that will baffle the skill of even the scientific.

There is a large field for preaching here, and that among a generous and kind hearted people; though suspicious of every denomination and creed, and es-

pecially of the saints. And every inch of ground taken by us, is strongly contested by an opposing power. Some essay to be baptized, but the fear of being alone, like a strange incubus of night, holds them spell-bound. Others say if they join anything, it will be the L. D. S., for they preach the *whole* Bible. While another class treats us kindly, and comes to hear. The honest *love* the truth; and were it not for its surroundings, the gospel would sweep the world.

We have endeavored to honor the cause that God has honored us to represent; and each moment and hour, seems to whisper courage; each experience, be strong, the cause is God's and must prevail. When storms of opposition rise, involving the criticism of creeds and opinions, it is but to be baptized with renewed energy and skill. Men are compelled, with great reluctance, to confess the truth of the doctrine of the saints, because of its consistency, harmony, and heaven-inspired image.

Bro. J., if the truths of the gospel, revealed in part, create such a panic in the world of error, what will the complete force of the stone of representation in Daniel do but demolish the kingdoms.

Roll then, little stone, let your colors fly;
Assume command, your right to rule,
Man's to comply.

The Advents are gathering strength in many localities. Whether they will kill, annihilate or exterminate themselves, or go to sleep; or ascend on the 3d of July next, is not yet definitely ascertained, but patiently wait the workings of time to reveal the secret.

You did not enclose Bro. Dale's letter in yours. I shall defend my letter on immortality if assailed. Thank you for the liberty of a place in the *Herald*.

I just received a letter of invitation to meet an Advent, to discuss the sleep of the soul. Bro. J., thank God, it has pleased the Author of the cause we labor

in, to make me strong enough to make the LIFE BANNER wave over the sleepers thus far. May He ever make the truth to stand. I intend leaving Minnesota about the 2d of February.

Your Bro. in hope of Zion's triumph.

WM. H. KELLY.

PARMA, Michigan.

February 24, 1869.

Mr. Joseph Smith:

DEAR SIR.—May I speak a few words to you by letter: knowing *nothing*, and yet desiring to know *something*.

I suppose I was sixty-eight years old, last Saturday. But that's of no consequence only to show my condemnation for not knowing something after so many years of experience.

Of course I could not know only what I have learned, and so much of that has proved false, that I dare not believe it. And now how can I depend upon what somebody else may tell me?

Such is my present condition.

Nevertheless I am still desirous to know many things, and would be highly gratified if you or whosoever is able and willing; would give to me the *knowledge*.

You know we read of some who are in danger of perishing for lack of knowledge.

Again we read "My son get wisdom, get *knowledge*."

I may be one of those very men who are in this very precarious condition. If you can and will help me to the desired knowledge, you shall be my benefactor and be reckoned one of the saviors who shall stand on Mt. Zion in the "*Latter Days*." You know one stray sheep out of one hundred in a flock, has been considered worth looking after until it be found and restored to the flock. But when the whole flock is scattered without a shepherd, who shall gather them? Not hirelings: nor *usurpers*!! If then no hireling nor usurper, or impostor can be trusted; how am I to know the "*True Shepherd*?"

Can you, will you, give to me this all important knowledge?

Give it in the place of "*Pleasant Chat*." It shall then be not only pleasant but profitable "*Chat*."

• Surely the true shepherd has no doubt of his calling. Elijah had none, neither had any whom God sent. Joseph Smith Jr. had none, nor did his immediate successor have any doubt of his own or of his predecessors calling, to the office of Chief Shepherd, over the whole flock of God on earth.

Why should any one have?

Not only did they know for themselves, but each one were able to prove to all unprejudiced minds, that they were just what they claimed to be. I could not doubt, nor do I doubt to this day the high calling of those men.

Their works or their fruits remain and ever will remain, as proof of their divine mission.

So much knowledge concerning the past I once had, but this knowledge does not suffice for the present. I want to know now since both of those shepherds are gone from earth who is the man, that fills his place who left it vacant. Who now is Chief Shepherd? Or are we now to take books for a guide like the rest of the sectarian world, only we have some books more than they are willing to have.

The Book of Mormon, all sects of the Latter Day Saints own, and also the Book of D. C., I suppose.

But since those two books of God's revelations have appeared, or since June 1844, the past 24 or 5 years, has afforded no proof to my mind, of any more *fruits* of a true prophet, unless we examine the fruit of James the Seer and Revelator,

I know the *Law* was to go forth from Mt. Zion in the last days, and therefore I would not oppose but welcome it. For when seven women shall take hold of the skirts of one man who is a Jew, saying "We will eat our own bread," etc., "only let us be called by thy name, to take away

our reproach," I am so weak in the garret that I don't know how they could be so called with any propriety unless by marriage covenant or obligation. And if their reproach proves less by so changing their names for one man, I conclude polygamy will be accounted an honor instead of a reproach as it now is by all sectarians, who say nothing against the greater and more wide spread evil of illicit whoredoms known to exist in all Christian countries *unrebuked*. If you will let me speak or make enquiries and answer those inquiries through the *Herald* I will continue to pray for it.

But if not, there is no hope left to me of gaining that knowledge which is so desirable unto salvation.

What fruit of a prophet, seer and revelator do you bear? I have not yet had any access unto it, so as to be able to know you by your fruits.

I have read "*Pleasant Chat*," for a long time, without being able to gain a knowledge of the true foundation of salvation in your church organization.

Your exclusion of polygamy is not all that is wanted to make the foundation perfect. If it were, then Brigham would be as right as you by only renouncing it. And each of the other sects in christendom would all be right, by adopting the idea of spiritual gifts as attainable, and revelations possible to these our latter days.

No matter about a living oracle through whom they come to the church, or whether or not we get any more, so long as all opposition is dropped.

I confess myself honestly in the dark, not hopeless however as an individual. But where the church is, I know not. I mean, I know not where the *Church of God* is. I know not who is the true shepherd. I doubt whether there is one *now* on the earth! If there is such a man living, why is he *dumb*. Why not call the sheep together?

J. S. COMSTOCK.

MONROE Co., Alabama,

February 21, 1869.

Bro. Joseph :

Thinking you would be glad to hear from this part of the land, I write to inform you that the saints are alive here. There is a great call for the truth. I baptized two in the Lone Star Branch, three weeks ago to-day. Think they will make good saints. I preached the funeral of a sister to-day, in the Lone Star Branch; and am to do the same for another. I think I will be able, before long, to get my appointments arranged for every Sunday through the year.

Yours in the gospel of Christ,

GEORGE R. SCOGIN.

St. Louis, Missouri,

February, 1869.

Bro. Joseph :

Permit me through the columns of the *Herald* to communicate my address to the presidents of branches, and the saints of the St. Louis District, in order that they may know where to send in their tithings, freewill offerings, etc.

No. 922, North 7th Street, St. Louis, Mo.

JAMES ANDERSON.

Bishop at St. Louis.

Address of Elders.

J. W. Briggs and Josiah Elle, No. 8 Mount Pleasant, Balsall Heath Road, Birmingham, England.

W. W. Blair and E. Banta, care T. J. Andrews, Box 518, San Francisco, Cal.

Wm. Smith, St. Louis, Mo.

M. H. Forscutt, No. 1305, Chambers st., St. Louis, Mo.

Wm. Hazzledine, care Geo. Bellamy, No. 2413, Broadway, St. Louis, Mo.

James X. Allen, M. D., office No. 1019, Morgan Street, St. Louis, Mo.

Chas. Derry, Manteno, Shelby Co., Iowa.

James Stuart, James Caffall and Calvin Beebe, Council Bluffs, Iowa.

Conferences.

Northern Illinois Conference.

The Northern Illinois District held a Quarterly Conference at Marengo, February 20, and 21, 1862. The Clerk read a letter from President Joseph Smith, stating that it was impossible for him to be present; which disappointed the saints very much. All felt to sorrow with him in his afflictions, and also to sympathize with the many who are called to mourn at the present time.

Alexander H. Smith chosen President *pro tem*, Henry A. Stebbins, Clerk.

Minutes of the Mission Conference were read and accepted as reported.

BRANCH REPORTS.

Sandwich: 26 members, including 1 apostle, 5 elders, 1 elder acting as priest, 1 acting as teacher. Thomas Griffith acting president, W. H. Hartshorn, Clerk.

The report of changes made by additions to the branch, and removals by death was rejected, as no names or dates are given as directed. Branch requested to send these, with the other items to the District Clerk.

In Sunday School; number of children 25, of teachers 3, of books 174. W. H. Hartshorn, Superintendent; W. E. Berry, Librarian. General condition of branch, good.

Boone: 24 members including 1 seventy, 3 elders, 1 priest, 1 deacon, 1 added by baptism, 1 by letter. W. F. Randall, President; Curtis Randall, Clerk. In Sunday School: number of children 12, of teachers 2. Curtis Randall, Superintendent. General condition of branch, improving.

Batavia: 80 members including 1 high priest, 1 elder, 1 priest, 1 received by baptism, 2 removed by death. A. G. Jones, President and Clerk.

Plano: 77 members including 3 high priests, 1 seventy, 11 elders, 3 priests, 2

teachers, 2 deacons, 1 removed by letter, 1 by death. Joseph Smith, President; H. S. Dille, Clerk. In Sunday School: number of children 80, of teachers 7, of books 150. J. D. Bennett, Superintendent; T. J. Patrick, Librarian.

Mission: 57 members including 4 elders, 2 priests, 2 teachers, 1 deacon, 1 removed by letter. General condition of branch, good. Thomas Hougas, President; Austin Hayer, Clerk.

Leland: 9 members including 1 elder, 1 priest, 1 teacher. Condition of branch, good. Oden Jacobs, President; C. Danielson, Clerk.

Fox River: 87 members including 2 apostles, 1 high priest, 5 seventy, 6 elders, 2 priests, 1 deacon. Condition of branch, not very good. George Shadiker, President; W. Vickery, Clerk.

Amboy: 70 members including 5 high priests, 1 seventy, 7 elders, 1 priest, 1 teacher, 1 deacon. Condition of branch, good. Edwin Caldwell, President; N. L. Stone, Clerk.

Janesville: 12 members including 1 elder, 1 priest. Noah Dutton, President; Frank Scarcliffe, Clerk.

Burlington: 84 members including 3 high priests, 8 elders, 1 elder acting as priest, 1 teacher, 1 deacon. Condition of branch, good. John C. Gaylord, Pres't. D. M. Montgomery, Clerk.

Marengo: 17 members including 1 seventy, 4 elders, 1 priest, 1 deacon. Condition of branch, improving. Henry A. Stebbins, Pres. Horace Bartlett, Clerk.

Total membership of the District 448 including 3 apostles, 18 high priests, 9 of the seventy, 46 elders, 13 priests, 7 teachers, 8 deacons.

AFTERNOON SESSION.

Officers present: 3 high priests, 2 seventy, 10 elders, 1 priest, 2 deacons.

A. H. Smith reported his labors in this district, at Leland and Kewanee.

Father John C. Gaylord rejoiced our hearts by his timely and heartfelt words of faith and gladness in the work of God.

Father A. G. Jones felt to rejoice in the truth, but spoke with sorrow of the departure of our strong ones.

A. B. Alderman was striving to improve opportunities for the spread of the gospel.

C. H. Jones had worked in various places; was no less anxious than ever to do his part in the work.

P. S. Wixom was willing to do what he could, though not able to do much.

Horace Bartlett and Charles Alderman had failed to go on the mission given them, but would endeavor to go yet, if it were continued.

D. H. Smith reported his labors near Joliet last spring, and afterwards in Michigan, until last month.

Elders W. F. Randall, Anthony Delap, Noah Dutton, Walter Taylor, Perry Cole, F. Squires, Henry A. Stebbins; Priest Richard Marks, and Deacon J. Taylor, reported their efforts and successes.

Resolved, That this be called the Northern Illinois District, instead of the Plano District, the latter name not being sufficiently significant as to the territory over which the conference presides.

Resolved, That the mission heretofore given to Elders Horace Bartlett and Chas. Alderman, be continued.

Resolved, That the mission given to Elder C. H. Jones be continued, and that Priest Richard Marks be associated with him.

Resolved, That Elders Noah Dutton and Henry A. Stebbins be associated in Jamesville and vicinity.

Resolved, That Elder P. S. Wixom labor in the District, as his circumstances and condition will permit.

Resolved, That all of the priesthood be requested to report something done in the cause of Christ, at the assembling of the next Conference.

Resolved, That we sustain by prayer and faith, Pres. Joseph Smith, and the authorities set in the church.

EVENING SESSION.

Preaching by Elders D. H. Smith and A. H. Smith, upon the first principles of

the gospel.

MORNING SESSION, FEB. 21.

Elder A. H. Smith addressed the saints upon the importance of the sacrament, its sacredness, and of the blessings to be received, if we partook worthily, and the opposite if not taken in righteousness.—After which it was administered. Bros. Henry A. Stebbins and Richard Marks officiating. The Spirit of peace and joy was present, and in the testimonies which followed, the saints gave expression to their enjoyment of the privilege, and of their desires to be worthy and faithful.

At 2 P. M. preaching by Bro. Henry A. Stebbins, on the church organization.

EVENING SESSION.

A prayer and testimony meeting, at the house of Bro. H. Bartlett. It was a time to be enjoyed by all, as the gentle wings of peace seemed to hover over all, bringing quietness, and the manifestation of the Spirit in the gifts of tongues, interpretation, and strong testimonies.

Adjourned to meet in the Boone County Branch, on the 22d and 28d of May next.

Southern Nebraska Conference.

Minutes of the Southern Nebraska Quarterly District Conference, held at Nebraska City, in McLennan's Hall, February 21st and 22d, 1869. On motion Bro. J. W. Waldsmith was called to the chair. The president desired that the brethren would be free in all actions that would be brought before them. Preaching by the president on baptism, followed by Bro. H. Kemp; there was but a small attendance on account of a very severe snow storm.

AFTERNOON SESSION.

The saints made use of the time, and in the firmness and calm holy influence of the promised spirit, freely spoke of the goodness of their heavenly Father.

EVENING SESSION.

Preaching by R. M. Elvin on faith, followed by the president.

MORNING SESSION, FEB. 22.

Minutes of last Conference read and accepted.

BRANCH REPORTS.

Camp Creek reported 88 members, including 5 elders, 2 priests, 2 teachers, 2 deacons. 7 removed. John Chapel, president; O. M. Evans, clerk. Report, after correction, received.

Nebraska City reported 8 deacons, 4 teachers, 3 priests, 11 elders, total priesthood 21, lay members 64, total numerical strength 85, received by vote 3, by baptism 2, aggregate 90, removed by vote 4, present total 86, scattered 12, residence unknown 1, doubtful 5, present strength 68. H. Kemp, pres.; R. M. Elvin, clerk. Report objected to, speakers limited to ten minutes, objection discussed, report accepted.

Weeping Water as last reported, except one removed by letter. J. W. Waldsmith, president and clerk.

Report of the Nebraska City Latter Day Saints' Sunday School. There are in the school 88 scholars and officers. Since last report, there has been 2,258 verses and 22 hymns recited. In the library 76 books. The school is in a healthful condition, with a manifest desire to acquire understanding and knowledge. We have the best of order, and as a general thing, a faithful attendance. R. C. Elvin, supt.; Dennis Storer, clerk; John Anderton, lib.

The followed elders reported: John Jamieson, John Vanderwoude, K. Johnson, James Thompson, P. C. Peterson, R. C. Elvin and Henry Kemp. Bro. R. D. Cotnam reported that Bro. P. C. Peterson and himself had distributed tracts on the west side of 11th street, and the whole of 12th, 13th and 14th streets. He wished that he was able to purchase enough to tract the entire city. There is considerable talk among the people about this effort on the part of the mormons.

AFTERNOON SESSION.

Elders Elki Gasper, R. M. Elvin and J. W. Waldsmith reported. R. M. Elvin, in

behalf of the committee to obtain a suitable book for a record, reported writing to Bro. Joseph; none to be had at office; had bought the best book found here, ruled 16 pages, and recorded 186 names.

Resolved, That the committee be released.

Resolved, That all missions be released.

Resolved, That Robt. M. Elvin have the privilege of preaching around Nebraska City, not to interfere with the branch meetings.

R. C. Elvin volunteered to fill all appointments made either by the district president or the branch president, that he can legally get at, it was

Resolved, That he have this mission.

John Jamieson volunteered to labor in his section, and it was

Resolved, That Bro. Jamieson labor in the neighborhood of Camp Creek, not to interfere with the branch meetings.

Resolved, That all the elders preach as much as they can.

Resolved, That P. C. Peterson be on a mission to the Scandinavian saints.

Resolved, That we recommend to Bro. Joseph for him to forward to the European mission, or to lay before the April conference, the name of Bro. Elki Gasper, as a fit person to send to Holland.

Resolved, That every official in this district report at our next session of this conference, in person or by letter.

Resolved, That we consider it the duty of every member living in this district to attach their names to some branch in the district.

Resolved, That the Bishop's agents make a report of the tithing at the next session of this conference.

Resolved, That we request the Annual Conference that is to be held at St. Louis, Mo., April 6th, 1869, that they appoint the October Conference to meet at Nebraska City.

Resolved, That Bro. J. W. Waldsmith represent this district at the annual conference.

Resolved, That R. C. Elvin, E. Gasper

and J. Kemp be a committee to raise means to send Bro. J. W. Waldsmith to St. Louis.

Resolved, That presidents of branches be authorized to collect money to purchase tracts and to distribute them in their own neighborhood.

Resolved, That we uphold and sustain Bro. Joseph Smith as prophet and president of the Church of J. C. of L. D. Saints in all the world, and Wm. Marks as his counsellor, and all the Quorums in the legitimate pursuits of their several callings in righteousness.

Resolved, That we uphold and sustain Bro. J. W. Waldsmith as president of this district, and Robt. M. Elvin as clerk.

Resolved, That we adjourn to meet here at 11 a.m., the 16th and 17th May, 1869.

R. M. ELVIN, Clerk.

Miscellaneous.

MR. EDITOR,

Accompanying this note, I send you a copy of lessons No. 1 and 2, prepared for the use of my own Sunday School class.

This class I meet in the afternoon, as I have found the regular session of the school too short to allow me the length of time desirable to impart instruction, as fully as I wish, upon the great theme of "The Gospel."

Knowing that many teachers have not the necessary time for preparing such lessons, the thought occurred to my mind, that through the columns of the *Herald* my labors in behalf of my own class, might be made available to others who have less time at their command. Should the plan meet your approval I will send you, from time to time, the result of my study of the word; and as it is intended solely for the instruction of youth, I shall not apologize for any explanations, which I may find it necessary to make, in order to give a clear comprehension of the meaning of the text to their minds; for my own experience

proves to me, that no one can be successful in teaching, who employs language above the comprehension of those taught.

Each text, as it stands connected with the question, I require the scholars to commit to memory, answering in concert.

I hope, with the blessing of God, to be successful in teaching our youths, how firm and glorious is the foundation of our faith, and if I may assist others engaged in the same good work, to God be the praise.

A SUNDAY SCHOOL TEACHER.

LESSON I.

THE GOSPEL.

The word Gospel is derived from the Anglo-Saxon language. The first syllable, *gos*, from god, signifying good; the second, *pel*, from spell, which signifies history, story, tidings; and literally means, good news, glad tidings, etc.

What did the angel declare the gospel to be? Luke ii, 10.

If then the gospel be glad tidings, good news, can anything which is not good news be the gospel?

Is the doctrine of election, which teaches that God formed a part of His creatures to be saved and part to be eternally lost, good news?

If we reject the gospel, is it still good news? It is, man's actions may effect himself, but never the truth of God?

Was the gospel preached before the days of our Savior? Heb. iv 2, Gal. iii. 8, 19, Gen. (N. T.) v 44.

Who is the author of the gospel? Heb. v. 8, 9.

Did Christ teach according to the will of God? John xii. 49, 50.

Is there more than one gospel? Gal. i. 6, 7.

What is pronounced upon those who preach any other? Gal. i. 8.

Unto whom is the gospel hid? 2 Cor. iv. 3.

LESSON II.

THE GOSPEL.—CONTINUED.

What does Paul declare the gospel to be? Rom. i. 16.

What do Peter and John testify that it is? 1 Pet. i. 25, Rev. xiv. 6.

What does Paul say is brought to light through the gospel? 2 Tim. i. 10.

Unto whom was the gospel to be preached? Mark xvi, 15.

What was promised to the believer?
Mark xvi. 16.

What signs did Christ say should follow them? Mark xvi. 17, 20.

Who were these signs to follow?

By what is a profession of the gospel attended? 2d Tim. i, 8.

What are those who profess the gospel required to do? Phil. i. 27, 28, Jude i. 8.

What if need be are we required to sacrifice for the sake of the gospel? Mark viii. 34, 35.

What solemn question is asked in Mark 8. 36, 37.

What declaration is made in the 88 verse?

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

THERE are 238 newspapers and periodicals published in California.

A POT that belongs to many is ill stirred and worse boiled.

BE frugal: that which will not make a pot, will make a pot lid.

SAN FRANCISCO has now, including a transient population always large, 133,000 inhabitants.

THE ever active and restless power of thought, if not employed in what is good, will naturally and unavoidably engender evil.

WISE sayings are often thrown away, but the influence and remembrance of kind words and good actions will never die, nor easily be forgotten.

DON'T be discouraged if in the outset of life things do not go on smoothly. It seldom happens that the hopes we cherish for the future are realized.

MOUNT Whitney, of the Sierra Nevada mountains, equals in height Mount Blanc, lifting itself 15,000 feet, while it is surrounded by one hundred peaks, all above 13,000! In this grand range are the deposits of gold, which have already yielded \$850,000,000.

Original Poetry.

WAITING FOR THE TRAIN.

Thus it is in life's great journey,
At the *Stations* we must wait;
Still some future good expecting,
When we gain some coming state;
Still o'er reaching all the present,
Missing half its work and joy,
Looking ever, back and forward,
To escape some brief annoy.

Soon the "*train*" will be incoming,
Who shall then be called to go,
Out into the unknown distance,
All that great unknown to know.
But we need not go in doubting,
For our welfare should we care,
Treat our fellow travellers civil,
Be "on time," and pay our fare.

When we reach that quiet station,
We shall there with Jesus rest;
Nor be summoned, until earthward
Comes the great train of the blest;
Then, in triumph swift descending,
We with him on earth shall reign.
Hark! I hear a distant rushing.
Wonder if it is the Train.

TEMPERANCE IN MAINE.—A State constabulary appointed in Maine to enforce the execution of the prohibitory liquor law, went into operation April 1st, 1867. The chief officer sent his deputies to all the rum sellers in the State, admonishing them to quit the business. They found 3,400 places where liquor was sold. In 99 cases out of every 100 they left the business, when they saw the law was to be enforced, and now there are no open bars in the State. Not one tenth as much liquor is sold and drank in the State as there was one or two years ago. The Boston and New York wholesale liquor merchants, who last year sold one and a half million dollars' worth of liquor to go to Maine, say that, judging from the past six months, they will not sell \$200,000 worth the present year. It is generally agreed that drunkenness is much less prevalent than formerly.

POLYGAMY PROVEN AN ABOMINATION, a 48 page tract, by E. C. Briggs and R. H. Attwood. Price 5 cents each, or twenty-five for \$1.

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\$1.00 each—C H VanDusen 182, E Barr 186, A T Rudd 180, W Hamilton 168, J Pett 180, Mrs. M Johnson 180.

Various sums—\$0.50 J J Green 175; \$0.50 M Brown 176; \$1.20 G Morey 184; \$2.50 J G Vassar 192; \$3.50 L Darveau 200.

DIED.

At Atchison, Kan., February 14, 1869, Sister AGNES STEWARD, of cancer, aged 62 years.

At St. Louis, Mo., February 23, 1869, Sister STUBBS.

HIDDEN evil is like the planted corn; it must sooner or later reveal itself."

MEN are like wagons, they rattle most when there is nothing in them.

To prosper, make up your mind to accomplish whatever you undertake.

Be not afraid to work with your own hands: a cat in gloves catches no mice.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 7.—Vol. XV.]

PLANO, ILL., APRIL 1, 1869.

[WHOLE No. 175.]

CAN SEVENTIES PRESIDE?

BY W. W. B.

No little darkness has been caused in the minds of some in the Pacific mission, by persistent assertions, in public and in private, by tracts and otherwise, that it is unlawful for Seventies to preside.

Saints, whose duty it is to listen, rather to the legally appointed officers in the church, than to disaffected and disfellowshipped members, have deprived themselves of much peace, and light and joy, by hearkening to the specious arguments, the blinding sophisms, the snivelling cant, and the shallow bombast, of those, who with the mouth profess much love for the truth, but whose acts, both private and public, prove them to be the enemies of God and His people.

The Reorganized Church has ever ruled in her councils, that, while it is not strictly the duty of seventies to preside; yet it may be made their duty by vote of the people, and by their acceptance of the same, and no law would be violated. But some few have doggedly op-

posed this ruling and pronounced it illegal; and some have spent no little effort to bring it into disfavor with the saints by repeated fulminations.

In a pamphlet called the "Choice Seer," pages 10-12, it is assumed that it is against the law, and it is stated, "if we set them [the seventies] to presiding, the law stands against us." The evidence used, is the passage found in D. C. cvii. 44, which says the seventies "has no responsibility of presiding." It is there argued, substantially, that the church could not give them, neither could they accept, such authority. It would seem to be urged, that because they have no responsibility of presiding, being seventies, they are therefore *prohibited* from accepting even a temporary presidency; and that the church is likewise prohibited from conferring it upon them. The law does not say they *cannot* preside, as some would seem to suppose; it says, in substance, that their *duty* is to travel and preach, and leaves it to controlling circumstances, and the dictates of the church, to say whether they *may* preside.

The power that gives authority, may, for good cause, suspend the same, in part, or in whole. The church giving authority, may extend it, or *add to it*, only so that it does not violate law, or the dictates of wisdom.

A man being a post master has no *responsibility* of acting as judge of elections, and yet if chosen, he may legally act in that capacity. A high priest has no *responsibility* of acting as president of the High Council, yet he may be chosen to fill that office. The term "responsibility" signifies amenability, or accountability.

But we may not use further argument, as Joseph, the Martyr, whom God inspired to lay the foundation of the church and organize the priesthood, says in writing upon this subject:

"The seventies are also members of the same [Melchisedec] priesthood, and are a sort of travelling council or priesthood, and may preside over a church or churches, until a high priest can be had."—Ch. Hist., *Mill. Star*, vol. 15, p. 849.

Joseph's teaching upon this point ought to be satisfactory to all saints, from the fact that he was the highest authority in expounding and applying the law. It was his especial calling to lay the foundation of the church and set the priesthood in order.

The Reorganized Church says the seventies *may* preside. Joseph the Martyr says they *may* preside, who-ever may be to the contrary notwithstanding.

It has been stated by those opposed to seventies presiding, that "It is now conceded that seventies *cannot* preside, and also, that young Joseph is the choice seer." Now if it is intended to say that the general or leading authorities of the church have made any such conces-

sions, the statement is not true.

Truth is a jewel, and those who deceive by innuendoes, or mental reservation, are but little better if any, than those who tell direct falsehoods.

A REPLY TO WM. H. KELLY.

BY L. DALE, B. P.

I would presume to present a few quotations of Scriptures to Wm. H. Kelly.

What is the soul of man?

I do not read that it is his spirit. 1 Thess. v. 23. I understand that of man there is a body, a soul and a spirit.

The above quotation is the word of inspiration. I will present a similitude. I will take a mill. The edifice, as the body of man. The machinery, as the soul, (of which is the mind.) The propelling powers, that of the blood and steam, to the machinery, to the body of man. Here is the blood and the spirit to the soul. It is not immortal, "for the soul that sinneth, it shall die." Ezek. v. 18. An immortal soul can never die.

If we have been born of the Spirit and of the water, we thus become heirs, and joint heirs with Christ, to an heavenly, that is undefiled that endureth forever.

By this being born again we are adopted then into the family of God. Jesus becomes our elder brother, as well as our High Priest, and Mediator between God and us; and who is our advocate. And we are children of God; therefore, we are the sons of God. There is neither male nor female in Christ Jesus, they are all one, heirs of salvation.

Our souls do not go to God when

we die, only our spirits. When we are raised at the voice of the archangel, and the trump of God. 1 Thess. iv. 16. Then they with their body is resurrected, and their spirits return to them, Ezek. xxxvii. 14, of which is the Spirit of God. These bodies, or they, are raised incorruptible, 1 Cor. xv. 52-54; or they are incorruptibly connected, one with the other combined; the ingrafted word of which is the hope of glory; this word, is the word of eternal life, of which raised up Christ from the dead. That word raises up us at the last day, and changes us who are alive, then, from mortality to immortality.

Now, blessed are they who hath part in the first resurrection, for on such the second death hath no power, for they are priests and kings unto God and the Lamb; and will reign with him forever. 1 Cor. xv. 53; also 44-49.

Again, 1 Cor. xi. 9 to 14; also a little of the 6, 19, 20. Again, xv. 45-52. Thus the power that opened the tomb of the Son of God, will open our graves, and bring us forth as He did those at the time He arose, out of their graves.

Those who had looked forward for His first coming, that were the virgins that were there to herald him forth at His first appearing as the Messiah, who had died, of which only a few of them lived to see Him. And those that remained, doubtless, as Enoch and Elijah, were caught up without dying, changed. Those who saw the infant Savior in the manger, (crib of a stable,) and His star, and there had worshiped him; these probably were changed from mortal to immortality, with those who had been in captivity by Satan, of whom He at His ascension took them up with him, and with those that He led up captive to the mansions on high into glory;

to His Father and our Father; into heaven. This was the first resurrection, the sample of the second one. See 1 Cor. xv. 12 to 58. 1 Thess. iv. 13 to 18.

THE LAW.

BY "SCORPIO."

[CONTINUED FROM PAGE 105.]

In reference to the remarks called forth by the article upon "The Law," will you permit us a few words—suffer us to propound a few plain questions, stating that we do so with all due reverence not only to yourself, but to all set in authority over us.

From the words of the Lord, as quoted in our last, it will be seen that God calls tithing a part of the law and speaks of it as "the law of tithing." John tells us that "Sin is a transgression of the law" and further adds, "Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him and he cannot continue in sin, because he is born of God." If then, sin be the transgression of the law, and tithing be a law of such importance to the advancement of the kingdom of God, as to call forth a special revelation of God's will upon the matter; not only a special revelation but a charge, solemn as the solemnities of eternity, to those in whose hands the execution of it was placed, and eight years after this charge has been given, the church as a body are living in constant and open violation of this law, are they not continuing in sin?

"Willingness and voluntary obedience, upon solicitation, are the only effectual provocatives to submission to the moral law by which the church is governed."—P. C.

For the sake of illustration upon this point let us suppose a case. The command of God comes to Brother

Blair, for instance, to preach faith, repentance and baptism, to the children of men. He himself has not yet been adopted into the kingdom—has not yet yielded obedience to the law which he is sent to teach others is necessary for their salvation; but like Paul is a chosen vessel. Overlooking this important fact however, he hastens with a commendable zeal but not according to knowledge, to the field of his labor and begins to preach "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Some honest hearted but independent minded individual comes along and asks, "Sir, you that preach a man must be baptized for the remission of his sins, have you been baptized yourself?" Compelled to answer in the negative, do you not suppose that then and there Brother Blair would realize there was a great provocative or incentive to that man's obedience wanting? Indeed we do not believe he would deem it impertinent or uncalled for, if the man should hint at the necessity of his going home and taking his own prescription, before recommending it to others.

However much we may realize that men are not acting upon right principles, when they wait for the obedience of others, as an incentive to their own, we will be compelled to wait until man becomes another being—comes into the possession of another nature than that which he now has, before we shall find him influenced by this. Let those of us who find fault with it realize that it is one of the most effective means of doing good, with which God has endowed us. "Let your light so shine before men, that others seeing your good works [not words] may glorify your Father who is in heaven."

"There is no process of exaction known to the church. Sec. cxii, par. 10, Doc. and Covenants declares against the exaction of property." P. C.

The generally accepted meaning of

the word exaction, is the using or employing of force in the execution of an *unjust* demand. In this sense it is used by Ezekiel xlv. 9. "Take away your *exactions* from my people." To enter into an argument to show that the law of tithing is not exaction, would be like proving to those who believe the Bible, that God is its author, while to show that every design and feature of the law, is diametrically opposed to injustice or extortion, is just as easy of accomplishment, as to show to a man blest with good eye sight, the rays of the sun when that luminary is shining in the heavens. The demands of God cannot be unjust. The Bishop and the Twelve are but His agents to execute the law and they (not the people) are to account to God for the *manner* of its execution. The plea of Saul was, "The people spared the best of the sheep and oxen," but upon Saul, not upon the people was visited the consequence of disobedience to a command couched in language wanting much of the force and solemnity of the command given to the Bishop and the Twelve. Let us not be misunderstood here. We do not mean that upon the Bishop and the Twelve rests all the responsibility. Far from it. When they are at peace with God and their own souls, in regard to the manner in which they have executed the law, then if it still be neglected—trampled upon, they are acquitted before God. "As I live saith the Lord, *in the manner ye execute this matter, so shall ye be judged in the day of judgment.*"

Is there not such a thing, as regarding the claims of man, to the detriment of the claims of God? To our mind it appears that those set in authority in the church of God, (perhaps through a commendable fear of transcending the limits of their authority,) do not fully appreciate the importance unavoidably dependent upon *the use* (not abuse) of that authority. Before

adoption, men and women are foreigners and aliens; and of course not subjects of God's government; but when adopted they enter into covenant, to yield obedience to all the laws of God. A kingdom without a government and government without an executive branch, we confess to not being able to understand.

If moral suasion be the executive, then of what force is moral suasion if men are free to think as complacently of themselves, while disregarding the law of God, as they would were they yielding all obedience thereunto. And this will be the inevitable result where there is not an outspoken sentiment of disapproval of such conduct. Every time that a Latter Day Saint partakes of the Lord's supper, they witness to him and before the church, that they are willing to keep all His commandments. Do we witness truly?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 8-10.

A FOREIGNER, on one occasion, indulging in sceptical doubts of the existence of an overruling providence, Sidney Smith, who had observed him evidently well satisfied with his repast, said; "You must admit there is great genius and thought in that dish." "Admirable!" he replied; "nothing can be better." "May I then ask, are you prepared to deny the existence of the cook?" asked Sidney.

MONEY simply represents labor performed, or property of some sort.

T. J. ANDREWS TO ———.

DEAR SIR.—Your letter containing a number of questions for my consideration, concerning the two Churches calling themselves the Church of Jesus Christ of Latter Day Saints is received, and while I may attempt to throw some little light upon these important matters, I do not deem it necessary to examine all in the order which you have written them, but shall select the most important ones, which will be sufficient to meet the substance of all.

"Joseph Smith, the martyr, was the author and founder of polygamy.

I suppose this assertion of yours is predicated upon the testimony contained in your letter, for you say, "the witness of those facts are too numerous and too candid for me to reject them."

I must certainly admit the evidence you produce in your letter is of a very striking character, and if true, which I cannot gainsay, goes far to produce sad reflections upon the prophet, as a party to that which I candidly believe is a doctrine of infamy and shame. So far from knowing, I am even loth to believe that the chosen prophet, in the last great dispensation of the gospel, could so far forget his high calling as to be found floating into that fatal vortex.

I am aware that there are a great many who, like yourself, believe that strong and irrefutable testimony can readily be found to prove it, and in consequence of this, a vast number of old saints (or original members of the church) stand, in position like an array of statues, without minds to act, or power to move.

They see the two great extremes: the Church under the presidency of Brigham Young, in Utah, in the full practice of their essential saving doctrine—polygamy, and the scattered Church under the presidency of Joseph Smith, vehemently denouncing it as a wicked

innovation upon divine truth, and each calling itself the Church of Jesus Christ of Latter Day Saints, and owing to their minds being obscured by the prevailing darkness, they are unable to determine to which body, that holy name properly belongs.

To identify themselves with the Brigham Young community they cannot conscientiously do, because wickedness is so glaringly apparent in all that pertains unto it, and to identify themselves with the "Josephites," is to openly commit themselves to a bold denunciation of that doctrine which they are unable to determine in their minds, but which they are inclined to believe is a saving doctrine, emanating from the great prophet.

Now as to whether Joseph Smith originated the doctrine or not, I do not intend to prove nor gainsay, but upon the question I am certainly decided in this wise, that it shall not have a consideration with me, as determining which body I shall connect myself with.

In my opinion, every individual seeking life and immortality through the gospel, should, must, and will eventually have to learn that the true church of Christ was the result of, and is founded upon law, and that law not framed by man either, otherwise it contains not the power of salvation; for those of man are changeable in their character, ever subject to reform, to suit the varied circumstances of this meandering life of mortality; not by man, but by God, and with Him and His law it is not so.

The laws constituting the plan of holiness are accurate, precise, and simple in character, and few in number, and in every age of grace have been prescribed for fallen humanity as an effectual remedy, bringing life and immortality to all who received them. Many have received them, and have satisfactorily realized their precious worth for a time, but have learned, to

their sorrow, the result of neglecting its constant application to themselves according to the divine word. We have many instances recorded, by which we may profit, where men have foolishly introduced many wicked innovations; and in consequence of this, whole communities,—yes, entire nations have been dreadfully scourged, and made to feel heavily the chastening hand of God, for daring to change and neglect the laws which He had previously given for their observance.

We are willing to believe that the unchangeable and perfect law of God has been graciously given to man in our day through the prophet, and to him it came pure and undefiled from the hand of its framer, equally in effectiveness, and as terrible in result, if not properly heeded, as in past ages.

From that celestial law, as God chose to call it, came the church of Jesus Christ of Latter Day Saints, organized according to the pattern as therein prescribed, and its continuation as a church organization was promised only upon a faithful observance of the whole law.

This is quite evident in the revelation found in D. & C., sec. lxxxv., [vii] par. 5, "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom. * * * For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory." I apprehend this scripture applies equally to the church in a collective sense, as to individuals, as the subsequent rejection of the entire church organization in 1844, fully proves.

Here then we find is the foundation upon which every individual must predicate his own course of action; it matters not in which body, or under whose leadership, providing it can show a strict conformity with the divine law of the kingdom.

If Brigham Young and his church can be proven so to be, then sanctifica-

tion comes through that source, and as a Church, it is properly entitled to the name it has thought proper to arrogate to itself. If, on the contrary, it is practising contrary to the law, and revelling in wicked innovations, we must shun them as we would an adder in our path.

To more clearly establish the importance of strict adherence to the law of Christ, we quote from D. & C., sec. lxxxiii [iv], 8. "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; * * * until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, *not only to say*, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

Now as polygamy is the question under consideration, the great point to be determined is, not whether it had its origin in Joseph Smith, but whether it is a doctrine incorporated into that accurately defined order of God.

The faith of every one must be built upon the law, and not upon man's real or reputed actions. If Joseph Smith taught polygamy as truth, as you say he did, and all the ancient prophets; yes, and all the hosts of heaven should come and teach it as truth, would that make it so, because they taught it? Most assuredly it would not.

The question should arise in every truth-loving heart, is it an integral portion of celestial or gospel law? The salvation of every soul now depends

upon their remembering, not only to say, but to do, according to those things which were written, prior to the revelation from which we made the foregoing extract.

To prove the correctness of this position we will quote again from the law, as found in the revelation given in March, 1831, nearly two years prior to the previous one quoted.

Its ostensible object was to instruct Sidney Rigdon, Parley Pratt and Lemon Copley, on the occasion of their visiting the community called Shakers, upon the subject of marriage, D. & C., sec. xlix [lxv.], 3, "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

If it is possible for mortals to understand the meaning expressed by these words we cannot infer, otherwise than this, that the principle of monogamy was incorporated in the great plan of holiness, for the special purpose of filling up the earth with the measure of man, according to his creation before the world was made.

Is not the doctrine of polygamy the complete opposite to the order of God pertaining to marriage? And is it not calculated to frustrate the design of God in the peopling the world with the measure of man? And in the practice of the doctrine by its votaries, is it not made forcibly plain that they do not remember to do according to that which had been previously written, and in continual violation of the holy law they are still under condemnation, making ready for swift scourgings, which fall invariably upon all who will pervert the law of truth and righteousness?

It matters not to you nor me if, as you say, Joseph Smith did originate and teach this abominable doctrine, it sufficeth us to know that it is contrary to that which is written as law.

We must bear in mind that, though he was the chosen prophet, he cannot save you nor me; and to allow his reputed personal acts to be the rule of our faith and practice, only as they conform to the laws of God, is wickedly wrong. There are a great many old members of the church who permit those reputed acts of Joseph to be an unqualified license for them to neglect to remember the written word and act accordingly, but who in the future, I verily believe, will find out, to their sorrow, that they have been resting upon a broken reed.

However deeply, to some, evidence may seem to criminate the Prophet; and, still more, however bitter it may be, and is, to the feelings of those who are called to be defenders of God's precious word and cause, still they do not desire to be sparing in pronouncing against the wicked innovation which has made us, as a people, so despicable with mankind; and, therefore, when called upon, we declare the doctrine to be contrary to the celestial law of the kingdom.

How it came into existence, I know not; but I am satisfied in knowing it is the opposite to righteousness; and though suffered by Almighty God in the day of carnal commandments, when men were too stiffnecked to live by the celestial law, it was nevertheless an abomination. All scripture stamps it as such, the great volume of nature's laws pronounce it so, and the fruits of modern practice clearly demonstrate it to be no less an evil now than in ancient times.

Its practical working and results are the opposite to that of the divine order of God, as uttered from Mount Sinai, opposite to the spirit and letter of the gospel, and entirely opposed to the

spirit of our national and state laws, and last of all, opposed to the natural instincts of moral humanity; and, if not repented of, must, sooner or later, bring the people who practice to irredeemable ruin and death.

The Reorganization view polygamy in this light, and knowing it to be a wicked innovation upon the truth, cordially invite all to return and help defend the holy cause from the foul aspersion and cruel wrong, which this wicked doctrine has brought upon it. To remain longer in doubt and apathy, fearing it may be a part of the celestial law, is to endanger salvation; your own agency demands independent action, and not to put your faith in princes, or trust in the arm of flesh, but to seek diligently the word, and as you find it written, it should become the rule of your life; for salvation cometh through it alone.

THE DANITE SYSTEM.

You declare that Joseph Smith instituted this doctrine. But I am not inclined to admit this; for, with all the imperfections so generally accorded to him, it seems really impossible that he, understanding his relationship to God, and knowing the mercy and justice of the Divine Being, could ever descend into such a pitiful condition.

We might conclude that the Danite system in Utah is the handmaid of polygamy, which you say was instituted by him; for, in fact, robbery and murder are the results of that system, and polygamy has been the moving cause in committing those terrible deeds of blood for which Utah has become so notorious. The Mountain Meadow massacre bears ample testimony to this.—Some might question their participation in that terrible scene of slaughter when one hundred and thirty precious souls were launched into eternity by as ruthless an infatuation as ever marked the progress of Mahomedanism; but to me there is no room for a doubt, and

let me tell you why.

When the fruits of that cruel carnage, consisting of the property of the slain, were brought into the corral, adjoining the tithing house in Great Salt Lake City, for the purpose of inventory, the person appointed to that duty was perfectly unmanned at the appalling spectacle; the wringing of hands, the distorted visage, and the most significant of all, the voluntary expression of the heart by the lips, "Is it possible the Lord will accept such a sacrifice as this!" betrayed at once to the observing eye, their complicity in that monstrous crime of blood.

Your assertion implies that this also is a portion of law which governs the church of Christ. This I wish to first disprove, and then will endeavor to exonerate the Prophet from this foul stigma, and place the dishonor where it properly belongs.

In sec. xliii. [xliii.] par. 6, D. & C., we find a portion of law concerning murder :

"And now, behold, I speak unto the church. Thou shalt not kill ; and he that kills shall not have forgiveness in this world, nor in the world to come."

With such a law, embodying such an eternal penalty as is here proclaimed, can you accept, dear sir, of any testimony as *de facto*, that the church in the Prophet's day fostered an institution so replete with crime, and so contrary to the divine law here quoted? I do not think you will be willing to admit this ; and I am satisfied you must perceive at once that such a system is contrary to the law which must govern the church, concerning murder.

In order to vindicate the Prophet himself, I have no other defence than his own words. I would therefore refer you to his letter, written in Liberty Prison, Clay Co., Mo., and addressed to Bishop Partridge and the Church. He says :

"We further caution our brethren

against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and suffering by the wickedness of Dr. Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us ; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."

I think the above extract sufficient to show Joseph's views on such combinations. If such a principle accorded with the Spirit of Christ and the revealed laws, then, more than any other, was the occasion for it. Joseph and his brethren, without justifiable reasons, fettered with bonds in prison, under penalty of death, and his brethren and sisters being driven and scourged. Homeless, friendless, and in constant dread of destruction, some, no doubt, prompted by the wicked spirit of retaliation, suggested plans for mutual protection ; and, seemingly, Dr. Avard was prominently active, and sought to combine with secret oath and covenant such as felt the retaliatory spirit, like unto himself.

Not so with Joseph and his brethren ; for, in his language, quoted above, we discover the meek forgiving spirit of Christ, a willingness to bear meekly all things, and counting themselves worthy sufferers in the same cause as their Master, brooking the spoiling of their goods and the loss of freedom, and all manner of sufferings, in preference to that revengeful, thieving, and murderous spirit suggested in the proposition of Dr. Avard and others. With such a flat denial, discountenancing all such things, from the Prophet, who can dare attempt to foster such a murderous and thieving system as the Utah Danite system is known to be, upon him.

In Joseph's private history, which was purloined by some agent of the

Brighamite Church about the time of Joseph's death, in 1844, and subsequently published in the *Millennial Star*, the official organ of that faction, we find a lengthy description of Dr. Avard's Danite system, by himself, (Joseph,) which will show what estimate he placed upon it; commencing at page 458, and ends with the following words:

"When a knowledge of Avard's rascality came to the Presidency of the church, he was cut off from the church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations; but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

"And here let it be distinctly understood, that these companies of tens and fifties got up by Avard were altogether separate and distinct from those companies of tens and fifties organized by brethren for self defence, in case of an attack from the mob, and more particularly, that in the time of alarm no family nor person might be neglected; therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, and another in grinding it, another in butchering and another in distributing meat—so that all should be employed in turn, and no one lack the necessaries of life. Therefore let no one hereafter, by mistake or design, confound this organization of the church for good and righteous purposes with the organization of the apostate Avard, which died almost before it had an existence."

This testimony, coming as it does from a Brighamite source, ought to be considered as authentic, which completely exonerates the Martyr from all complicity in such a diabolical plan to plunder and to shed blood.

The present Danite system in Utah is, I have no doubt, the offspring of Avard's system; if not, it is something equally

as foreign to the truth as it is in Christ, as it was, and does, and ever will receive the merited condemnation, so properly administered by the Prophet, from all good, honest, and upright men in Christ.

WHAT DOES IT MEAN?

FROM THE "PROPHETIC TIMES."

"There shall be earthquakes in divers places."—Matt. xxiv. 7.

"The sea and the waves thereof roaring."—Luke xxi. 25.

"Fearful sights and great signs shall there be from heaven."—Luke xxi. 11.

The attention of the world is being forced to the contemplation of very startling phenomena of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the past two years, and especially the last four or five months. It is also believed, by those most knowing on the subject, that the last of this cluster of gigantic commotions have not yet been felt. Later and fuller details are continually increasing, and commanding an unusual degree of interest among scientific men.

A secular paper remarks:

"In both hemispheres, but especially on this continent, and among the adjacent islands, these visitations of tornadoes, floods, and earthquakes, with their tidal waves, and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high

revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as was never known there before, back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subteranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the Continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of the earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gasses and electrical forces arising from these subteranean outbreaks."

The first of this great, and more recent series of convulsions, so far as our intelligence now extends, occurred in the Sandwich Islands, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the group from the 2d to the 9th of August, accompanied with heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 15th of August, and at the same time the shocks were felt again at the Sandwich Islands, though less severely than before. On the 17th, there were shocks in New Zealand. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were experienced again in the Sandwich Islands. In California they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouvers Island.

The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Be-

ginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and its southern and western islands, and, skipping the whole breadth of the North American Continent and the Atlantic Ocean, to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken.

The tidal waves, which have accompanied all the most serious of these convulsions, are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over a distance of four thousand miles in a little more than fourteen hours. But it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 13th, only *four* hours after the earthquake in Peru, lasting through the night, and obtaining their greatest force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them a velocity of about a thousand miles an hour.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of October, destroying a great many houses and other property.

Something of the terribleness of these tidal disturbances may be better understood from the letters of eye-witnesses and sufferers. The British Vice Consul at Arica, exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread), probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the

shipping with it, sometimes turning in circles, as if to allude their fate."

A writer from Lima says:

"I saw the whole surface of the sea rise, as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared and leaped. The cries of human beings and animals were dreadful."

The New York *Sun*, of November 19th, expresses itself thus:

"Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feeling to so august, wise, and venerable a body astronomic.

"Certain it is that a great rebellion has taken place from some cause or other, and that the earth has been shaken from centre to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. Ettna and Vesuvius, and Hecla—that pretty toy of the Icelanders—are henceforth to be set down as among the prettiest fireworks of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity, by the tremendous rock-renderings, and oceanic fires, which have made the Pacific islands so famous and so terrible. All over the globe, as by general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance

of destruction and death. Vesuvius and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand."

On the 8th of December a fresh eruption of Ettna broke out. The mountain became enveloped in smoke, and exploded at times with deafening detonations. The streams of lava swept over the surrounding country, and the ashes from the crater were blown into the streets of Messina.

On the 12th of December, the ship Isaac Jans, from Port Townsend, when a few days out from Acapulco, encountered three fearful tidal waves, filling all aboard with consternation. If the ship had not been with her head on, she would undoubtedly have foundered. Like accounts are multiplying upon us with almost every foreign mail.

Now, it is but natural, right, and wise, for intelligent and thinking men to enquire into the meaning of all these commotions in earth, air and sea. They furnish a vast subject for science, and also for the theologian and Christian. There is particularly one relation of these things which no man, with the Bible in his hand, should overlook; and that is, that **THEY HAVE BEEN PREDICTED** by the inspired writers, and by the Lord Jesus himself, again and again, **AS THE FORERUNNERS OF THE DAY OF JUDGMENT**. People may laugh and sneer as they please, but *God hath spoken on the subject*; spoken plainly, spoken repeatedly, and given the assurance that these are the signs by which we are to know that the end of this age is near at hand.

"Earthquakes in divers places," "the sea and the waves thereof roaring," along with other marvelous coincidences, are unmistakably described in the Scriptures as God's warnings

of the nearing of the day of His coming to judge the earth. Nothing can well be more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" and that Christ's coming will transpire in a time specially marked by startling occurrences. Nor does it alter the nature of the case, to allege, that there have been earthquakes, storms and commotions of the sea and sky in other ages, or that they may be accounted for on natural principles. God knew what nature is, and by what laws she is governed, when He pointed to manifestations in her economy for indications of the fulfilment of His purposes. And when, as now, the most intelligent investigators and observers, by figures and dates of history, prove to us that "these upheavings of the earth are *greatly increasing in number and violence*," and assuming a character of universality and terrible-ness never known to have been heretofore, there certainly is just reason to begin to conclude, that He who made these predictions knew something about them, and that the great events with which He has connected them as the harbingers, are really not far off.

The day, the month, the year, we may not know; but *the signs* we may know, and see, and feel. And "when these things begin to come to pass," the command of the Savior to His people is, that they draw from them certain conclusions, and "*know that the Kingdom of God is nigh at hand*." Luke xxi: 31.

"And yet," writes one of our correspondents, "the great mass of mankind are utterly regardless of all the solemn warnings which these upheavings of the earth are thundering into our ears. There are scoffers who mockingly exclaim, 'Where is the promise of His coming, for all things continue as they were from the beginning.'" The church abounds with evil servants, who say in their hearts,

My Lord delayeth his coming, and are smiting their fellow servants, and are eating and drinking with the drunken. Learned doctors, acknowledging the frequency and terribleness of these visitations of God, yet refer to them as capital jokes, and fit subjects for witi-cism. Many mockingly allude to 'the shaky condition of the globe,' and make light of these awfully solemn things. Though the Almighty has given it as a sign of His Advent, that '*there shall be earthquakes in divers places*,' and even secular men, caring but little for what Christ in his word has said, are being moved by what is occurring, yet there are those who call themselves Christians, who can close their eyes, and pass it all as a matter of unmeaning merriment. Alas! Alas!

"But whatever careless and worldly-minded Christians may say, and do, in regard to these mysterious doings of God, if we love the Lord Jesus Christ, and desire His coming, and believe that He has given us any sign by which to know that His coming is near, these late terrible 'earthquakes in divers places,' must be viewed as signs that the day is at hand. Blessed, also, is he that will regard them as the noise of the chariot wheels of the coming King. Our duty is, to watch and pray, knowing that soon He that has promised to come, will come and will not tarry. For He will surely come. He has promised to come. God has said that He will come. Angels have come from Heaven to give assurance that He will come. The Holy Ghost in the hearts of Prophets and Apostles has taught that He will come. And everything in and around us augurs that His coming is near. Let men take warning, and be prepared to meet their God."

THERE is always a bitterness beyond that of death in the dying of a friend to whom you have been unjust or unkind.

Little Folks.

WORDS TO CHILDREN.

BY BRO. D. LAMBERT.

Little children, I am young,
But younger much have been,
And if my years were counted right,
They'd number near nineteen.

A little of this world I've seen,
And much more yet to see;
As trials thick and fast will come,
Around our narrow way.

Little children all have trials,
All have crosses they should bear;
And to do what's just and right,
All should take great pains and care.

Various ways they can do good,
And many ways do wrong;
And they should walk upright and just,
Although they're very young.

Methinks I hear a little boy
Look brightly up and say,
Mamma, if I can do some good,
O! tell me in what way.

Now in the morning when you rise,
Resolve within your mind,
That is to say, just think you'll be
To all your playmates kind.

If you have ever angry been,
Or said an angry word,
Be sure to-day do no such thing,
It's sin before the Lord.

And when to school you're daily sent,
Your lessons you should learn;
From wicked boys, and wicked girls,
Ever, ever, quickly turn.

When you grow old, right glad you'll be,
If you have spent your time
In usefulness, as all should do,
While you were very young.

Good bye to all, I'll bid you now
Be good and kind to all;
Remember God, and strive to do
His heavenly, holy will.

POLITENESS.

BY "FRANCES."

Boys, I want a nice little chat with you this evening, and in casting about for a profitable subject, none of such importance presents itself to my mind, as "Politeness." You are most of you, I presume in your own homes, surrounded by younger brothers and sisters. Have you ever thought that the characters which you are now forming, will stamp the future man, and you can never claim to be a true gentleman, if devoid of the virtue of politeness.

But, says one, "What virtue is there in politeness? It is a mere form, and I cannot see that any one is the gainer by it, or the better for practicing it."

Politeness, boys, is not a mere form, and I want to impress this truth on your mind now, that it may abide with you in after years. All genuine politeness must spring from the desire of making others happy, and he who lives in accordance with the "golden rule" has the secret of true politeness woven, as it were, into his whole life.

Many children, (and grown persons also, we are sorry to have it to say,) think that it does not matter how they behave at home, when there is none but their own family there, for they imagine when strangers or friends happen in, they have only to put on company manners, and all will be right. Two grave mistakes, my young friends. You are striving to practice deception, but are deceiving few but yourself. You have read the fable of the animal who dressed himself in the lion's skin, but the ears would make their appearance, and so betrayed the deception. Rest assured it will be so with company manners, for before you are aware of it, some word or action will betray the natural manner, and you

ALL difficulties are overcome by diligence and assiduity.

will appear in your true colors.

Our heavenly Father has implanted in each one of us, the desire of happiness. Man may seek it from different sources, but he seeks it somewhere. You too, my little friends, are seeking it, and if you want to find a double portion of that happiness which leaves no sting behind it—no remorse—no bitter tears, seek it in the way which God has appointed, and believe Frances when she tells you, you will never find it in any other. If you would be happy yourself, strive to make others so, and I promise you, you will find what you seek.

And now we will come back to politeness. Love you know is of God, and the beloved disciple says, that we know not God unless we love. Now love is gentle, kind and tender. If you love any one you desire to see them happy, and will do all you can to make them so, even when you have to sacrifice your own feelings, your own comfort to theirs. If the one you love renders you a favor, you show your gratitude both in word and act. Boys, do you love your mothers? "Oh yes," you all answer, while your eyes take a new lustre at the very mention of her name. Well then, let us test your love by seeing whether you are polite to her. Have you ever been known to sit still in your chair, while mother went to the well to fill the empty bucket? Have you ever seen her go for fuel to replenish the fire, without interrupting her with the fondness which would shield her from such work, as suited only to men and boys? Have you ever seen her passing from one room to another when her hands were full, without rising to open the door for her? Are you in the habit of receiving from her hands, day after day, the many kind favors a mother is always bestowing, without the kind, cheerfully spoken "thank you mother?" If you cannot answer with a positive no, to these questions, then let me

assure you, you are letting a sweet cup of happiness remain within your reach untasted, and are laying the foundation of a selfish character. Not only this, but you are depriving your mother of that which would throw a halo of peace and joy about her life and make her brave to fight its battles.

I once read a beautiful little story of an angel visiting the earth to take the names of those who loved God. He came to a man who could tell him nothing of himself, to lead the angel to think he loved God. "Can't you write my name as one who loves the Lord," "No," replied the angel. "Write it then," said the man, "as one who loves his fellow men." When the names were unrolled, this man's name stood first on the list of those whom God loved. And so it is, my young friends. We can confer upon God no favor, for He is far above any benefit we might bestow. How then can we show our love towards Him? By loving our fellow men, who are the workmanship of His hands. This love will lead us to seek their happiness. Politeness bestows happiness and should be cultivated by both young and old, but especially by the young, who are forming habits for life and characters for eternity. The Savior promises we shall be rewarded even for giving a cup of cold water to those who love him. Many of these sparkling drops you may measure out in the cup of politeness, and wherever you may fail to exercise this virtue, let it not be at your homes.

Efforts made to put a stop to drinking are worthy of all praise; but, be assured, there is no passion more productive of ruin than the love of show; and when a society shall be established to work against it, they will have as terrible an evil to contend with as drinking itself.

Attend to your own business: never trust to another.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Thursday, April 1st, 1869.

PLEASANT CHAT.

The encouragement which we are receiving from the various elders, who write for the **HERALD**, is very flattering.

We are increasing the subscription list more rapidly than we anticipated; and, should it increase in proportion for the coming year, it will not be difficult to again enlarge it without any increase in price. This is what we desire, is what we are laboring for, and will accomplish if our efforts are properly supported.

Our correspondents' column is one of the features of the **HERALD** that we consider of great value. It brings nearer to each other the laborers in the different fields; enables the saint at home to trace the elder abroad; to enter into the spirit in which he labors; to comprehend the difficulties which embarrass him, and to pray for him with the understanding of that which he needs. It strengthens the elder, by giving him an opportunity to present his wants, to state the conditions of his labor, and place himself *en rapport*, with the body of the ministry in the field.

We shall be glad upon request to send specimen numbers of the **HERALD** to elders in the field, for their perusal, for soliciting subscribers, and the general uses of their ministerial labor.

We feel grateful to those who have

extended the helping hand, and the kindly words of comfort and of cheer; for while we can not live without the help and cognizance of God, human sympathy is consoling, brotherly love and kindness are cheering and comforting.

QUITE a number of questions have lately been sent to the office, without the name of the questioners. We shall not answer anonymous questions. It is a task onerous enough to answer those from real questioners.

Some questions are asked, simply with a view to annoy; these are profitless. Some are asked to gratify a propensity for propounding hard questions, which the writers themselves can neither answer, nor be benefitted by, if answered by others; these are useless.

As our Hymn Book is sadly needing revision, we are hesitating whether to issue an edition in its present form, or to attempt one larger and more complete.

We should at once put a new one in process of publication, were we in condition to stereotype it. To print in type would involve the resetting for each additional edition; which, with the present pressure for publications, would incur delay and expense, that it is desirable to avoid.

To print an issue on the plates of the present edition, would be an additional expense to many for the new one when out, which we fear to put them to.

THE assertions made by the Publishing Committee of the American Union S. S. Association, though untrue and unjust, will work a signal benefit to the church, if they serve to place the elders upon a firmer footing of faith, and the practice of holiness.

The pure in heart shall see God, whether they die abroad as captives in a strange land, as ambassadors for Christ for the spread of the gospel, or lie down to rest neath the shade of the vines and the fig trees of a redeemed Zion.

Not only is Zion proper to be rebuilt, but the waste places of Zion also. Nor do we fail to hope, (while others seem to run faster,) that when we shall know a people—the converts of Zion—redeemed by righteousness, there shall be found room in Zion—a Zion redeemed by judgment—for those redeemed converts.

It is not our wish to predict evil to any that we feel desire to do right; but if there be not a serious hitch in the calculation of some who wish to hasten the work of God, we shall need to confess that we are mistaken.

THOSE having paid for Voice of Warning, will be supplied with that work bound in paper covers. The difference in price which will be due them, will be repaid as they may direct.

THE brevity of the notice of the death of Sister SARAH STUBBS, was only partially our fault; we hereby apologize, and desire pardon.

WE understand from indirect information, that a number of families of saints, under the spiritual leadership of Granville Hedrick, have settled in Independence, Mo.

Mr. Hedrick was ordained, as we understand it, by John E. Page, (since deceased) one of the Twelve that did not go west with B. Young.

He claims to be *the* President, holds Joseph Smith, the martyr, a fallen prophet; denies the validity of a large portion of the revelations in the Doctrine and Covenants, and yet relies upon the priesthood transmitted through the same man that gave those revelations to the church.

COMMON sense has pricked the bubble of a great many very plausible theories; and Time, with deft fingers, has unloosed many a difficult knot.—Will Time undo the knot, or common sense prick the bubble of that so fallacious theory, that righteousness is a growth of the soil, not a sanctification of the Spirit.

WE have ordered the first installment of machinery for a Book Bindery; and as heretofore, we are moving by faith, not by sight. The efforts of the saints for the increase of publishing facilities, have been successful. We hope not to weary in well doing.

WE are in receipt of a new supply of best bound Holy Scriptures. Also some, bound as tucks.

THE Emigration Fund, by action of Conference in England and America, has been sent to the Committee appointed in England for its reception and expenditure. The amount sent is three hundred and five dollars and eighty-three cents.

WE hope to see as many of the saints at St. Louis on the 6th instant, as can in reason attend the session of the Conference.

It is expected that much good will result.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Is it a correct proceeding to disfellowship members at their own request, by striking their names from the record by vote?

Ans.—It is held that a request thus made is evidence of apostasy; and as such, forms good cause for complaint, trial and excommunication. We are of the opinion that such request, persisted in, should be granted; and that the name should have a line drawn through it on the record, and the words, "this name erased at his (or her) own request," giving the date of the vote. This opinion is strongly controverted by some of the wise men of the church; who hold, that no person should be, or can be dismembered, except by complaint, trial, judgment and vote. Sometimes the shortest way out of a difficulty is the best. We do not

value "red tape" and "circumlocution" as highly as some do.

Q.—Should a lay member be chosen to preside?

A.—No. If it should be found that any person not an official member, would be chosen, he should be ordained, and then chosen.

Q.—Should persons be ordained unless they are first designated by the Spirit?

A.—We think not. Those who are "called" take the honor.

Correspondence.

SHEFFIELD, ENGLAND,
March 1, 1869.

Dear Herald:

Having enlarged your dimensions, which gives you quite a vigorous and respectable appearance; complimentary to all who labor for your production, that you may in your turn be more efficient as an "Herald," making manifest the principles of life and peace, of the which we trust, under heaven, you will continue to be the exponent and advocate of. Your capacity also being extended, we thought we would avail ourselves of the solicitation for material, and volunteer to offer to your friends to become a messenger, and through you communicate to our friends, wherever you travel, the condition and prospects of the European Mission, which you are aware, in some degree, engages the interest of the saints in your land of promise and of hope; and we feel in our heart, it is due to those of our brethren who have sustained the effort with their practical faith and prayers, to say their offerings unto God have not been in vain. Brethren, we speak from experience when we say that by works is your faith made

perfect, and perfect faith in the cause of God and his kingdom was never exercised, that it was not productive of the results desired.

It is true that for various causes known to most of the readers of the *Herald*, the soil upon that part of the vineyard which was allotted as our field of labor, seemed rather unpromising in its aspects, not because the soil was in itself unproductive, but contrariwise; but you know an enemy had been at work, had sown tares, and of such a monstrous and blighting character, that it makes it difficult to separate the wheat from the chaff, so pernicious has been its effects. But still we are not without assurances and evidences, that as the true state of the case between us and the apostacy becomes known, that a better and more favorable condition of things will be manifest, as is elsewhere. We say this because our intercourse with the people make evident the facts, for wherever we can gain the ear to show our true position and character, we evidently uproot the previous existing prejudice, which is so much gained in the cause of truth, which will finally obtain a more considerate hearing, which we trust will be productive of eternal good.

The truth of the living God even under more favorable circumstances, has been slow in its progress compared with the giant strides of error; but the work is of God and not man, and by him sent forth and destined to triumph, because He has declared that it shall accomplish the thing whereunto He sent it, and when moral suasion shall cease to be effective, He will "send forth judgment unto victory," and the knowledge of himself shall fill the whole earth.

"The pebble hath dropt in the water,
And the waves circle round with a shock."

And however imperceptible and unpretending may be the undulations of those waves, our prayer to God both day and night is, that the truth, like the leaven hid in the three measures of meal, may leaven

the whole. Even the Most High has enquired, "who hath despised the day of small things?"

Between twenty and thirty have been added as the result of the mission, exclusive of the work in Wales; and a far better understanding of our position and doctrines, as a people, has obtained; and we intend to labor out of doors as much as possible, as soon as the weather will permit.

In our experience a very important fact has been obtained, with regard to the character of those who may be sent. In the control of this and all subsequent foreign missions, the necessity of the case demands that they really understand the character, and true doctrines of the latter day work. Therefore we desire to urge upon the elders, especially our young men, who must of necessity promulge and bear off the kingdom, by preaching the gospel to the nations, as a witness that the end may come, that they seek to obtain that knowledge of the work which will qualify them for the labor, which must in the nature of the case devolve upon them. Experience teaches that in order to make efficient ministers of the principles of life, they must be students, diligent and persevering; students of all subjects which will have a bearing upon the exposition of the doctrines of the kingdom of the latter day.

Paul, in his epistle to Timothy, (iv. 13,) notwithstanding he had a knowledge of the scriptures, yet he enjoined it upon him "To give attendance to reading;" and the Lord enjoins it upon the elders to seek knowledge by study of history, of law, and of countries, by faith and prayer; that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things pertaining to the kingdom of God, that is expedient for you to understand. See sec. 89: 21.

However much the practice in preaching may improve you in your confidence in public speaking, you may rely that to enable you to be scribes well instructed in

the kingdom of God, being like unto a man who is an householder bringing out of his treasury things new and old. To be thus qualified, you must like others, use all the means within your reach, enlarging your understanding by thus acquiring knowledge, that your mind need not be confined to common place range of thought, but like those of old, not only be able to quote, but like them *reason* out of the scriptures.

Will not some of our young men study the Spanish and Swiss languages? The harvest there is awaiting the sickle of the reaper. Who will qualify? Who will go?

J. W. BRIGGS,
JOSIAH ELLS.

CARSON CITY, Nevada,
February 4, 1869.

Bro. Joseph:

We are in receipt of our package of 100 copies of *Herald* No. 2, Vol. 15, all safe and sound; and knowing your anxiety that the new *Herald* in its enlarged form might give satisfaction to subscribers, I thought I would let you know that it is highly spoken of by all that I have heard from. We have sold some fifty-four of them to people not belonging to the church.

Bro. Penrod, our book agent, has worked hard, and obtained several new subscribers; and I hope to hear that all our brethren, east and west, that are in the field, will offer the *Herald* to all that they come in conversation with. We can present it to the world, and feel proud of it in its new dress, new type, good paper, etc., and ask them if they are not anxious to subscribe for our semi-monthly.

The small pox is here, but the saints have so far escaped. It has been on each side of Bro. Penrod's, and passed by him.

The Carson saints are progressing, and there are many around this section that are almost persuaded.

February 11th.—Last Sunday I had the pleasure of organizing a branch at the upper end of Carson Valley, to be called the

Mottsville Branch. It consists of ten persons. Bro. D. R. Jones, was chosen as President. We had a time of love, and I expect good things from this organization, as they are all good saints.

Your brother in Christ,
E. C. BRAND.

CONNAUTVILLE, Penn.,
Feb. 19, 1869.

Bro. Joseph:

I have just returned from the branch at Brookfield, Trumbull Co., Ohio. There is an opening, and request for more preaching of the word in this vicinity; and I thought to labor here awhile.

I, with regret, parted with Bro. S. J. Stone, at Brookfield; he having to return home to care for his family. We found Bros. Geo. Martin and Thos. J. Smith, at the Brookfield Branch. They left there on Monday last, for the south part of Ohio. They were going by the way of Pittsburgh, Pa.

A general feeling of gladness is expressed by the saints for the enlargement of the *Herald*, and its useful and instructive contents; may it continue to live and send forth its sweet savor of instruction to those that are hungry for the words of life.

C. G. LANPHEAR.

BLUFF CITY, Feb. 21, 1869.

Bro. Joseph:

The saints in this part are generally well, and I am proud to say there is a rousing up in regard to spiritual matters, thank the Lord.

Bro. Caffal and myself have been traveling and preaching some this winter.

There seems to be more interest manifested at the present time than I ever saw before. We could get good congregations, and attentive ones; and the last and parting words generally were, when will you come again?

Last Sabbath day, Valentine's day, we baptized five persons into the kingdom of

God; and left many others, to all appearance, highly interested. I think soon we will have a branch where those reside that we baptized; and if so, God be praised.

D. P. HARTWELL.

The following narrative was written for, and endorsed by the Society, Daughters of Dorcas, and sent for publication. We insert the lines by Bro. X. in place of those by Sr. Smith, as being more appropriate. —[Ed.]

“St. Louis, Mo., March 10, 1869.

“*Bro. Joseph* :—I forward a few lines in honor of our dearly beloved Sister SARAH JANE STUBBS, lately deceased. She was about 51 years of age. She died on the 24th of February, and was interred in the Bellefontaine Cemetery, on the 26th. She was followed to the grave by many of the saints. She was the President of the Society of the Daughters of Dorcas, in Saint Louis.

“We feel deeply to mourn her loss. She was an ardent lover of the truth, and was impelled thereby to investigate the claims of the everlasting gospel, and the intuitive perception of the same grew, with her passing years, and became more and more manifest, by her unwavering and unflinching adherence to it during her sickness. She possessed a calm and even mind, and was ever anxious to do good; and though long afflicted with a disease that could with difficulty be baffled in its ravages as long as it was; still she had faith to struggle against it, because she loved to uphold the hands of her beloved sisters, for to them her eyes were ever directed in doing good.

“We feel that we can say that she was a faithful wife, a loving mother, and a true and faithful sister.

“She was also a teacher in the Sabbath School, and was ever anxious to lead the young minds to contemplate upon the beauty and glory of its Creator. O God! wilt thou answer the prayers of our sister

upon the heads of the children, and write upon the tablets of their hearts both the example and precepts of Jesus, that they may learn to walk in the narrow way which leadeth to life eternal. We feel to pray God that we may be prepared to meet our beloved sister around the throne of God; and share with her in the blessings of the first resurrection. We pray God that He will look in tender compassion upon those who are called to mourn her loss. O God, let thy Holy Spirit rest upon them plentifully, that they may never lack the necessary wisdom to direct them in all the changes of life through which they may be called to pass. S. SMITH.

Sister GEO. BELLAMY, Pres.

Sister SARAH SMITH, Sec'y.

Approved by Society.

Lines on the death of Sister SARAH JANE STUBBS, who died at St. Louis, February 24th, 1869.

What means that soft, enchanting strain,
Harped forth by angel hands,
Soul enrapturing, sweet refrain,
Breathed by seraphic bands?
What the burden of their song,
What the joy of that bright throng?

Hosanna sing, praised be the name
Of our High Priest and King,
Who, when by mortal hands was slain,
Expunged a mortal's sin:
Paid the debt of Adam's fall
For Jew, Gentile, one and all.

By His great love, His saving grace,
Another much tried soul
Hath run the probational race,
And won the happy goal.
Glory be to God on high,
For the life that can not die.

Come Sarah, Ruth, and Tabitha,
Come sisters, one and all,
Come Rachel, Mary, and Hannah,
Our sister to install;
By loving rites—blissful gloe,
In our seraph mystery.

He who is just has said: Well done,
Enough—I set thee free;
Thou didst the snares of Satan shun;
Come rest in peace with me.
Haste, attendants on the throne,
Bring the weary pilgrim home.

X.

CANNON FALLS, Minn.,
March 5, 1869.

Bro. Joseph :

We commence our letter by saying we are well, and among kind good friends. We are fast learning, by experience, that the more we do the more we have to do.

For the last week I have been holding a discussion with a Mr. Hall, Adventist, from Owatonna.

We had a session of six evenings, with crowded house; subject, Consciousness after Death.

Mr. Hall has gained great celebrity as a discussionist, and his admirers claim that he is second to none, save Miles Grant, as a debater, hence, the second wonder of the world. He is said to claim the palms of victory from twenty-five well fought battles. But the illustrious and aged hero could not stand the shot and shell from the Mormon Battery, but from the first round, showed evidences of being away from home. He labored hard to reduce the discussion into a pettifogging personal encounter, but failed; and was greatly disconcerted by seeing all hands, on the sixth evening, go up in mass against him as having lost the day, crowned with "three cheers for the Mormons." The congregation was incensed at his manifest unfairness, hence the cheering.

I was strongly solicited to remain in the neighborhood and preach, which I am endeavoring to do.

I believe great good will result from the discussion.

I cannot begin to fill the calls for preaching. People are really in earnest in investigating.

I could leave Minnesota and respond to invitations elsewhere, if there was an elder here to take my place.

I cannot think of leaving Minnesota till I see some manifest fruit of my labor, and if people respond to their convictions, the fruit is at hand. The Lord bless the work here and elsewhere.

W. H. KELLY.

LITTLE DEER ISLE, Maine,
Feb. 16, 1869.

Bro. Joseph :

Knowing the unbounded interest you feel for the welfare of Zion's converts; and your ceaseless efforts to bring about their redemption by righteousness; I have thought it would be satisfactory and encouraging to you, to hear that there are a goodly number throughout this part of the Lord's vineyard, who have made a covenant with the Lord, by the sacrifice of all that is vain or superfluous, (tobacco included,) and are determined to observe the Word of Wisdom, and keep the whole law; and though the poor of this world, they are becoming rich in faith, so that their profiting appears to all. The gospel truths are winning their way to the hearts of the honest, and the Lord's work is making steady, but sure progress.

We are trying to do all that lies in our power to proclaim the restored gospel message, and realize the blessings of God attending our efforts.

The weather has, for the most part, been mild and pleasant this winter, with but little snow.

The saints are well pleased with the *Herald*, since its enlargement.

I am troubled considerably with hoarseness, and soreness of my lungs. Sea coast and Island life, does not prove the most congenial to me, as the air is densely laden with vaporous substance; and frequently a thick fog prevails making it a difficult thing to keep clear of colds, and the more especially since an hour is frequently sufficient time for witnessing the greatest change in the weather; as, for instance, the sea may be at rest, with a zephyr like breeze and cloudless sky, when suddenly a cloud appears above the horizon, rushed on by a mighty wind, until the air becomes greatly darkened; the sea, in the mean time, as if angry, heaves herself high, dashing furiously upon the rock-bound shore, each wave as an unbroken rank of warriors on the double-quick, charges upon

nature's fortifications; but, is immediately broken, the spray flying high into the air, and in quick succession is followed by others which share the same fate, each expiring with the voice as of a thousand distant thunders.

Brother, you have our sincere wishes and sympathies, with our most effectual, fervent prayer in your behalf, and also in behalf of weeping Zion. We wish you and all the saints in the west to remember us in your prayers, and thus, "Let us pray for one another."

HENRY W. ROBINSON.

RUSHVILLE, Schuyler Co., Ill.,

March 11, 1869.

Bro. Joseph:

The most of my labor has been in the Lamoine branch, and its vicinity. I have been laboring some eight weeks, and have held some three meetings each week; I have had good congregations to speak to, and generally good liberty in declaring the word. There are many calls for preaching in this part of the vineyard, but being deprived of eyesight, I am not able to fill them all, but do all that I can to advance the work. God being my helper, I have added three to the church by baptism, and blessed one child.

The saints of this place met together on last Sunday to partake of the sacrament, and to have a testimony meeting; most of the members bore a faithful testimony, and showed their determination to press forward in the work in which they are engaged.

The branch is in good prospering condition, under the pastorly care of Bro. Wm. Curry. With carefulness and sobriety there will be more added in this vicinity.

The saints here will say with me, that the signs do follow the believer, as they did the ancient saints; and my prayer to God is, that the work may roll on, and the honest in heart be brought to a knowledge of the truth.

During my labors here, all my wants have been amply supplied by the saints, for which may God reward them.

Yours in Christ,

D. J. WETHERBEE.

BURLINGTON, Wis.,

March 18, 1869.

Bro. Joseph:

I arrived here to-day with Father Gaylord. Last week we circulated throughout the city of Janesville fifteen hundred notices, and in the Court Room held six meetings, Bro. Powers doing the preaching. Attendance was smaller perhaps on account of the presence, in the city, of a noted revivalist preacher, who taught according to the fashions of man, and moved upon their emotions and passions.

Charlie Jones and Bro. Marks write that they intend to meet me here, as I hope they will by Sunday. The saints in Janesville have rented a hall by the month, and intend to keep the banner raised from Sabbath to Sabbath. Bro. Powers intends being there next Sunday, and hopes to get the Marango brethren to return with me there by the following one.

As ever, yours,

HENRY A. STEBBINS.

BIRMINGHAM, Eng., Feb. 23, '69.

Bro. Joseph:

There have been some additions to the Church since we wrote, at Nottingham; and from a letter received to-day from Scotland, there is good hopes for a number of additions to the Penston Branch.

Bro. Ellis has been to Nottingham lately, but is now at Sheffield.

Some of the Missionaries here from the Valley, express fears of being compelled to leave that place since the incursions of the railroad and the Gentiles into their domain; and the establishing of a barbarous newspaper in the very sanctum of the *celestial* of Utah.

J. W. BRIGGS.

AMBOY, March 12, 1869.

Bro. Joseph :

I was at Rochelle two weeks ago, and had a good time. We had the Spirit of God with us in abundance.

There is a good place there for preaching. I can't fill more than half the calls. They want me in three places at once. There are some splendid sprouts there, and some not so good. The troubles that have existed there are settled, and I thank God for it. He was with us in the affair. Praise His holy name! May the like never happen there nor elsewhere again; but peace and harmony reign in the church of Christ; and may God help us to keep His law, that we may have His Spirit to guide us in all our lawful acts.

I am going to Rochelle as soon as I can get off. I am in a tight place just now. I can't go as I should like. I would rejoice if I could be in the field all the time I could do some good, and may God loose my hands, that I can go, for I want to do some good in this great cause. My heart and soul is in the work. But I am poor, and God knows it, and I can't help it. But I will do all I can, God being my helper. Without him I can do nothing.

CHARLES WILLIAMS.

GALLATIN VALLEY, Montana,
January 31, 1869.

Bro. Joseph :

I thought it my duty to inform you how the work of the Lord is prospering in this part of the vineyard.

I came here last spring, with the intention to go to the states; but to fulfill my duty as a servant of God, I commenced to preach the word in this valley. I found six members here, and organized a branch. I thought it my duty to stay here a while, as I perceived that there could be a good deal of good done here towards advancing the kingdom of Christ. Since last spring our branch has increased to twenty-seven members. I have preached the word every

Sunday since I have been here. There is very little opposition here, and we have endeavored to build us a house of worship, which will be a great help to us. We have held one Conference here. We sent the minutes to the *Herald*, but have seen no account of them since. We have received but very few *Heralds*, as the mail comes very irregular to this place. We hope that some person will be benefitted by them.

Your brother in the gospel.

WM. POWELL.

OTOE, Iowa, Feb. 28, 1869.

Bro. Joseph :

It is with pleasure that I inform you that the blessings of the gospel of the Son of God, are being made manifest here in Otoe Bend Branch.

Bro. Isaac Jamieson baptized two into the Church. There was a branch organized here by Bros. Isaac and Jacob Jamieson. Bro. Jacob was chosen as president of the branch. One priest was ordained. I feel to rejoice in the blessings of the gospel.

Your brother in the cause of truth.

R. D. EVANS.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you or provoke the sharp reproof. Remember the world is new to them, and they have no slight task to grasp with unripened intellects the mass of facts and truths which crowd upon their attention. You are grown to maturity and strength through years of experience, and it ill becomes you to fret at the little child that fails to keep pace with your thoughts. Teach him patiently, as God teaches you, "line upon line, precept upon precept; here a little, and there a little." Cheer him on in his conflict of mind; in after years his ripe, rich thought will rise up and call you blessed.

Conferences.

St. Louis Conference.

Called to order, March 13, 1869, by Wm. Hazledine, President; C. Hall, Clerk. Minutes of last Conference read and approved.

SUB-DISTRICT REPORTS.

Sub-district Conference No. 1, met at Hard Scorable, Ill., Feb. 27, 28, Elder Green presiding. Had a good time. Prospects good. Adjourned to meet at the same place, June 5, at 2 P. M.

The following branches reported:

Dry Ford: 82 members, including 3 elders, 2 priests, 3 teachers, 2 deacons; 18 baptized; 6 children blessed.

Brush Creek: 82 members, including 2 elders, 2 teachers; 5 baptized.

Elm River: 10 members, including 1 elder, 1 teacher; 1 died.

Little Wabash: 15 members, including 1 elder, 1 priest, 1 teacher; 2 baptized. Wm. Thacher, President.

Sub-district No. 2 Conference met at Gartside, Ill., March 7, M. H. Forscutt called to preside. Bro. Chas. Crawson ordained elder. Adjourned to meet again at Caseyville, May 29, at 1 P. M.

The following branches reported:

Carbondale: 19 members including 2 elders, 2 priests; 6 removed; 1 child blessed; 16 children in S. School; 52 books in S. School. J. Sutton, President.

Pittsburgh: 10 members, including 2 elders, 1 priest, 2 teachers; 2 received by letter. Wm. Williams, President.

Greenwood: 22 members, including 1 high priest, 3 elders, 2 priests, 1 deacon; 4 removed; 1 expelled, G. L. Moulding, President.

Wood River: 6 members. Wm. Owen, President.

Caseyville: 21 members, including 4 elders, 3 priests, 1 teacher; 4 baptized; 4 received by letter; 2 removed; 4 ex-

pelled; 2 children blessed. Geo. Hicklin, President.

Alma Mines: 17 members, including 1 elder, 1 priest, 1 teacher; B. Jones, President.

Sub-district No. 3 Conference was held at DeKalb, Mo., March 1, 1869. J. Sumnerfield, President. Adjourned to meet again May 29.

The following branches reported:

DeKalb: 18 members, including 4 elders, 1 teacher, 1 deacon; 1 child blessed. Jas. Wood, President.

Hannibal: 9 members, including 1 elder. J. Taylor, President.

Platte: 18 members, including 8 elders, 1 deacon. C. Christianson, President.

Clinton not reported.

Sub-district No. 4 Conference met at St. Louis March 7. Geo. Bellamy, President. Adjourned to meet again June 6, at 10 A. M.

The following branches reported:

Dry Hill: 37 members, including 7 elders, 1 teacher; 1 child blessed; 28 children in S. School; 59 books in S. School. Wm. Gittings, President.

Blue Ridge: 21 members, including 1 of the seventy, 2 elders, 1 priest, 2 teachers, 1 deacon; 4 removed; 1 child blessed. D. Llewelyn, President.

Gravois: 48 members, including 1 high priest, 5 elders, 3 priests, 3 teachers, 2 deacons; 2 removed; 1 died. J. Slinger, President.

St. Louis: 237 members, including 2 high priests, 18 elders, 8 priests, 5 teachers, 4 deacons; 2 received by letter; 3 died; 2 expelled; 8 children blessed; 125 children in S. School; 247 books in S. School. J. Anderson, President.

Sub-district No. 6 Conference met at Whereso, Mo., Feb. 27. J. S. Wilson, President. Adjourned until May 29.

Whereso branch reported 15 members, including 5 elders; 3 baptized.

The President reported having labored diligently all the past quarter, having been at home but one Sabbath. He is well

pleased with the condition of the church, and is sanguine of the future.

Resolved, That Staley's Hall, (Fourteenth and Biddle streets,) be engaged for use of General Conference, for eight days from Sunday, April 4th, to Sunday, April 10th inclusive; and that the Conference Committee (Bishop Anderson, Bros. G. Bellamy, C. Hall and Kyte) be instructed to get up a *good old English tea party* in aforesaid Hall on Wednesday evening April 7th; price of tickets: adults 75 cts., children from ten to fifteen years old, 50 cts., and that the proceeds of said party go towards defraying expenses of Conference.

Resolved, also, That the St. Louis S. School be allowed the use of aforesaid Hall on Sunday, April 9, for a children's sociable.

Resolved, That the Committee be instructed to arrange for a course of lectures being delivered in the evenings during Conference, and that they advertise the same freely; also that Pres. J. Smith be requested to suggest subjects and appoint the lecturers.

Committee on engine for *Herald* office reported \$200 on hand; and believed they could collect as much more, should time be extended to April Conference, which was ordered.

Sub-district "No. 2," having in its last session resolved to petition Genl. Conf., that sub-districts Nos. 1 & 2, (both in Ill.,) be organized into a separate district,

Resolved, That this Conference endorse their request.

MORNING SESSION, MARCH 14.

Discourse by the President. Subject, "The Excellency of a Knowledge of God."

AFTERNOON SESSION.

After singing and prayer, Elder M. H. Forscutt made a few introductory remarks. He then presented his two children, (Elizabeth Amy and Celeste Ruby,) for blessing. Four elders were set apart for the office; Bro. F. himself being mouth-piece in each case.

The Holy Spirit fills the house
And penetrates each guest the while,
The parent high priest's trembling lips
Invoketh blessings on each child.
Recording angels hov'ring round
The benedictions promptly quill;
And hoary Time receives the scroll,
On pledge each promise to fulfill.

The Lord's supper was administered during which was sung, "O God, the Eternal Father," etc. There will I be in their midst, and that to bless them; was verified. 'Twas manna to each soul!

Present: 3 high priests, 20 elders, 3 priests, 2 teachers, 1 deacon.

All the authorities of the church were unanimously sustained.

Elders M. H. Forscutt and Wm. Smith made their reports. Each had done the best he could, and thought that when the weather should become warmer, many souls would identify themselves with us.

Elder F. said, "We expect a general good time at the April Conference, and we trust everybody will come, and invite everybody to come with them."

Choir sang, "Never be afraid to speak for Jesus," assisted by the whole congregation. 'Twas good to be there!

EVENING SESSION.

Bro. M. H. Forscutt delivered a profound doctrinal discourse on Priesthood.

Resolved, To adjourn until the second Saturday in June, at 2 P. M.

From first to last, not one dissenting voice or vote interrupted the harmony of our proceedings. God be thanked for this foretaste of the Millenium.

String Prairie Conference.

The String Prairie District Conference was held at String Prairie, Lee Co., Iowa, March 6, 7, 1869.

John H. Lake, President; R. Warnock, Clerk.

Opened in the usual manner, after which the Conference was suitably addressed by the President.

Minutes of last Conference read and approved.

Officers present: 10 elders, 2 priests, 1 teacher, 1 deacon.

BRANCH REPORTS.

String Prairie: 76 members, including 8 elders, 2 priests, 2 teachers, 2 deacons. J. W. Newbury, President; Isaac Shupe, Clerk.

Keokuk: 36 members, including 3 elders, 1 priest, 3 teachers, 1 deacon. B. F. Durfee, Clerk.

Montrose: 41 members, including 5 elders, 1 priest, 2 teachers, 2 deacons. F. Burley, President; N. Shumate, Clerk.

Farmington: 27 members, including 1 of the seventy, 5 elders, 1 teacher, 1 deacon. F. Reynolds, President; L. D. Nelson, Clerk.

The following elders reported: A. Shearer, W. Durfee, B. Shaugh, F. Burley, J. S. Snively, R. Warnock, A. Struthers, E. Benedict, S. Alcott and J. H. Lake; also, priests W. Hall and B. F. Durfee.

AFTERNOON SESSION.

Resolved, That we rent the school house at Croton for six months, for public preaching.

Resolved, That this Conference respectfully request J. H. Lake to attend the Annual Conference at St. Louis, as our representative, and that we pay his expenses.

Resolved, That we sustain J. H. Lake as President of this District.

Resolved, That the next Quarterly Conference be held at String Prairie, June 6, 7, commencing at 10 A. M.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

EVENING SESSION.

Met for prayer and testimony, and were greatly blessed.

SUNDAY.

Preaching at 11 A. M., by A. Shearer and J. H. Lake. The saints met at 2 30 P. M., for social meeting and to partake of

the sacrament. A goodly portion of the Spirit was enjoyed, which testified that the transactions of the Conference were pleasing to the Lord.

Preaching at 6.30 P. M., by J. H. Lake. Subject—The Book of Mormon. Adjourned.

Western Iowa Conference.

Conference convened pursuant to adjournment at Union Branch, on February 27th, 1869. Organized by J. M. Putney, president; J. H. Hanson, clerk.

Official members: of the twelve, 1; elders, 12; teachers, 1.

Reports of elders called for: Brothers Hartwell, Caffal, Weeks, Liles, Fletcher, and Putney.

Calls for missionaries: Bros. Weeks and Williams were continued. All the elders were then directed to labor as much as circumstances would permit.

BRANCH REPORTS.

Union: elders 10, non-official 27, total 37; added by baptism 1, removed 2. J. M. Putney, Pres.; E. Campbell, clerk.

Council Bluffs: elders 15, teachers 2, deacons 1, non-official 64, total 82. James Caffal, pres.; D. Chambers, clerk.

North Star: Total No. members 98; removed 7. J. Cook, pres.; D. P. Hartwell, clerk.

Bros. Caffal and Beebe were appointed to visit Macedonia in connection with Bros. Knapp and Hartwell.

Sunday, Feb. 28. Conference was addressed by Bro. C. Derry, directing the saints to walk in the steps of the Savior; also, by Bro. Hartwell.

AFTERNOON SESSION.

Resolved, That this conference request the clerks of the different branches to be particular in giving the details of their reports to the quarterly conference.

Resolved, That we sustain the constituted authorities of the church.

Resolved, That this conference adjourn

to meet at Council Bluffs on the last Saturday in May, at 11 a m.

Preaching in the evening by Bro. Caffal.

Pittsburg District Conference.

The Pittsburg District Conference was held March 7th, 1869, and called to order by Joseph Parsons, president. Henry M. Wilbraham, clerk.

Official members present: 2 high priests, 5 elders, 4 priests, 1 deacon.

BRANCH REPORTS.

Pittsburg: 62 members, including 2 high priests, 4 elders, 3 priests, 1 deacon. Sunday School: 24 scholars, 3 teachers. J. Price, president.

Waynesburg: no report.

Weston Virginia: report accepted. W. Manning, president.

The following elders reported: A. Falconer, J. Wagner, P. Kay, W. W. Wagner, and J. Reese.

The following priests reported: E. Hulme, R. Wiper, — Collins, and Samuel Mc Birney.

David J. Jones, formerly a Baptist minister, and Ruhamah Jones were confirmed members of the church.

Resolved, That Edwin Hulmes be ordained an elder.

Resolved, That David J. Jones be ordained to the office of priest.

Appointments: Henry M. Wilbraham and David J. Jones to labor in Mansfield Valley; Jas. Wagoner, W. W. Wagoner, Peter Ray, Robt. Wiper and — Collins to labor as the Spirit may direct.

Resolved, That East Liberty Mission be connected with the Pittsburgh Branch.

AFTERNOON SESSION.

The President distributed the prizes to the Sabbath Scholars.

Bro. Falconer addressed the scholars on their duties to their parents and teachers, and also addressed the parents on their duties to their little ones and their God. He spoke in a forcible and impressive

manner to those holding the holy priesthood, showing the high responsibilities resting on them, urging them to live their holy religion.

Afterward the sacrament was administered. Sweet harmony among the saints was realized, and every heart was made glad. The Spirit of God was with us.

Resolved, That we uphold and sustain Joseph Smith as President of the Church of J. C. of L. D. S. in all the world, and all the authorities in truth and righteousness.

Resolved, That we uphold and sustain Bro. Joseph Parsons as President of this District by our faith and prayers.

Resolved, That this District pay the expenses of President Joseph Parsons to the next General Conference.

Resolved, That this Conference adjourn to meet again in council on Saturday evening, June 5, at 7 o'clock.

Oregon Conference.

Oregon District Conference was held in Linn Co., Oregon, Sept. 5, 1868.

Organized by choosing J. C. Olapp, President; Alonzo Ames, Clerk.

Officers present: 5 elders, 1 priest.

J. C. Clapp reported that he had traveled as far south as Roseburg, had preached in every place where there is a possible chance to get a hearing; had preached forty discourses, baptized six, and blessed five children. Had preached near Salem and Albany, Jefferson, Waterloo, and Sweet Home, and had done all he could to advance the interest of the kingdom of Christ.

S. P. Slayton said he had tried to advance the cause of God; had baptized one, and blessed two children.

The following elders also reported: Wm. Ames, Andrew Ames and A. P. Morris; also Priest Thos. Fields.

Sweet Home Branch reported 19 members, including 4 elders, 1 priest; 7 bap-

tized; 2 removed; 1 died; 7 children blessed.

Four were baptized since the above report.

Resolved, That we sustain all the spiritual authorities of the Church of Jesus Christ of Latter Day Saints; Joseph Smith as President in all the world, Wm. Marks as his Counsellor, and W. W. Blair as President of the Pacific Slope.

Resolved, That Elder Lowell Ames be appointed Book Agent for the Oregon District.

Resolved, That Bros. Wm. and Andrew Ames labor in Linn Co., as circumstances will permit.

Miscellaneous.

NOTICE.—General Conference will convene and be opened on the 6th day of April, at St. Louis. A representation of every mission, district, and branch is requested, either by a properly appointed representative, or by letter. All traveling elders are requested to report, either in person or by letter.

Reports and communications for conference should be addressed to Joseph Smith, care of Mark H. Forscutt, No. 2310, Broadway, St. Louis, Mo.

Strangers visiting conference would do well to correspond with, or apply to Bro. Forscutt, who will be advised of the arrangements of the Room Committee, and will impart to them all necessary information.

SUNDAY SCHOOL LESSONS.

LESSON III.

PRINCIPLES OF THE GOSPEL.

What is the meaning of the word principle, as applied to religion?

A.—“A fundamental truth or trust; a comprehensive law or doctrine from which

others are derived, or on which they are founded; an elementary proposition; a maxim, axiom, or postulate.”

What is a maxim?

A.—A maxim is a guiding principle, ever to be received and admitted.

What is an axiom?

A.—“An evident and necessary truth.”

What is a postulate?

A.—“A truth to which assent may be challenged or demanded, without argument or evidence.”—*Webster*.

What does Paul declare the principles of the doctrine of Christ, or of the gospel, to be?

A.—Faith, repentance, baptisms, laying on of hands, resurrection of the dead and eternal judgment.

Where is this list found? Heb. vi. 1, 2.

If these are the principles of the gospel, what can you say of any system of religion which is not founded upon, or whose teachers do not teach these principles?

A.—It is not the gospel, but a perversion of the truth.

Through what are life and immortality brought to light?

What is the power of God unto salvation to those who believe?

Can false doctrines, a perverted gospel possess this power?

What strict charge does Paul give Timothy in regard to this matter? 1 Tim. iv. 16.

What does he exhort him to do? 2 Tim. iv. 2.

What reason does Paul give for the earnestness of his charge? 2 Tim. iv. 8, 4.

Have we any reason to believe that Paul had reference to our day, when he wrote this?

Will you give me some of your reasons?

LESSON IV.

FAITH.

What is the first principle of the gospel?

A.—Faith, or belief.

What is belief?

A.—“The assent of the mind to the truth

of what is declared by another, resting solely and implicitly upon his authority and veracity; reliance on testimony."—*Webster.*

Upon what then is belief, or faith, founded?

A.—Upon testimony.

What correspondence will there be between the testimony, and the degree of faith?

A.—The faith produced will be strong or weak, according as the testimony is strong, or of doubtful character.

What does Paul define faith to be? Heb. xi. 1.

Who is the first object of faith? Mark xi. 22.

In whom beside God are we to believe? John xiv. 1; vi. 29.

Are the writings of Moses objects of faith? John v. 46, 47.

Whose writings besides Moses' are we to believe? 2 Chron. xx. 20.

What was the first requirement Christ made of men? Mark i. 15.

Are the promises of God, objects of faith? Heb. xi. 18.

Is there more than one kind of faith?

A.—There is a living, active faith, working by love. Gal. v. 6. And there is an inactive, passive or dead faith. James ii. 14, 26.

A COTEMPORARY recently said: "To caricature the medical profession has been a constant tradition among French wits since Moliere and Boileau." It would seem that the practice is not of French origin. There is a passage in the Bible, which is not unlike some more modern hits at the doctors: "And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." (2 Chronicles, xvi: 12.)—*Boston Bulletin.*

Poetry.

"THY WILL BE DONE."

My God, my Father, while I stray,
Far from my home in life's dull way;
O! teach me from my soul to say,
Thy will be done! Thy will be done!

Though dark my path and hard my lot,
May I be still and murmur not;
But breathe the prayer divinely taught,
Thy will be done! Thy will be done!

If thou should'st call me to resign
What most I prize, it ne'er was mine;
I only yield them that is thine,
Thy will be done! Thy will be done!

And when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
Thy will be done! Thy will be done!

Selections.

STRANGE PHENOMENON.

With reluctance I send you the following, almost as strange and significant as that of the giant figure seen waving its hands over the Isle of Man, town of Douglas, some time ago, recorded by you.

The event below narrated, occurred a year ago last October; place, near Crescent City, Iowa, five miles above, or north of, Council Bluffs, on the Central and North-west Railroad.

As the married daughter of my senior elder, with her husband, were walking homewards in the dusk, down or along said railroad, she suddenly looked up, and cried to her husband, "Look!" When both clearly saw a large host in the sky—infantry first, cavalry in the rear—all keeping time to the slow martial tramp. They soon quickened their speed to a "double-quick," and then vanished in a

rushing cavalry charge! They were followed by an imposing figure of a general on a snow-white horse, bringing up the rear. All these figures were quite distinct, and all, but the latter, quite dark. Their course was southwest, toward "Salt Lake," and must have been seen some minutes, as the parties hastened down the railroad to call others to witness this very unusual sight, but the fierce "charge" took the army out of sight too soon.

I had this account from the lips of the woman, myself, and cross-questioned her after the manner of witnesses in court. She is perfectly reliable, and is certain it was no optical illusion. "Any one could have seen it." There was no clouds; and the haze, in the dusk, was the ground on which the army moved. She considered it a sign of coming events. What, no one can tell.

R. B.

WOODBINE, HARRISON Co., IOWA,
December 10th, 1868.

—*Prophetic Times.*

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

If "the wages of sin is death," the wages of honest toil is bread and life.

Success in every art, whatever may be the natural talent, is always the reward of industry and pains.

He who produces nothing and earns nothing, does no good in the world; he simply lives on the earnings of others; is worse than a drone in the great human hive.

The eight principal nations of Europe maintain a peace establishment of two and a half millions of men, at an expense of \$360,000,000 annually. In war, each nation engaged would almost double its army, and more than double its military expenses.

BLESSED are the peacemakers, for they shall be called the children of God.

In thirty years, more than 10,000 people were struck by lightning in France, of whom 2,252 were killed outright.

Aim high in life. If you don't hit the stars you can land in the mud. Anything is better than stupid inaction. Even a muddy man is better than a dozen lazy ones.

We are all inclined to take offence too easily. It is better to pass a dozen intended insults without recognition than to take offence at a single unintentional neglect or reflection.

THE tax collected on chewing tobacco is over three millions a year. This of course is far below the large amount expended by consumers of this useless, injurious and expensive gratification.

THE aggregate receipts of the theatres in New York for 1867, were over three millions of dollars, or much more than double what is contributed for foreign missions by all the Christians of the United States.

BACKBITING NOT TO EDIFICATION.—I was once in a large company, says Mr. Newton, where very severe things were spoken against Mr. W——, when one person seasonably observed, that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anybody convinced of error by what was said of him behind his back. It was a useful hint I never forgot.

THE mineral wealth of Missouri, which contains mines of coal, cobalt, copper, lead and iron, has been increased by the discovery of immense deposits of tin. This is the more valuable, as there has been but few indications of this metal in this country. The main dependence of the world is on the mines of Cornwall, England, which have been worked for centuries, the ore being now raised from a depth of two to three thousand feet.

DIED.

At Rest, at Plano, Ill., March 25, 1869, of Pneumonia, EMMA, wife of Pres. Joseph Smith, aged thirty-one.

"Blessed are the dead that die in the Lord."

At the house of Bro. D. S. Mills, Mission, San Jose, California, January 30th, 1869, Bro. RAMON AVILA, son of Miguel and Inocenta Avila.

Bro. Avila was a convert to the faith from Romanism, and had been a member of the Reorganized Church thirteen months; was a native of California. His parents came into California under the Mexican rule.

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT DE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 8.—VOL. XV.]

PLANO, ILL., APRIL 15, 1869.

[WHOLE No. 176.]

GREAT ISSUES.

BY ELDER S. F. WALKER.

The chief object and hope of the Latter Day Saints is salvation. The salvation they seek may differ somewhat from that hoped for by the sectarian world, but it is a gospel salvation—that they shall stand on the renewed earth—that the earth so stained with blood by all the wars, and reeking and seething with the sins and crimes of a cursed race, will bloom an Eden, and be free from every trace of its pollution. And the Lord himself shall come in like manner as He went away; come again in triumph to the scenes of His agony in the garden, his transfiguration and death. And the apostles shall come and sit upon thrones, judging the twelve tribes of Israel.

But our salvation is to be temporal also. We are born into a world filled with anguish. History is a frightful tale of wrong, oppression, bloodshed, and wretchedness. On every side of us are scenes that horrify, and sounds that sicken us—prisons, slave-pens and harlots' dens, hospitals, rum shops and apothecaries shops.

The noble souls throughout the earth are seeking out for remedies, but they are not working in harmony with the God of all the universe, and their schemes shall fall, and wreck and ruin cover all.

To a few it has been told that a city is to be prepared, where the poor and the pure in heart will find refuge from sin, and sickness and want and grief, and dwell secure, and see the glory of God revealed. A temple will be built, and a glory-cloud rest upon it. The heavens will be opened and angels descend. The sons of Joseph will be there; and the scattered sheep will be gathered; and they of the north country will come in remembrance before God, and their prophets shall not stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence: and they shall come to Zion and be crowned; and all the redeemed shall come with songs of everlasting joy upon their heads.

The would-be-great and learned ones, feel insulted that such things should be held in sacredness, and taught as truth; and all the wisdom of the world is combined against each tenet and each hope and purpose, of those whom God has honored with a knowledge of

His great designs; and the conflict deepens and must soon be great. But the great tumult of the world's clamor is silenced in the believer's mind by these words of the apostle:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men."

This scripture is having a fulfilment that is becoming each year more surprisingly complete. The principal energies of the men of science throughout the world, are directed to investigation of the origin and probable destiny of the earth—the very things Peter said they would do. That they have made startling discoveries, need not be denied, but that the facts they have accumulated justify them in scoffing at the Bible account of creation, of the flood, of the regeneration of the earth and the coming of the Lord, the Apostle by the Spirit of prophecy most emphatically denies.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall away from your own steadfastness."

But there is another issue of no less consequence, which the true Latter Day Saints must meet, and which they only can decide. Many of those to whom the great work of the last days was committed, "hold the truth in unrighteousness," and have leagued themselves in a "covenant with death," "perverted the right way of the Lord,"

and by their "cunning craftiness" "led captive silly women," and seek "to build up Zion with blood," "and if it were possible," would "deceive the very elect." How strong the delusion! How terrible the confusion!

"Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

This is wonderful scripture. What does it mean?

St. Jude paints a scene in the future, identical with it, and says that the apostles of the Lord Jesus Christ had said there should be mockers in the *last time*, who should walk after their ungodly lusts, separate themselves, be sensual, and not have the Spirit.

Now, as Jude says the apostles said thus, and as we find that Peter and Paul have both left records of their prophecies, that certain terrible things

would occur, it is evident that the Epistle of Jude, 2d Thessalonians ii., and 2d Peter ii., all refer to the same events and times.

Jude says it should be in the last time, and Paul says it should be before the coming of the Lord, but after that a temple of God should have been built. How exact and unmistakable! And oh! how enormous, how terribly significant the wickedness that casts its baleful shadows across eighteen centuries! so that the prophets from their watch towers could discern its coming. Even Isaiah in his day gave notice of its coming in like a flood.

It is the "mystery of iniquity," that began to work in the days of Lamech by secrecy and oaths, and was perpetuated on this continent by the Gadianon robbers, and is wide-spread among the secret orders of the whole earth.

And after that the "faith once delivered to the saints" had been restored to the earth in purity and power, the "mystery of iniquity" began to work, as of old, with power and signs and all the deceptableness of unrighteousness, and "certain men crept in unawares, who were before of old ordained to this condemnation."

How foolish for men because that the general providences of God favor their wickedness, to suppose that they are His chosen servants and co-laborers. They may have aforetime been ordained to this condemnation; ungodly men turning the grace of God into lasciviousness. "And many follow their pernicious ways, by reason of whom the way of truth is evil spoken of."

Who but true saints can apply this last text? And they "count it pleasure to riot in the day time," and "are the servants of corruption," "*cursed children, which have forsaken the right way;*" "having escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled

therein, and overcome, and their latter end is worse than their beginning;" for "if the light that is in them be darkness, how great is that darkness"! "They received not the love of the truth that they might be saved," and for this cause God sent them strong delusion.

Here is the solution of many problems—God himself sent the delusion, as a punishment for the disregard of the perfect law He had given. And it is a most solemn warning to those made acquainted with the fact. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

How unwise for men to trust their salvation to a priesthood because it was given of God, or to ordinances because instituted by him. This is the mistake the Jews made, and thought themselves the favorites of heaven centuries after they were cast off. It was the mistake of the early Christian Church that maintaining the form of godliness, fell into apostacy. History repeats itself; and the church of the last days—the heir of all the great promises to the patriarch of old—fell into sin while yet the heavens were open to them, and were cast off, and have become a reproach and a shame throughout the earth.

And could the Lord, be cheated by those to whom he had committed the keys of the kingdom for the last time? No. His wisdom provided a remedy. And "when iniquity came in like a flood" a standard was raised against it, and there was a "remnant" in which was "deliverance." To a humble little band who sought for the "old paths," He spoke words of

comfort, and told them to give bread and water to the pilgrims on the way; and now so soon all over this great land, and in places beyond the sea, is heard the sounds of rejoicing, and the songs of praise; and the old men see visions and the young men dream dreams, and the gifts of tongues is restored, and prophesying is heard, and the sick are healed, and the poor have the gospel preached to them.

"The Lord is remembering Zion,
And bringing her comfort once more."

WHO MAY RECEIVE REVELATION?

BY W. W. B.

One thing is clear from the writings of inspired men, and that is, that it is the will of God that *all* His people should enjoy the spirit of revelation and prophecy.

Moses, the man of God, when the seventy were prophesying, and Joshua *envied* for Moses' sake, said, "Would God that *all* the Lord's people were prophets, and that the Lord would put his spirit upon them." Num. xi. 29. Moses, filled with the Spirit of God, would never have desired this for the Lord's people if it was not right that they should attain to it. Moses was the man in that dispensation through whom God gave His law, but this, He knew, would not prevent others from obtaining the word of the Lord.

Paul, in his letter to the Corinthians, expresses a similar desire for the church, "I would that ye *all* spake with tongues, but rather that ye [the saints] *prophesied*." 1 Cor. xiv. 5.

Jesus, in person, established the gospel dispensation 1860 years or more since; and established the doctrines of the church, and organized it; yet many after him received the word of the Lord, by tongues, revelation, prophecy, vision, the ministering of angels, etc.,

and we have no account of any being called lunatic, or heretic, for it; except it were by the unbelievers. The apostles received revelations from time to time, the "teachers and prophets," at Antioch, received the commandments of God, through the Spirit, touching the ordination and sending forth of Saul and Barnabas. See Acts xiii. 1-4.

Phillip, the evangelist, "had four daughters, virgins, which did prophesy." Acts xxi. 9. And the disciples at Tyre, said to Paul through the Spirit, that he should not go up to Jerusalem. 4th v.

It may seem strange to some that God should command Paul, through the Spirit in those disciples; yet such is the record. It may appear altogether out of the regular order, and so no doubt it was; yet the command was of God, and was binding, and Paul honored it as the word of God.

The Lord does, on some occasions, step aside from His common, or ordinary method of doing things. He has reserved this right to himself.

Paul says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a *revelation*, hath an interpretation. Let all things be done unto edifying." 1 Cor. xiv. 26. Again: "Let the prophets speak two or three, and let the others judge. If anything be *revealed* to another that sitteth by, let the first hold his peace. For ye may *all* prophesy one by one, that all may *learn*, and all may be comforted." vs. 29-31. From the foregoing we learn that it is the will of the Lord that *all* His people should enjoy the manifestations of His Spirit, *have* tongues, interpretations, revelations, prophesyings, psalms, doctrines; and thus, "all may learn, and *all* may be comforted."

James evidently had his eye on this subject when he said, "If any of you [the saints] lack wisdom, let him ask

of God, that giveth to *all* men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Jas. i. 5, 6. This wonderful privilege, as is seen at a glance, extends to *all* the people of God. The testimony of John the beloved disciple, is strongly corroborative of this: "But the anointing [of the Holy Ghost] which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 Jno. ii. 27. And Jesus says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you *all* things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. xiv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." xv. 26.

"Howbeit when he, the Spirit of truth, is come, he will guide you into *all* truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." xvi. 13.

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was promised unto them who believe, after that Jesus was glorified.)" John vii. 37-39.

"For it is written in the prophets, and these shall *all* be taught of God." vi. 45. Moroni says, "By the power of the Holy Ghost ye may know the truth of *all* things." Moroni x. 1. He further says: "And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and

they come from the same God. And there are different ways that these gifts are manifested; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gift of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning *all* things; and again to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages, and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto *every* man severally, according as he will.—And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever; and that all these gifts of which I have spoken, which are spiritual, *never will be done away, even as long as the world shall stand, only according to the UNBELIEF* of the children of men."

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of *unbelief*. And woe be unto the children of men, if this be the case; for there shall be none that doeth good among you; no, not one. For if there be one among you that doeth good, he shall work by the *power* and *gifts* of God." x. 1, 2.

From the above it is placed beyond question, that it is not only the *privilege*, but the indispensable *duty*, for the people of God to be taught directly of

God, through the revelations, and manifestations of the Spirit.

Nephi reproves his brethren because of their unbelief, and hardness of heart, in not seeking to God for knowledge concerning the vision of their father, Lehi. "And they said, behold, we cannot understand the words which our father hath spoken concerning the natural branches of the Olive tree, and also concerning the Gentiles. And I [Nephi] said unto them, *have ye inquired of the Lord?* And they said unto me, we have not; for the Lord maketh no such thing known unto us; [how like many professed saints!] Behold I said unto them, how is it that ye do not keep the commandments of the Lord? [God has commanded *all* his people to seek to him for *wisdom and knowledge.*] How is it that ye will perish, because of the hardness of your hearts? Do ye not remember the things which the Lord hath said, if ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be *made known* unto you." 1 Nephi iv. 2.

In this we are pointed to the danger there is in not being taught of God; and to the fact that if there is a failure in not being taught of him, it is because of unbelief, hardness of heart, and a want of diligence in keeping the commandments.

The prophet Ammon says, "He that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing, unto such it is given to know the mysteries of God; yea, unto such it shall be given to *reveal* things which never have been revealed?" Alma xiv. 16.

The revelations through the martyr, Joseph, are in complete harmony with all the foregoing. In sec. 45: 10, [15: 10,] it is said of all the saints, "For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not

been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance," etc. Again, 46: 3, [16: 3,] But ye ["people of my church,"] are *commanded* in all things to ask of God, who giveth liberally, and *that which the Spirit testifies unto you*, even so I would that ye should *do* in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing *all* things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils." Again, 110: 18, [106: 18,] "For it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories, should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be *revealed* unto *babes and sucklings* in this the dispensation of the fulness of times."

Surely, here is unmistakable evidence that God will *reveal* His word to others than the President of the church, as claimed by some.

Again, the Lord says, "The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel [teach] his fellow man, neither trust in the arm of flesh, but that *every* man might *speak* in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends

of the world, and before kings and rulers. * * And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things *known* unto all flesh, for I am no respecter of persons, and willet that all men shall *know* that the day speedily cometh, the hour is not yet, but is nigh at hand, when *power* shall be taken from the earth, and the *devil* shall have *power* over his own dominion; and also the Lord shall have *power* over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

Here is another incontestible testimony, that it is God's purpose to make known and *reveal* His marvellous doings to the "people" of His church, as well as to the priesthood.

Joseph the martyr, in his teachings, recognizes the *right* and the *duty* of the saints, to obtain knowledge directly from God for themselves, instead of their inquiring for it at the hands of the Seer. When a Bro. Carter desired of Joseph a "special revelation," Joseph replied, "We never enquire at the hand of the Lord for special revelation only in case of there being no previous revelation to suit the case; and that in a council of high priests. * * It is a great thing to enquire at the hand of God, or to come into his presence, and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially about things the *knowledge* of which men ought to obtain, in all sincerity before God, for themselves, in humility, by the prayer of faith; and more especially, a teacher, or a high priest in the church. I speak not these things by way of reproach, but by way of instruction." Mill. Star. vol. 14: 413.

In vol. 17, p. 279, he says: "The spirit of revelation is in connection with these blessings. A person may profit by noticing the first intimations of the Spirit of revelation; for instance,

when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day, or soon. (i. e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus."

On page 278 he says: "God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the *least saint* may know *all* things as fast as he is able to bear them, for the day must come when no man need say to his neighbor. Know ye the Lord; for all shall know him, (*who remain*) from the least unto the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that *all saints* receive after faith, repentance and baptism. This first Comforter, or Holy Ghost, has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene, and his whole soul and body are only exercised by the pure Spirit of intelligence."

We have now brought forward an array of testimonies, abundant, clear, and convincing, that it is the will of God to reveal himself, in word, and in deed, to *any* and to *all* his saints, if they will faithfully keep his commandments, and seek unto him with unwavering faith. Paul said to the Corinthian saints. 1 Cor. xv. 34: "Awake

to righteousness, and sin not; for some have not the *knowledge* of God; I speak this to your shame." Do not many professed saints, at this time, fall under the same censure, and for the same cause?

Having shown that all the saints may receive the testimonies and revelations of God through the Holy Spirit, we now propose to show that all the officers in the church may receive revelations touching their especial and respective duties, and also for others.

Some would pervert the word of God, and gladly make the people believe that none can receive revelations and commandments, for the government of the church in any sense, but the president of the church.

It is seen, by referring to Acts xiii. 1-4, that persons in the church who did not belong to the presidency, neither to the quorum of the apostles, received a *commandment* through the Spirit, touching the ordination of Saul and Barnabas to the apostleship, and the sending them forth on their mission.

We shall not deny but this calling and ordination was out of the general order, but we claim that it was done, and being done by the direction of the Spirit, it was wise, and *legal*, and may be cited as a precedent, when occasion demands. Whose place in the quorum they were called to fill we can only conjecture, as neither bible nor church history is clear on this point.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.— And when they had fasted and prayed, and laid their hands on them, *they* sent them away. So they, being sent forth by the Holy Ghost,

departed unto Seleucia," etc.

Here we have men commanded of God through the Spirit, to *set apart* and *ordain*, and *send away* on a mission, two, whom Luke, in Luke xiv. 4, 14, declares "apostles." Luke declares it as the work of the Holy Ghost.

Joseph Smith the martyr, before he held any priesthood by ordination, consequently before he was president of the church or priesthood, received revelations for various ones; and after receiving the Aaronic priesthood, he and Oliver received a revelation commanding him to ordain O. Cowdery to the Melchizedek priesthood, and for O. Cowdery to then ordain him to the same priesthood. This may be regarded by some as a rather extraordinary movement, and contrary to general law, but such are the facts; and the receiving of the priesthood, and the organizing of the church, in the beginning of this dispensation, rests on this mode of getting revelation, and this manner of ordination.

We are told that Peter, James, and John, came down and ordained Joseph and Oliver to the Melchizedek priesthood, and the apostleship.

The "word of the Lord," commanding their ordination, probably came *through* Peter, James and John, in fulfillment of sec. 26: [50] 3, but the personal administration, was through, and by, Joseph and Oliver. Joseph's account of it is as follows:

"We now [in June, 1829,] became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood, had given to us, viz, that provided we continued faithful, we should also have the Melchizedek priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost.

"We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord

what we now so earnestly desired, [the Melchizedek priesthood,] and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise: 'Ask, and you shall receive; knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when *the word of the Lord came unto us* in the chamber, *commanding us* that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this *our ordination* until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to *ordain each other*, and have them decide by vote whether they were willing to accept us as spiritual teachers or not." Mill. Star. xiv. 20.

Here we have Aaronic priests receiving revelations to *ordain each other* to the higher, or Melchizedek priesthood; Aaronic priests commanded to *ordain each other* to a far higher office than they then held, viz. to the office of an elder. As to the truth of all this we have to depend on the testimony of these two interested parties, unless we get the witness of the Holy Ghost. On the day the church was organized, April 6, 1830, the Lord said to the church, through Joseph the Martyr, "Wherefore it becometh me, [God] that he [Joseph] should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you an elder *under his [Joseph's] hand*, he being the first unto you." 19: [46] 3.

Again: "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh, it being regularly organized and established

agreeably to the laws of our country, by the will and *commandments* of God, in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and *ordained under his [Joseph's] hand*." Sec. 17: [2] 1.

By these last two quotations we learn that the *commandments* upon which the church was organized, came to Joseph and Oliver; and that the ordination of both to be elders and apostles, was administered *under each others hands*; and this, as before shown, was by the direct command of God to both of them, when neither of them was president of the church or priesthood. Now, if all this could be done in 1830, and before, why not similar revelations and ordinations be had in 1852-3, in the reorganization of the church? The general, standing law, was to be given by and through the president and seer of the church, but special commands may come, as we have before seen, through others, especially when there is no acting president, or when it is so we can not apply to him.

TO BE CONTINUED.

KNOWLEDGE will not be acquired without pains and application. It is troublesome digging for deep, pure waters; but when you once come to the spring, they rise up and meet you.

AS THEY who, for every slight infirmity, take physic to repair their health, do rather impair it; so they who, for every trifle, are eager to vindicate their character, do rather weaken it.

THE first Christians were advised so to live that they might have a favorable testimony from those who were outside.

SIGNS OF THE TIMES.

BY T. J. A.

When in the present generation we see so many strange phenomena, such as signs in the sun, moon and stars, which brings the wisdom of the astronomical world to nought; and upon the earth distress of nations, upon whom the work of disintegration is rapidly advancing, when thrones are being cast down, and crowns require the constant hand of diligence to keep them properly balanced upon the heads of monarchs, when perplexities, like the sea and waves roaring, brings trouble to millions of hearts, for fear of what may be coming upon the earth; when we hear of the mighty wars and rumors of wars, from all parts of the world; and witness the stupendous martial movements by the great powers of the world, indicating an early dreadful struggle, that has no parallel in the history of the past; when we see famine and pestilence stalking boldly through many parts of the earth, carrying away thousands of our race to a miserable and untimely end, and bringing untold miseries to many homes, it softens the stoutest heart, and melts it to pity for suffering humanity. When we see the very earth troubled, and the invisible powers of nature apparently becoming disarranged, producing those mighty convulsions recently witnessed in our land and many other parts of the earth, with loss of life and property that is really appalling; when we see the sea troubled and heaving itself beyond its natural bounds, and the vivid lightnings, and the angry, bellowing tornado, all conspiring in one general work of destruction; the philosopher, the sage, the priest and the people, all unite in the universal cry, "Why are these things so?"

Many theories are being advanced

by the scientific amongst men as explanatory. The earthquake, the tornado, the pestilence, and the general interest of the world are fruitful themes for their philosophy and deep research; but it is evident their theories are impracticable, without the means of demonstration; they are unsatisfactory, because they do not clearly explain, prevent nor bring respite. The phenomena continue, are more frequent and severe; and new ones are being continually added to the already long list of frightful scenes and strange sights witnessed by the present generation.

Man may take credit to himself for much knowledge in the arts and sciences which are a pleasure and benefit to mankind. They are theories that can be practically demonstrated, and by their known rules difficult problems can be solved satisfactorily; but to endeavor to explain by those rules, the causes that produce the elementary disturbance in the interior of our globe, the signs in the sun, and moon; the many unusual phenomena that now occur, seem a preposterous folly. Such things are past finding out by man's wisdom.

Those who are inclined to believe in the existence of a Divine Ruler, are always ready to ascribe the creation of our world, and also the innumerable worlds that belong to our solar system, to him; that He created them by faith, and the power of His will; and as each world was sent rolling into its orbit, its speed was measured, and its powers of attractions upon other planets, and others upon it, was known by him in perfection, and that its annual and diurnal revolutions would be in strict harmony with the perfect plan and order that had characterized and preserved the works of God from the beginning.

To admit that God had the power to create, is to admit that He possessed the power to properly govern those

creations. Otherwise they would be greater than He. It is evident from what we observe that they were each established according to law, and that they are still governed by law. Not independent and self-existing law, as some suppose, but laws established by the Divine Ruler, who still holds jurisdiction to exercise His will upon all the works of His hands, as seemeth him good, hence any irregularity, phenomena or strange sights which may appear contrary to the ordinary results of those laws, must be attributed to him, as a part of His divine economy or dealings with His creatures.

To ascribe those destructive phenomena to God, to some may appear irrational. Indeed, to say that God created those worlds and their inhabitants, merely as objects upon whom to gratify a morbid propensity to destroy would be extremely so; but to say that their inhabitants are all governed by laws, having penalties to be inflicted upon those who fail to keep them, when given, is rational. But without a communication of the Divine will to man, making him acquainted with those laws, he is left in ignorance of the same, and consequently not receiving them, he cannot reject them, nor be visited with their penalties.

The present generation not presuming to have a communication of the Divine Ruler's will, their ignorance of the many strange wonders now so prevalent can easily be accounted for. The ancients who enjoyed revelation in their day, witnessed many strange scenes, and understood the reason why God inflicted them upon the inhabitants of the earth. Their testimony is left on record for our benefit, but it is not explanatory as to *how* God produced them, but *why* they were visited upon the children of men.

The first instance in scripture where we find God's Almighty hand stretched out in wrath, was in the

days of Noah, to whom He gave a revelation of His will concerning the inhabitants of the earth. I shall quote from the New Translation of the Scriptures by Joseph Smith. Gen. viii. 5:

"And the Lord said unto Noah, My Spirit shall not always strive with man, for he shall know that all flesh shall die, yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them."

Here we learn the cause of the flood—man's wickedness before God—and that their destruction would come providing they did not repent of their sins and turn to the Lord. How should they return? 7th verse:

"But the Lord was with Noah, and the power of the Lord was upon him; and the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch." 11th verse: "And it came to pass, that Noah continued his preaching unto the people, saying, Hearken and give heed unto my words, believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if you do not this, the floods will come in upon you; nevertheless, they hearkened not."

The general destruction of mankind by the flood, evidently was the result of their wicked condition; and refusing to listen to the terms of salvation offered through Noah. God made Noah acquainted with his designs upon mankind, and mercifully sent him forth crying repentance, for one hundred and twenty years; and that all who would repent should receive God's Spirit that should clearly manifest unto them the impending calamity,

and the means of escape, the rejection of which message proved the destruction of the entire world, excepting Noah's family.

The calamity that overtook the cities of Sodom and Gomorah was the result of their immoralities, which had come up in the hearing of Almighty God. In his conversation with Abraham, revealing the impending ruin so soon to overtake the cities of the plains, we learn that ten righteous persons could not be found within them, or God would have spared them for their sakes. Lot, his wife and two daughters, were the only ones that had received the gospel like unto Abraham; these were worthy to escape, while all the rest fell victims to the wrath of God.

The strange signs and wonders that attended the mission of Moses and Aaron to Egypt, wrought by Almighty God upon the inhabitants for refusing to hearken unto His servants and the message which they proclaimed, are evidences that the Divine Maker holds supreme power of all the works of His hands, and that He uses it to bless or to curse, according to the condition of men.

The journeyings of Israel and their history in Canaan, is replete with instances of the Divine favor when they diligently hearkened unto His counsel through His prophets. The destruction of Pharaoh and his mighty army in the sea; the striking of the rock Meribah and its abundant yield of water; the feeding by the quails; the many pestilences for disobedience, and their cures; were all striking phenomenon, in that day, to the nations of the earth. To Israel these things were made manifest as from God, for their leaders were in constant communication with him and knew His designs

and purposes concerning Israel.

We will now pass under review the days of Christ, and the testimony of the writers concerning His predictions; not only concerning that age, but down to the end of time. During the time of the crucifixion, when His body hung upon the cross, very strange phenomena occurred, which lasted for three hours; a complete darkness covered the face of the land, attended by a terrible earthquake which opened the very graves of the dead. The veil of the temple was rent in twain, manifesting the anger or displeasure of the Almighty upon the same house which called forth the memorable words from Christ, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves," and the rocks of the earth were torn in twain; all in harmony with the subsequent calamities which befel the entire nation of Jews, for their wickedness before God.

The Savior, when teaching His disciples concerning the calamities which would overtake the Jews for rejecting him and His gospel, says, (Luke xxi. 19, 21, 23,) "When ye see these things come to pass, know ye that the desolation thereof is nigh." "For these be the days of vengeance, that all things which are written may be fulfilled." "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The history of the Jewish people since those predictions were made, fully corroborates their truthfulness. As soon as the apostles pronounced their house desolate, for having rejected the gospel of the kingdom

their day of grace was gone—the salt had lost its savor, and become of no more worth than to be cast out and be trodden under the feet of men. Soon their beloved city was compassed with armies; and before its final reduction vast numbers melted away before the merciless sword of the captor. Many were carried in chains to Rome, to swell the conquerors triumphal train, to meet mockery, derision and death. Others were added to the various armies of Rome and sent into different parts of the world. Thus their subjugation became complete, being scattered into all nations, and relapsing into bondage, a despised and downtrodden race, and denied the inalienable rights of man.

The glorious city, Jerusalem! in her fall she lost her glory, and became downtrodden, and low in the dust. For nearly eighteen hundred years the voice of the prophet proclaiming the word of the Lord to Israel, has not been heard in her streets; nor has the gospel (which they rejected) been preached to the sons and daughters of Abraham, in her once pleasant thoroughfares, calling them to repentance and salvation. She suffers like her scattered children, despised and downtrodden she must always remain, until the fulness of the Gentiles shall have come in.

On the same occasion when Jesus preached these things, his disciples asked him, saying, "Master, tell us concerning thy coming?" "And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the waves and the sea roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing

them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

In the 24th of Matthew, when speaking upon the same subject, Jesus says, "For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places. * * * And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

In the foregoing are found words of comfort to Jew and Gentile, for in that day of trouble to the world, that same gospel of the kingdom which the Jews rejected, would again be preached to mankind, prior to the final end. To the Jew in particular are these words cheering. "Jerusalem shall be trodden down until the fulness of the Gentiles is fulfilled," implying a release from her bondage in that generation which should witness these signs. To that generation they would be unmistakable evidence of her speedy redemption, when she would rise from her degradation, and grow rapidly into more than her ancient splendor; when her scattered sons and daughters should come from every land, and assist her in her onward progress; when the sacred soil of Judea shall no longer be desecrated with the proudly adorned mosque with its glittering minaret; but when the towering pinnacle of the house of God, the long lost temple, shall again bask in the sunlight of heaven, as an emblem of divine favor; when prophets and seers shall again receive the ministering of angels, and

hear the voice of God, as did their fathers in the days of old.

The question now to be considered is, Have we fallen upon this most eventful period? The Jews surely are emerging from their weary Gentile bondage, and assuming a prominence in the affairs of nations; in the department of finance, science and art, that at once strikes the beholder with the belief that those latent powers which once made them a great nation, are at last being unfettered, and aroused, manifesting that they possess an abundance of necessary element to develop and sustain them as a nation.

The signs of the early and latter rain descending copiously upon the long sterile plains of Judea, causing its ancient fertility to return, are unmistakable evidences that the curse has gone, and that she is being *prepared* as a fit dwelling place for the chosen people of God.

Are these not signs of Jerusalem's redemption? or must she be forever trodden down, in disgrace, by the miserable Bedouins, that have kept her in the dust for so many generations? Israel scattered, and Judah receiving the blessings promised, are marching onward in marked prosperity, and millions of longing hearts are directed towards her as the ancient home of their fathers, and prophets, and mighty kings; and from whence the long looked for deliverance must come. Already she is the chief point of interest for the tourist; and the curiosity of the world is aroused to hear his graphic description of the growing city, of its surroundings, and that the Lord has been favorable to its land. The speculator also is charmed with the portentous signs that denote for her a speedy notoriety, and marks her as a place for lucrative operations. Even the kings and great men in the earth, assured of her returning prosperity are assisting in her development

with measures looking towards their own aggrandizement, all of which denote the speedy deliverance of the Holy City.

TO BE CONTINUED.

UNDEFILED FROM VICE.

BY BRO. A. HAWS.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world." Jas. 1: 27.

"And what is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world.)" Matt. 24: 4.

Here we find that the world is the wicked, so James must have meant that the saints should not partake of the vices of the wicked.

Now the question arises, at what time did James mean that we should keep ourselves unspotted from the vices of the world? At the time of our baptism, or in a month, a year, or shall we wait until we go to Zion, as many of the saints are now waiting? They say When we get out from among the world and go to Zion, then we will commence having prayer in our family, and then we will teach our children how to pray, and keep themselves unspotted from the world. Some will say, When we get back to Zion among the saints, we will be stronger in the faith, and then we will quit our vices; and let whisky, tobacco, tea and coffee, dancing, going to theatres, breaking the Sabbath day, and all manner of evil alone, and be pure in heart; for the pure in heart is Zion. Some will say, We want our sons and daughters to dance, and be in the fashions of the world; and learn all their manners and customs, so that we will not be ashamed of them when they are in company;

they must dress in all the fashions of the day, and be very nice; because they are smart children, and we like to see them enjoy themselves. It is no harm for them to dance a little, and go round and see the ways of the world. Some say they drink tea and coffee because the word of wisdom does not forbid it; when it says hot drinks are not good for the belly; but it means any kind of hot or strong liquor.

These are some of the vices of the world. Brethren and sisters, look at these things carefully, and see whether we are spotted with the vices of the world or not. If we are, then is our religion vain.

THOUGHTS ON THE DARK AGES.

BY T. STUDIOUS.

I am lonely to-night. I will try and put my thoughts on paper. I was thinking of the wonders of the world; about cities built in ages past. We read of the Pyramids and Monasteries, and the ruined cities of old. We read of them in Europe, Asia, Africa, and America; and yet those remote ages are called the dark ages, when men's minds were darkened by superstition and ignorance, but notwithstanding all their ignorance and darkness, they erected beautiful temples, and built large and grand cities. Can we call them ignorant when their Pyramids, made of fine sculptured rock have stood for thousands of years, and will stand for many years to come.

America can boast of her antiquities, ruined cities have been discovered, with many dead Indians, who were in a good state of preservation, even as the Egyptain mummies are in a state of preservation, and the dead bodies that were found in the caves were clothed in a sort of woolen cloth.—

When the new world was discovered, there was a nation in Mexico, also in Peru that were partly civilized.

"Cuzco, 850 miles south-east of Lima, was the capital of the Peruvian Empire, founded 1043 years after Christ, by Manca Cafac, the first Inca of Peru." (I quote from Onley's Geography.)

Columbus discovered the American Continent in 1492, which was 448 years after the founding of Cuzco. So we find that when this continent was discovered, that there was a people that could tell when their cities were founded. So much for darkness and ignorance.

Mexico, when discovered by Europeans, was the seat of a powerful empire, the traces of which remain to this day. Thus we find that as Egypt once was, so was America inhabited by an enlightened race of people. A people that could build vast cities, make woolen clothes, instruments of war, &c.

The history of the travels of Catherwood & Stephens, speak of a ruined city being discovered in North America, in the same latitude as the Island of Jamaica, which is 18 degrees north of the equator, and is about eight hundred miles south of New Orleans.

Why are those remote ages called the dark ages of the world? Are we so much more enlightened than they; so much more advanced in the arts and sciences. We are in some of them, but we have lost perhaps as many arts as we have gained. We can no longer build pyramids and monuments that will stand so many thousand years as the pyramids of Egypt, or the monasteries of Greece. We can no longer keep our dead from decomposing, and returning to the dust from whence they came.

Time is more valuable to young people than to any others. They should not lose an hour, in forming their taste, their manners, and their minds.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Thursday, April 15th, 1869.

PLEASANT CHAT.

The necessity for the saints becoming self-sustaining, is becoming more and more apparent. The widening difference existing between the faith which we preach, and that which has grown upon the people as a gospel of saving grace; is pressing home upon us the great principle of the latter day work. the gathering.

When speaking of this, we deprecate that indiscriminate rushing together, which has, to some extent, marked the rise and rapid increase of the church at an earlier day.

Our reasons for this, are the lamentable results which have followed, the real disregard to the written word upon the subject; the uncertain reliance which it has been the means of fixing in the minds of the many, upon the word which requires a due preparation, before becoming worthy to be called "the pure in heart."

These are grave considerations. We have had far more difficulty in securing the confidence of the saints, than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain commands called celestial possible, we cannot yet see how, if this were granted, that it can precede in importance, or obviate

the necessity of a complete and thorough purifying of the heart.

In the purified heart there is no fear. Neither is there doubt of His word, or distrust of His servants.

It follows that those who may be afflicted by fear, or tormented by doubt and distrust, are not ready to be called "pure in heart." If they wait till gathered, before beginning their career of righteousness, or process of heart purifying, they are distrustful of God, fearing lest His power does not reach to the confines of the borders; they doubt the wisdom of the provision which is made for those who repent.

The man who depends upon the continued reiteration of human intentions and evidences, can not be safely grounded upon the testimony which God gives to those who are to be His at the day of gathering. He that has received the truth of God as He gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions and languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect, would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precept they would gather.

It requires a more than ordinary amount of faith to look the accumulated

difficulties surrounding the word steadily in the face. Nor does it require less, to bear up under the despondency, which lies lurking in every work, where once flourished this truth.

Those things of which we are assured, ought always to remain in our memories as fixed facts. One prominent truth of which all are convinced, is the goodness, and wisdom of God.—He has so far shown that He is able to control the universe. He did so while Moses journeyed with Israel; and when Jesus came, it was still the same. He has not proven changeable during the years of ancient apostacy; nor may we fear that during the terrible struggles which have fallen to the church in the modern falling away.

Another, which is the Anchor of our hope, is the promised resurrection of the dead, in which resurrection those who have proven susceptible to the influences of gospel grace, are advanced in degrees of usefulness. This gives stability to every phase of our faith and all are concentrated upon it, else are we without hope. The resurrection does not depend upon the gathering of the saints, nor does the strength of God depend upon it. The only great objects to be accomplished by the gathering, is the perfecting of the machinery by which the gospel is promulged; the securing a *unity of action* after the perfecting unity of thought. The unity of action through every branch of the church polity, is to be attained, before any political sovereignty will be permitted by that power which has hitherto ruled the church destinies, and it can not be confidently hoped that any

great power will be vouchsafed to a people not prepared to use that power wisely. That which we have fought, bigotry, superstition, intolerance, proscription and priestcraft, are some of the ruling evils which can not be permitted to enter into the councils of a free people; or are they principles which will in any wise govern the ruler in Zion. That some of those things are in the minds of some who are earnestly desiring the gathering of the saints, themselves will admit.

We are just as anxiously looking for the day when the saints may be at rest in their promised land. But while we earnestly desire this, we can not by any device known to our philosophy, shut our eyes to the sad lack of mental and moral discipline which is calculated to bring honor to the free citizens of a free Zion.

Men are discouraged because church authority does not punish departure from church deportment. Men are doubting because new and strange revelations are not made, while long standing commands are not fulfilled. Some there are who mourn for Zion polluted, whose very breath of weeping is defiled by that which pollutes the body. They load the air with lamentations for the departed renown and the future glory; and smile when conscience charges them with lack of virtue.

We dare not predict a speedy and overwhelming gathering of such elements; nor need any hope for it.

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vidette" upon a distant outpost of Zion unredeemed,

than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home.

The position occupied by us, as a people, has been and is misunderstood, and persistently misconstrued. Shall we continue to foster misunderstanding and misconstruction among ourselves, by refusing to be governed by those things most surely believed by us?

We expect the next issue (May 1st) will be run off by steam.

Bro. C. E. Brown is here at work, setting up the engine. The saints may expect a shower of tracts, soon. We shall carry on the campaign as vigorously as possible this summer. We shall give a statement of the condition of the office financially, soon. Circumstances have prevented it heretofore this year.

INFORMATION of the whereabouts of Justin Moore, is wanted by his friends. Communicate with Horace Church, Hopkins, Allegan Co., Mich. Justin Moore was a High Priest, in Joseph's day.

OBITUARY notices, when sent to the office for publication, should contain the name of the decedent, the age, the date of death, the place where, and the nature of the disease, if practicable.

No fee is charged for Obituary notices; but there is for marriages, of one dollar.

Those who are happy, can afford the dollar.

BRO. JAMES WAGONER, of Port Perry, Pa., is going into the ministry permanently. So he writes.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do we understand from the reading of the 23d verse of the 9th chap. of Mark, that in the spirit world, there is those without the power of hearing and speaking?

A.—No.

Q.—Is the 11th verse of the 9th chap. of Genesis, binding on us to-day?

A.—Yes.

THE RIGHT KIND OF RELIGION.—I want, says Uncle Nick, and we all want a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing—a religion that banishes all small measures from the counters, small baskets from the stall, pebbles from cotton bag, and from sugar, chicory from coffee, alum from bread, lard from butter, strychnine from wine, and water from milk cans. The religion that is to advance the world, says Uncle Nick, will not put all the big strawberries and peaches on the top and all the bad ones at the bottom, and will not offer more baskets of foreign wines than the vineyards ever produced in bottles.

Correspondence.

BERN, Switzerland,
March 25th, 1869.

Bro. Sheen:

Having been without news of any kind from the saints for some time, and feeling very much like writing a few lines to you, I take my pen in hand to inform you of my whereabouts. I wrote a letter to you last October, which I hope you received in due time.

I must inform you now, that I arrived a few days ago in Switzerland, from Montpeller, in Southern France, where I have been since last November, for the benefit of my health, and to avoid a cold winter in a northern climate, which affects my health, more or less every winter with colds, rheumatism, etc. The climate in southern France is very pleasant and mild; many invalids and persons of delicate health, from northern countries, go there during the cold winter season, to enjoy the mildness of a southern climate. So with me, being now in my sixty-eighth year of age, and rather unfit to live in the north during a cold winter, I resolved to leave Switzerland for a warmer country, as I always prefer to reside on a part of the globe where snow, ice, and chilly wind seldom make their appearance. In the south of France and southern Europe generally, living is cheaper, and the poor are in a much less suffering condition than in the north. My health is tolerable good, though I am not relieved of a hoarseness; and occasionally feel stiffness in the joints of my knees, I got that hoarseness after a bad cold I caught in Indiana, about a year ago. My plan to visit Palestine again, I was obliged to give up for the present, not being able to raise sufficient means to go and live there; consequently I came to the conclusion to return to the United States, as soon as circumstances will permit. Being a Latter Day Saint in faith, it is my

duty to go to the land where the church and servants of God are; no such things exist in Palestine at this time as prophets or Church of Christ. America in this respect is the favored land of divine revelation. Although the Jews are gathering home to their land, it is not the place where the truth—the gospel shines. If I am permitted to land on the American shore once more, I hope to be able to locate myself among the saints; if possible in a Southern State, for reasons already mentioned; perhaps in Alabama or Tennessee, which have a mild climate suitable for me.

The Brighamites are doing, as I am informed, their utmost to uphold their system of faith, and to prejudice the people against Bro. Joseph Smith and the Reorganized church.

I saw Bro. Fred. Ursenbach in Bern last fall, and his family, Sister Ursenbach, in Lausanne, when on my way to France.—Her husband being a travelling agent in the wine trade, is mostly absent from home. He regrets not being able to take an active part in the work, as he is under absolute necessity of following this business to sustain his family, having no property, having lost what he had by going to Utah and back to Switzerland. He was baptized and reordained by Elder E. C. Briggs, at Salt Lake City. Bro. U's sons are Brighamites, one of them lately arrived from Utah, with missionary power to uphold Brighamism in Switzerland.

We hear of more earthquakes in Italy lately; and likewise great tempests have visited Europe in various parts; showing that the Lord is pleading with men by the voice of earthquakes, tempests, etc.

I got a letter from a Jewish friend in Jaffa, about last January, with interesting news, showing that Palestine is going ahead. The road from Jaffa to Jerusalem is so far completed that wagons and carriages can run, carrying passengers between the two places. Other improvements are also in a state of progress. The crops were good last year. Jews arrive on

steamers continually, from various parts.

I shall not write much about the political state of affairs in Europe; only we can discern by the signs of the times, the near coming of the Messiah. Crimes of every description are fast multiplying, though it seems that in despotic Europe, order and safety prevails to a greater extent than in America, where mob rule is more the order of the day. To any strict observer of the signs of the times, it must be evident that a change of political affairs is at hand; an universal tendency for more freedom, and some kind of republican form of government, is manifesting itself throughout Europe; but as demoralization is increasing at the same rate, a new order of things will bring on a state of anarchy, such as never existed before. Spain is at it already, without being able to settle their political difficulty. What the political prospect of the United States is, I am not able to tell; all I hope and pray for is, that the gospel will be preached far and wide, and that the church may increase, not only in numbers, but more so in faith, holiness, godliness, and spiritual blessings of God.

I remain as ever, your brother in the new and everlasting covenant.

LOUIS VAN BUREN.

HOPKINS, Michigan,

March 22, 1869.

Bro. Joseph:

The Hopkins Branch of the church are in a prosperous condition. The work here is slowly but surely spreading, and gaining strength. A great door is open here for preaching the gospel. Bro. E. C. Briggs is now with us. He preached in Gaines last Sunday. He preaches in Monterey next Sunday. The saints here are rejoicing in the great blessings of salvation. If any of the saints should visit Hopkins, they would do well to come by way of Kalamazoo and Allegan to Hilliard's Station, on the Kalamazoo

and Grand Rapids R. R., one half mile from my place.

Yours in hope of everlasting life,
HORACE CHURCH.

CARSON CITY, Nevada,

January 31, 1869.

Bro. Joseph:

This bright sunshiny morning I thought I would pen a few lines, and dedicate them to the encouragement and comfort of Bro. Joseph.

We have just received No. 1 of the new volume of the *Herald*, arrayed in a new dress, and would like to give you a vote of thanks for your praiseworthy exertions, in bringing the *Herald* to its present state of perfection, (for the old one was getting a little faded, so we could scarcely read it,) for we realize to some little degree, the uphill work you have had to do. But we are thankful to hear you say, "the saints are getting aroused," and we hope the saints are, and all will awake, and realize we have been asleep till almost midnight, almost to the coming of the Bridegroom, and attend to our duties, filling up our lamps with oil, and putting on the "wedding garment," before the door is shut. And we know however awake and anxious you may be, you cannot bear the burdens alone; and we feel the Lord does not require it at your hands. But cheer up Bro. Joseph. There's a brighter time coming. Remember the adage, "Large bodies move slowly." And as the church is getting to be a large body, so you must allow a corresponding degree of time and patience. But once call upon the saints, and arouse them, and my word for it, they will rally around your standard, and sustain you, like as the Israelites did the hands of Moses, and you will not know the strength and power of the church until you need it. We remember the promise of the Lord, "As I said unto Abraham, so I say unto my servant Joseph, In thee, and thy seed shall all the nations of the earth

be blessed." Therefore you are called with a high and holy calling. And may the grace and power of God sustain you, that you may fight the good fight of faith, and bright may be your crown when the Lord shall number up his jewels.

Brother Joseph, as you have more room in the *Herald* now, will you allow me to offer a proposition for your consideration; to act as you think proper in the matter; but I think it will meet the approval of most saints.

I propose, with your consent, that we have a short chapter of the "History of Joseph the Martyr" in each number of the *Herald*, or as often as circumstances will permit. I know it is in some of the old writings; but it is not one in ten, or perhaps twenty that have, or can get them; and as we are anxious to get it, this seems to be the most feasible way at present; and here I leave it for your consideration.

There is another thing, or rather a favor, I wish to ask of you, as I have not time myself or I would have done it. We hear a great deal of preaching about keeping the commandments of God. The question naturally comes, What are the commandments of God? But of this very little is said, presuming, I suppose, that every one has time to read and study them out for themselves. But I know plenty of saints that have scarce five minutes in a week to sit down and study them; and how is it to be expected that such can keep the commandments if they do not know them. So, for the benefit of those who have not much time to read, if Bro. Joseph would make a call through the *Herald* for some of the elders who have time to write an alphabetical list of the commandments, and publish in the *Herald*, I think it would do a great deal of good, as they are scattered through the books. I mean the commandments given to the Latter Day Saints. The children of Israel had a list written on tables of stone, but we would be content with a list in the

Herald, if some kind messenger would write it out for us. This also I leave for your consideration.

Bro. Joseph, I feel the Lord is blessing His people, and giving them testimonies of His goodness and watchcare over them. The small pox has been around on every side, but I have not heard of a single Latter Day Saint taking it. Our beloved President has had his neighbors down sick on both sides of him, and it skipped right over his house and did not enter, although I understand the family had been visiting, and Bro. Penrod helped dig the grave and bury the dead. But if we live our religion we know these diseases are not for the saints, and can claim the promise of God, and say like Shadrach, Meshack and Abednego, "Our God whom we serve is able to deliver us." I can rejoice, in common with my brethren and sisters, that we serve the God of Abraham, Isaac and Jacob; the God of Daniel, of Joshua; not a God without body, parts or passions, but we "worship him who made the heavens, the earth the seas, and the fountains of waters," and who ere long will manifest His power for the deliverance of His saints and destruction of His enemies; that the very things that will save the saints will destroy the wicked, like the host of Pharaoh, until by famine, pestilence, earthquake, the sword, and fierce and vivid lightning also, the wicked will be destroyed from the face of the earth, and it prepared for the abode of the righteous to spend a thousand years with our Redeemer, and receive His personal instructions, until we shall be prepared, to be presented pure and spotless to God the Father, when the kingdom shall be delivered up unto him, and all things subdued unto God the Father, that He may be all in all; when the elements shall melt with fervent heat, that the earth may be reorganized, renewed, celestialized, until like John the beloved disciple saw, there is a new heaven and new earth, wherein dwelleth

righteousness; like unto a sea of glass mingled with fire, and prepared for the time when Daniel saw, the kingdom and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, and they shall possess it forever and ever.

Oh! what a glorious hope is ours,
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day!

Yours in Christ,
M. A. BRAND.

GOSHEN, Utah,
March 29, 1869.

Bro. Joseph:

Being under no particular appointment since I was liberated by the General Conference of April last, I nevertheless opened my own house, and spread the gospel in this small village, and though all the saints emigrated from here last year, yet we now number twenty-five members, and inquirers for the old path are continually increasing. This settlement contains only about fifty families, and 120 baptisms are registered on the branch book since Bro. Christian Anderson opened his house here about three years ago, every hearth almost in the village has changed its occupants during that time. Brigham is now engaged in moving all his Mussulmen from here to another place, lest they should have their eyes opened to the light of the truth. I mention this as a specimen of what good could have been done in the settlements of Utah, where branches have been organized, or elders have lived, if there was only one that would remain in each place to keep his house open for preaching the revealed law of God, what a conquest, by this time, might have been achieved, under God's blessing, over ignorance, foolishness and sin.

We wish our President, (Bro. Blair) was here, great work might now be done here if our Territory was divided into districts, and duly attended to. He gave us no in-

structions, but promised that elders would be sent here in the spring; God speed them, is my earnest prayer.

Many mighty men of God are now in our little branch, qualified and willing to enter the field, under proper government. For the benefit of their numerous friends on both continents, I will insert the names of some of the most prominent amongst them: James Price, who in the old organization travelled in Bedfordshire, Buckingham, Lincoln, and Yorkshiré, England. John T. Davies, who travelled in all parts of Wales, presided over the Merioneth, Swansea, and Merthyr Tydvil Conferences, and has been in the first presidency in Wales for four years. Richard Davies, who travelled in South Wales. Rees Williams. David Clark, formerly of Nauvoo, Ill., who lives now in Lehi, who opened his house for preaching last evening, which was the first time an opening has been had in that town.

Your Brother in the Covenant of Peace.
THOMAS JOB.

No. 10 BLOOMFIELD PLACE,
Westbourne Square, Herron Road,
London, England.

Bro. Joseph:

The brethren in London are very poor, they are not able to take the *Herald*. Some time since I forwarded money to Bro. Briggs for *Heralds*. We have some little stock on hand, which we purpose paying for as soon as circumstances permit.

Bro. Briggs intimated to me that you would like to hear from resident brethren.

In the first place, we have no definite meeting house, we meet at a brother's house for private worship, on Sunday evenings. The brethren live at remote distances, we circumscribe a population of over three millions. Your humble servant has to travel eight miles, by the Metropolitan Underground Railway, and foot. Another has nearly five miles to walk; others have an equal distance. We have baptized four-

(three of a family) since I wrote last, we number twelve, four elders, one deacon.

We feel like buckling on the armor and lifting up the ensign; more especially since we had a visit from Bro. Ells. Now and then we get a visit (by invitation) of the Brighamite school, and they express themselves satisfied with the reorganization. No doubt shortly we shall have accessions to our numbers. Bros. Briggs and Ells have promised us another visit in autumn; and we anticipate that by sowing the seed of the gospel truths, we shall see an abundant harvest. The plan adopted in London, by the saints, is to lay hold upon some one, and preach continually to them till they are convinced of the truth, and judging from observation, the plan seems to work well; not forgetting to ask our Father in heaven to bless our efforts, by the aid of His Holy Spirit. Amen.

Yours in the Covenant of Peace.

HENRY PHEED.

HOPKINS, Michigan,

March 1, 1869.

Bro. Joseph:

Since I became a member of the Church of Jesus Christ of L. D. S., I have often had the privilege of exchanging ideas, and in some cases publications, with members of other churches, but more especially with the Adventists. Thinking that some ideas contained in said publications were not according to "law and testimony," I desire to examine some of them by the light of truth. I have no desire to bring a railing accusation against them.

The idea that I purpose to examine, is that the kingdom of God was not established by the Savior, and that it will not be established until He appears in glory.

According to Rom. xiv. 17, the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Now "he that doeth righteousness is righteous, even as he [Christ] is righteous," and we are

sure his righteousness was according to the righteousness of God which is revealed in the gospel, and by obedience to that we have the glorious promise that we shall receive the gift of the Holy Ghost, and the fruit thereof is love, joy, and peace, etc. Now if we obey the gospel in its purity, the ordinances thereof being administered by those who possess the Melchisedek priesthood, we shall surely have the righteousness of God, and not that of man. We shall also be recipients of the Holy Ghost, the fruit of which I have shown to be joy and peace, therefore we would be in the kingdom of God.

Now if the kingdom of God was not established in the days of Christ, why did He exhort them to seek first the kingdom and promise them temporal blessings if they gave heed to His exhortation? We also are assured that the kingdom of God was preached, and all who sought the truth pressed into the same? And again the Savior says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

I think the evidence that the kingdom exists wherever the gospel is preached and obeyed is plain and conclusive.

I have clearly shown that by obeying the gospel, we are entitled to the Holy Ghost, or Spirit, and we are told that the carnal mind is not subject to the law of God, neither indeed can be. But in order to be spiritually minded we must of necessity be in subjection to said law. Thus we have laws, lawgiver, subjects and blessings, as component parts of a kingdom, even that of God.

I have shown that the kingdom was to suffer violence, and even be taken by the violent; yet we have the testimony of John the Revelator that the gospel should be restored even by the ministration of an angel, and that previous to the second advent of the Savior, with a blessing for those who are found watching and in possession of their garments. I think it

can be clearly seen that the kingdom was established by the Savior, also, from history, that it suffered violence, was taken by force, so that righteousness, joy, and peace in the Holy Ghost was unknown to the inhabitants of earth; and, by the testimony of John, that it will again be set up previous to the second appearing of our Lord and Savior.

This truly is a great subject, and much might be added to these few thoughts that would be interesting, but time will not permit.

Yours in the bonds of love,

A. S. COCHRAN.

DENISON, Crawford Co., Iowa,
February 8, 1869.

Bro. Joseph :

Having just returned from a tour of Carroll, Calhoun, and Sac counties, I thought to let you know, together with all readers of the *Herald*, how the cause of our blessed Lord is prospering.

I started in company with Bros. Jordan and Montague, on the eighteenth of January; commenced preaching on the 19th in Carroll Co., and continued in one place until the 24th. Had a good attendance, among a kind and hospitable people. Many appear to be believing, and are investigating; nevertheless, there were some that said they could not find fault with our preaching, it was Bible doctrine, but they were afraid we were keeping something back, that we were not telling the whole of it. We told them it was true, we did not tell all, from the simple fact that we had a great many things to learn yet ourselves, but we were perfectly willing to tell what we knew; told them we would disclose still further on Saturday evening. At the time appointed we had a crowded house, and understanding full well what they thought we were holding back, we broached the subject of polygamy, taking the stand that the Lord never did sanction it in any age of the world, following down

through the old testament; then the Book of Mormon, and Doctrine and Covenants: and as we had Mrs. Waite's book on Utah polygamy; and the primitive Church of Jesus Christ of Latter Day Saints, as organized in the year 1830, at hand, showing that the introduction of polygamy was at variance with the laws of both God and man, and no part or parcel of the doctrines of the saints.

The effect produced is good, and we pray God that the interest aroused in that people may result in the honest in heart being led to embrace the gospel, as they assuredly will, sooner or later.

We succeeded in getting three copies of the *Herald* subscribed for in that neighborhood. We also visited the friends at Camp Creek, Calhoun Co., where there is considerable enquiry; also at Grant City, a few are interested. We expect to return as soon as circumstances will permit.

There seems to be quite an awakening in the bounds of the Mason Grove Branch, more preaching is being done. Some of the old neighbors that have lived with us for years, have commenced an investigation.

Yours in the Gospel,

THOS. DOBSON.

PORT PERRY, Alleghany Co., Pa.

March 29, 1869.

Bro. Joseph :

Agreeable to the call in the *Herald*, I drop you a few lines. If I may be accounted worthy, I would say, that the one great desire of my heart is to thrust in my sickle and reap. It is my thought constantly. In the past I have had my faults and failings in common with all men. My desire now is to earn a crown, and if opportunity offers, I shall try in word and action to prove myself a faithful representative of the eternal truths of heaven. Could my family be provided with the common necessities of life, I would be willing to go wherever sent, and look out for myself, trusting in my heavenly Father.

There are earnest and prayerful appeals for help from West Virginia. Bro. James Wagner holds the influence of the people. Their desire is for him. Letter after letter has been received, saying "When, oh, when are you coming?" Two elders could be kept preaching day and night, to large and attentive congregations, in that section. For that mission there has been much personal sacrifice, but temporal circumstances has prevented those who have labored there from reaping the fruit, not being able to remain long enough. I am certain that the Virginia Mission would soon support itself and more too. Very little prospect in this section; I might say none. Mr. Cooper, the principal of the school alluded to in my letter for publication, has been baptized.

Your brother in Christ,

WM. W. WAGNER.

COUNCIL BLUFFS, Iowa,
March 22, 1869.

Bro. Joseph :

I am happy to say that the main portion of the saints in this, Pottowatamie, Iowa, District, are trying to honor the cause of God. I hope to see the work revive more fully, and the saints prove to the world that the result of obedience to the gospel is virtue, holiness, uprightness, justice and kindness to all men. By diligence in these and every other duty, the church, as a body, will soon redeem itself from the reproach brought upon it by false guides and false doctrine; may the Lord interpose His hand to assist the faithful few who are laboring to bring about so desirable a result; and inspire the hearts of many who once wielded the sword of truth in the cause of King Jesus, but who have fallen asleep while the bridegroom tarried; that they may arise and trim their lamps, and again commence the cry, "Behold the Bridegroom cometh, prepare to meet him." While I pray for this great work, I intend to labor for it, that there

may be faith and works joined together: for faith without works is dead.

Yours, in the Covenant of the Gospel.

J. M. PUTNEY.

GALIEN, Mich., March 10, '69.

Bro. Joseph :

Since last I wrote you, I have visited the little branch at Knox, Indiana. I found them in good condition, rejoicing in the blessings of the gospel; I remained with them twelve days, and held as many meetings; had large and attentive congregations, and some confessed that they were nearly persuaded to be christians.

Bro. Jas. Prettyman, Presiding Elder, is holding meetings in many of the school districts, assisted by the other officers of the branch, with good effect. May divine blessings attend them.

I also visited the Cold Water Branch, Michigan. They too were rejoicing in the blessings of God, and were cheered as the Comforter sealed instruction, bearing witness of the calling of the "One mighty and strong, to set in order the house of God," and that others may fall on every hand, yea, shall all fall except they trust in God and keep His commands. The brethren are alive to the interest of the work, and have passed such resolutions as will prove they are whole-hearted in their endeavors to build up the kingdom of God, proving their faith by their works. And I must say, to the praise of the sisters in each of these branches, that much of the blessed condition of the churches, may well be accredited to them. Their love for the cause of God, and each other, is manifest on all occasions by endearing appellations. O! such union is lovely to behold; who can but be cheered by such tokens of redemption? And if it was so in every branch, I feel that the sons and daughters of Zion would soon cease to languish. It is true that they have had their bitter trials, as the emissary of evil has endeavored to throw his dark mantle around them, and

embarrassments seemed to retard them for a time in their divine walk; yet in union they have ever found glorious victory. while the many oppositions they have had to oppose, have only served to strengthen them in the great work, and we feel renewed energy to gird on the whole armor of salvation, and shout *courage, COURAGE* brethren; army of the Great King.

On the way I also visited Elder H. C. Smith, of Decatur, Mich., who was ordained last fall. He is preaching once or twice a week; and will soon be known as one of our ablest exponents of the faith, and has the confidence of all his honorable neighbors, where he first began his labors in the vineyard.

Bro. O. B. Thomas, Priest, and Elder S. J. Smith, of Hopkins Branch, ordained last fall, are preaching the word, from whom we hear good news. Calls for preaching are very pressing in all parts of the district. I believe all the baptisms have been reported, except brother and sister Clum, of Decatur, baptized by Bro. H. A. Stebbins, on his return home.

With fervent prayers for the welfare of Zion, I subscribe myself yours in the bonds of love.

E. C. BRIGGS.

PARMA, Mich., March 18, '69.

Pres. Joseph Smith:

I send you two dollars in this letter to *pay for*, (not to "*pray*" for its continuance, as some one has made me say in the printed letter) the *Herald* a while longer, until I get some more money. I did not know as the *Herald* wanted to be "*prayed*" for, but only to be *paid* for; that is what I meant to say, whether or not it was my mistake.

And now I want to say a few words more in reference to your reply to my former letter, and I want you to publish this also, because I do not want my name to go out as an advocate of polygamy; for I am not a polygamist. No man in America is

further from it in practice, or inclination. All my acquaintances can certify to this. But I do not deny having said, by way of defending the bible law upon that subject, that if I were so unfortunate and wicked as to make myself liable to that law, or its penalty, as many have done, I know not how to answer for such sin, in God's sight, unless I should do as the law prescribes in such cases. You may argue that I could not marry one whom I had so defiled, provided I had a wife already. I know I could not, by human statute. But can God's law be made null and void, by human statute; and that too so as to exonerate, or clear the sinner? Of course not. Therefore, what shall such men *now* do? Tell us of a better remedy for such an evil.

I know as well as you do, that the Book of Mormon is more pointedly against polygamy than the Bible is, if possible, and I do remember it especially on that account, and often have spoken of it in conversation with such men as pretend to believe the Bible, and deny the Book of Mormon. I believe God decreed from the beginning, that a man should have but one wife. Also He decreed from the beginning that man should dress the garden and keep it, and not transgress His law. But because he did transgress, God passed another decree, quite different from the first. And so also in relation to the marriage obligation; none but an ignoramus or wilful zealot of some party religious creed to the contrary, will pretend that God has not made a law since sin entered the world, which law never would have been made, only as the consequence of sin. And because I think and say that I believe that the Bible law is still the best *law* that ever was made to remedy that evil, will you send my name out before this generation as a polygamist, or one who makes an "*idol*" of such an abomination. You tell me in your reply to put away my "*idols*," and remember the Book of Mormon, &c. If you mean by "*idol*" the prophet J. J. S. I never did idolize him when *alive*, and I

do not *now*, since he is *dead*, and "*put away*" out of this world. But I only mean to render unto every man his due, according to the best of my judgment. Of course I shall aim to do so by you, without any unholy prejudice. I acknowledge I have been not a little prejudiced, to hear men speak against the leadership of the successor of Joseph the Martyr, as though the Church had been without a prophet from June, 1844, until about eight years ago, a space of 25 years, minus eight. Is it very strange that I *should* be? But I am not "*puffed up*" any longer, I hope.

J. S. COMSTOCK.

CHESTER RANCH, Cal.,

March 8th, 1869.

Bro. Joseph :

The work of the Lord seems on the Pacific Slope, to be moving onward slow, but sure, and in many instances the Lord is showing forth His power in healing those who are not appointed unto death, and to strengthen the saints, that they may know the Lord has not forsaken His people, and that His saints shall be put in possession of testimony to bear to the world, that we have not only the form, but the power of godliness manifest in the Church of Christ.

Bro. Blair is well liked by all the saints. He has gone to San Bernardino, I have not heard from him since he left for there.

Please give my kind love to the saints. I desire the prayers of the saints in our behalf.

Your Brother in Christ,

H. FALK.

MEN are often as vain of their appearance, and of the impression they produce upon others, as woman is of her beauty, her accomplishments, or her costly dresses.

THE stronger vanity is allowed to grow the more certain is it doomed to disappointment.

Conferences.

Malad Conference.

The Malad Quarterly Conference was held at Malad City, Feb. 13, 14, 1869.

Amos B. Moore, President; E. R. Walker, Clerk.

Malad Branch reported 39 members, 5 elders, 1 priest, 1 deacon; 44 removed; 2 received by vote; 1 baptized; 2 children blessed. John Lewis, President; Amos B. Moore, Clerk.

Henderson Creek Branch failed to report.

Resolved, That we sustain Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, with all the spiritual authorities, with our faith and prayers.

Resolved, That we sustain W. W. Blair and A. H. Smith, as Presidents of the Utah and California Mission.

Resolved, That we sustain Amos B. Moore as President of the Malad Conference.

J. H. Hurdsmen was ordained a priest.

Bro. Josiah Price gave us a short address on firmness; followed by Bro. John Lewis, showing the increase of faith in the Malad Branch.

EVENING SESSION.

Address by E. R. Walker upon the necessity of obeying the gospel; followed by John Lewis upon the principles of the gospel.

MORNING SESSION.

Reports were made by Elders A. W. Vanderwood, Wm. Richards, Edward R. Walker, John Lewis and Amos B. Moore.

AFTERNOON SESSION.

Preaching by Elder A. W. Vanderwood. upon faithfulness.

Sacrament administered. The meeting was then given into hands of the saints, all present were made to rejoice, under the influence of the Spirit of the Lord.

EVENING SESSION

Preaching by the President, followed by Elder John Lewis.

Adjourned to meet at Malad City, I. T., on the second Saturday and Sunday in May, 1869.

During the entire Conference the greatest peace and harmony prevailed.

At the close of the Conference one was baptized, and others were made to believe.

St. David Conference.

A special District Conference was held at St. David, Ill., March 5, 6, 7, 1869.

Elder J. Patterson, President; E. Stafford, Clerk.

A few questions of a local nature were mooted and discussed.

EVENING SESSION.

Elders F. Adams, David Jones and J. Jeremiah, spoke to the edification of the people assembled.

MORNING SESSION.

Buffalo Prairie Branch reported by J. F. Adams: 91 members, including 3 of the seventy, 8 elders, 2 priests, 2 teachers, 2 deacons; 4 removed. J. F. Adams, President; E. Bryant, Clerk.

Kewanee Branch, reported by J. D. Jones: 86 members, including 13 elders, 2 priests, 4 teachers, 2 deacons; 15 removed; 3 disfellowshipped. J. D. Jones, President; Thos. France, Clerk.

Kewanee also reported progress of Sabbath School, and the deep interest felt in it by the Superintendent and Clerk, and also stated that, awaiting the time when text books published by the church should come forth, they do the best they can to obtain the most suitable books for the children, under the circumstances.

Henderson Grove: 25 members, 2 elders, 1 teacher; 1 removed. C. M. Brown, President.

Orion and Galva Branches reported verbally. Reports rejected as not being legal. Princeville and Victoria failed to report.

SPECIAL MISSIONS.

The President having been appointed at the Kewanee Conference, to visit the the branches of Wilton, West Buffalo, and Davenport, (in place of Moscow, which was a mistake in the name,) to ascertain their feelings relative to their being annexed to this District, and obtain the consent of Bro. Chas. Derry to the same, succeeded in accomplishing the object sought.

Some little exchange of ideas was entered into, as touching the case, which brought forth the following resolution.

Resolved, That (having first obtained the consent of Bro. Chas. Derry, through Bro. J. Ruby, President of West Buffalo Branch,) the branches of West Buffalo, Wilton and Davenport, agreeable with their desires, be annexed to this District.

AFTERNOON SESSION.

Officers present: 1 of the Seventy, 18 elders, 2 priests, 4 teachers, 1 deacon.

St. David Branch reported by L. S. Jones: 53 members, including 9 elders, 1 priest, 3 teachers, 2 deacons; 1 baptized; 5 received by letter; 1 removed; 2 children blessed. L. L. Jones, President; Wm. Edwards, Clerk.

J. Jeremiah, L. L. Jones, T. F. Stafford, J. D. Jones, (of Kingston,) Jas. Clifford. J. F. Adams, T. R. G. Williams, Jas. Hart, C. M. Brown, J. D. Jones, (of Kewanee,) and David T. Jones reported their labors.

The President, in the report of his labors, stated that Bro. Jas. Hart and himself had organized a branch at Galva, Ill., called the Galva Branch, numbering 14 members including 4 elders, 1 priest. E. Stafford, President; Stephen M. Moore, Clerk.

Elders Wm. Gould and Robert Lyle, sent in a written report of their labors.

EVENING SESSION.

E. Stafford preached from 2 Chron. xx. 20. "Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper."

SUNDAY MORNING.

The President, having received a verbal statement from Bro. T. Gibbs, appointed to labor with Bro. Harris in the Coal Valley Mission, that they had made several attempts to preach, but could get no hearers, and came back discouraged, whereupon, on motion, the said brethren were released from said mission.

On motion, the Coal Valley Mission was discontinued.

On motion the report of Bro. J. S. Patterson, concerning the branches of Wilton, West Buffalo and Davenport, was accepted.

Resolved, That we sustain the Orion brethren in their endeavors to rent a room in Canton for preaching, and for branch purposes; and that the Conference authorize the removal of the Orion Branch to Canton, if necessity requires it.

Resolved, That Bro. J. S. Patterson be appointed our delegate to General Conference.

Resolved, That when this Conference adjourns, it do so to meet at Truro, Knox Co., Ill., on the first Saturday and Sunday in June, 1869.

Resolved, That the presiding elders lay before their respective branches the propriety of raising means to defray Bro. J. S. Patterson's expenses to and from the General Conference, and that the Clerk of the Conference write the same to the absent presidents.

Resolved, That we sustain Bro. Joseph Smith, Bro. Marks, and all the authorities of the Church in righteousness.

Resolved, That we sustain Bro. J. S. Patterson as President of this District, with our faith, prayers and means.

Bro. J. D. Jones of Kewanee preached from Rom. viii. 7. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," followed by a few seasonable remarks from Bro. Patterson.

AFTERNOON SESSION.

Wm. Bennett was ordained to the office

of priest; afterwards partook of the sacrament, had a social meeting, but the elders felt led to preach to the people.

EVENING SESSION.

Bro. Patterson preached to an attentive congregation. The minutes of the Conference were then read and accepted.

Adjourned.

Montana Conference.

John H. Thomas, President; Ezra W. Depue, Clerk; Rosser J. Jenkins, Assistant Clerk.

BRANCH REPORTS.

Gallatin: 80 members, including 4 elders, 1 priest, 1 teacher, 2 deacons; 4 received by letter; 2 by vote; 8 baptized.

John H. Wilson, President and Clerk.

Willow Creek: (Gallatin Co. :) 26 members, including 3 elders, 1 priest 1 teacher, 1 deacon; 4 removed by letter; 7 baptized. R. C. Moore, President; Rosser J. Jenkins, Clerk.

Resolved, That we sustain Bro. Joseph Smith as a Prophet, Seer and Revelator, and President, and Wm. Marks as his Counsellor, and all the authorities of the church in their respective offices.

Resolved, That we, as elders, will spread this gospel as far as lies in our power.

EVENING SESSION.

Isaac Ross was ordained an elder, by Elder Alexander Williams.

MORNING SESSION.

Bro. Alexander Williams addressed the Congregation with a lengthy discourse.

EVENING SESSION.

R. C. Moore preached on the first principles of the gospel.

Resolved, That we adjourn our Conference till the first Saturday and Sunday in May.

We had a prayer meeting at early candle light, March 1st. We had a good meeting. The Lord of heaven blessed us greatly with the gift of tongues and prophecy. We had a time of rejoicing and thanksgiving to our heavenly Father.

Andrew Moore was ordained an elder by Melvin Ross and R. C. Moore.

Poetry.

ALIVE TWO THOUSAND YEARS.

In the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, which the inscription upon it proved to be two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its inclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from the mummy's hand, and planted it in a sunny soil, allowed the dews and rains of Heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower. This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following verses upon

"THE RESURRECTION."

Two thousand years ago a flower
Bloom'd lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived, and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life—long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew,
From such a seed when buried low;
Just such a flower in Egypt bloom'd
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod,
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

Miscellaneous.

MICHIGAN DISTRICT.

A special Conference for this District is appointed to convene on the 28th of May, 1869, in the Coldwater Branch, Branch Co., Mich., located three miles east and one mile south of the City of Cold Water, in Quincy Township. Enquire for Bros. George and Bradford Corless, and S. V. Bailey. Those coming by the M. S. R. R., enquire in the City for Geo. Pope.

Elders of the States of Ohio, Indiana, and Michigan, are all requested to attend if practicable; if not, send in reports of your labors and the condition of the work in your several localities.

E. C. BRIGGS.

NOTICE.—The Conference for the Little Sioux District, will be held at Raglan, Iowa, Saturday and Sunday, June 5th and 6th, 1869.

HUGH LYTLE, PRESIDING H. P.

View the groves of Autumn, and observe the constant succession of falling leaves; in like manner the generations of men silently drop from the stage of life, and are blended with the dust from which they sprang.

SUNDAY SCHOOL LESSONS.

LESSON V.

FAITH WHICH WORKS BY LOVE.

What must be the foundation for the exercise of saving faith?

A.—A knowledge of the existence of God, His character and attributes, together with His claims upon man; an acknowledgment of the divinity of Christ, and of the binding nature of the claims of the gospel.

By what reference do you prove a knowledge of God necessary? Rom. x. 14.

By what, a knowledge of His character? Heb. xi. 6.

By what a belief in Christ? John iii. 16.

From what source may we derive testimony sufficient to establish such belief, or faith?

A.—From the revelations of God contained in the Holy Scriptures, supported by the fulfillment of prophecies, as recorded in profane history, and the concurrent testimony of the history of various nations. *

Who is the author of the faith which dwells in the people of God? Heb. xii. 2.

How is the sinner justified? Acts xiii. 39; Jas. ii. 21, 22.

What then is the perfecting of faith, or the proof that faith dwells in us?

Is this faith likely to be tried?

A.—It is.

How are we to accept such trials? Jas. i. 2, 3.

What does Peter assure us the trial of our faith is? 1 Pet. i. 7.

What is required of those who possess it? 1 Cor. xvi. 13.

How are they to continue in it?—Col. i. 23.

* Let the teacher here refer to some of the prophecies as contained in the Holy Scriptures, and then to their fulfillment, as recorded in history. The denunciations against Babylon, for instance, and literal fulfillment. The calling of Cyrus by name years before his birth, the predictions against the Jews now being fulfilled, and many like remarkable facts, events clearly showing that none but God could have foretold them.

What does faith represent in the christian armor? Eph. vi. 16; Thess. v. 8.

LESSON VI.

FAITH THE PRINCIPLE OF ACTION AND OF POWER.

Is it faith which leads men to action, or produces works?

A.—It is.

By what texts do you prove this? Heb. xi. 7, 27.

Is faith the governing principle of action in man?

A.—It is. (Let the teacher here illustrate how it is so.)

What is it beside the principle of action?

A.—“It is the principle of power in both Deity and man.”

How do you prove it the principle of power in God? Heb. xi. 3.

How in man? Matt. xvii. 19, 20; Heb. xi. 32-34.

SHREDS OF SILVER.

COLLECTED BY W. C. LANTON.

It is no mark of superiority to lack interest in our fellow creatures.

It will cost something to be religious; it will cost more not to be so.

A DESIRE of happiness is natural, a desire of holiness supernatural.

Sin yields its pleasures first; but pain is sure to follow.

Be willing to make sacrifices of your own convenience, that you may promote the happiness of others.

It signifies nothing to say we will change our religion, if our religion change not us.

CHRISTIAN graces are like perfumes: the more they are pressed the sweeter they smell. They are like stars that shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

MARRIED.

In Camp Creek Branch, by Elder W. A. Litz, at the residence of Bro. T. Massey, on the 30th of March, 1869, Mr. JAMES R. RUSSELL to Sister SARAH JANE MASSEY; all of Otoe Co., Nebraska.

DIED.

At Suamica, Wis., March 10, 1869, of a burn, WILLIAM JONATHAN, son of Wm. and Mary Strope, aged 2 years and 7 months.

O! we have buried Willy;
We have laid him down to sleep:
And silent stars at midnight,
O'er him their vigils keep.
We have given love's last token;
We have parted back the hair
From off the marble forehead,
And left the last kiss there.

We'll go and plant sweet flowers
Upon your tiny grave,
When first the summer zephyrs
O'er it shall gently wave;
And when we kneel above it,
To breathe a silent prayer;
Smile as we look to heaven,
For we've an angel there!

At Mantua, Ohio, Nov. 5, 1868, Sister ABI MCINTOSH, of lung fever. Aged 89 years.

At Spring Valley, Iowa, Feb. 22, 1869, EDWARD, son of George and Maria Braby. Aged 1 yr. 5 mo's. and 5 days.

At the residence of his parents, Mission, San Jose, Cal., Feb. 13, 1869, JACOB HORNER, son of John M. and Elizabeth Horner. Aged 12 years, 10 months, and 13 days.

He has gone to his rest. The probation o'er,
He is found as a jewel so bright.
His spirit has gone to that happier shore,
Where sorrow and sighing are heard nevermore:
To the region of life, and of light.

Could we, but like him, on the Savior rely,
And believe in the truth of His word;
We victors would be; and no dread would come nigh.
To-day or to-morrow, be ready to die:

And receive a new life from our Lord. C.

Near Yuba City, Sutter Co., Cal., Aug. 21, 1868, SARAH ELIZABETH, daughter of Matthew T. and Almira Jenifer. Aged 2 years and 7 months.

At Amboy, Ill., ABBIE FRANCES, infant daughter of Abbie F. and Stephen J. Stone. Aged eighteen years.

Near Yuba City, Sutter Co., Cal., March 5, 1869, Bro. ELI D. WALKER. Aged 55 years and 8 months.

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The present Number of the HERALD is 176. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 9.—Vol. XV.]

PLANO, ILL., MAY 1, 1869.

[WHOLE No. 177.]

SIGNS OF THE TIMES.

BY T. J. A.

[CONTINUED FROM PAGE 238.]

Aside from the direct evidences predicted by the Savior concerning the deliverance of Jerusalem, the generation that should witness them should also witness some very notable signs that should denote His second coming. "Signs in the sun and moon and in the stars." I need not ask, Do these appear? when for twenty years past they have been visibly plain, and some of them to the naked eye. Those planets when viewed through the powerful instruments of the astronomer, present a very strange and different aspect from what they did in the previous century. Many large mucous protuberances are observed on their surface, and their rapid growth fill the astronomer with fears as to their meaning and issue. So wonderfully curious are the astronomical societies of England and France to ascertain the true character of those signs, that during the present year they have spent vast sums in fitting out expeditions, furnished with the most modern and costly instruments, and have sent them to India to examine

the moon for a few moments, whilst under a total eclipse. These signs and the many meteoric showers, and other strange sights that have been witnessed in the present generation, are strong evidences that the powers of heaven are in more than usual commotion.

The prediction of the distress of nations seems to be fulfilling in our day, also. The history of the world cannot point us to a period when all nations were in distress more than at this time. Without an exception there is a general distress arising from enormous national debts, requiring a taxation that at once is excessive, and grievous to be borne. Another cause of perplexity is the feeling of unrest, and the desire for reform that is now pervading all nationalities. The day seems to be waning forever when men will willingly submit to relinquish the inalienable rights of thought and action, for their own government, into the hands of a few. Hence the dynasties reared, and which have endured for ages, are now trembling for safety, and dread to meet the impetuous shock that will sweep them away forever.

The nations wherein are blended church and state, are particularly in commotion. for the same unconquer-

able spirit which now proclaims for self government politically, clamors for freedom of religion, the right of conscience, to worship God as they please. In its triumphant march, the superstition that has reigned and held humanity in chains for ages, is being swept from the path, and dogmas give away to more enlightened views, views becoming the age of universal progress.

"The earth also shall be troubled, and the waters of the great deep. Men's hearts failing them for fear, and for looking for those things which are coming on the earth." The great elementary disturbances in many parts of the earth at this particular time, are ample testimonies of its troubled condition. The great upheavings of the sea, the dreadful pestilence, and severe famines, all occurring in our day, causing men's hearts to fear and tremble, filling them with consternation and painful anxiety, for what may be coming upon the earth, are sufficient in themselves to arrest universal attention to the predictions of Christ concerning the day of His coming.

These notable signs, infallible proofs as they are, would alone not be sufficient to prove demonstratively, that we are living in the generation that must witness the Savior's return to the earth. According to His own words a more striking sign should be given, by which all that would hearken should know conclusively. He says, "and again *this* gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and *then* shall the end come, or the destruction of the wicked." Here we find is a test that all may know the character of the strange signs that now appear. If that same gospel of the kingdom that Christ established when upon earth, without alteration or change, is not being preached now, if those signs have no significance, and are nothing more than the ordinary visitations that have befel the wicked in all ages. If that gospel of the

kingdom, perfect in all its ministrations, its diversities of operations, and gifts, as at the beginning, is now being preached to all nations as predicted by the Savior, then those signs have more than ordinary significance. They are the legitimate tokens of the redemption of Jerusalem, the gathering of Israel, and the return of Christ to establish His kingdom forever.

What is the gospel of the kingdom? Primatively it was understood to be the doctrines of God's kingdom, including its requirements, its ordinances, its promises, and its organization. This kingdom was to be established upon the earth before Christ's coming in person to the earth. The church itself is called the kingdom; and of this church, primitively, we propose an examination to ascertain its true characteristics, so that the reader may be assisted in finding a similar church or kingdom in this generation.

The preaching of the gospel, or law of the kingdom, suggests at once an authority; for no person can suppose that such an important work could be done without it. Hence the Savior's saying, "I came not to do my own will but the will of him that sent me." We find the first preliminary step to *organizing* the church was the calling of the twelve apostles, to be special witnesses in all the world, of the Savior. In Eph. iv. 11, we have an elaborate description of the organization by Christ, when He ascended on high. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Some are inclined to doubt that it was intended to perpetuate this system, but the 12th verse places this beyond all controversy. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we in the unity of the faith all come to a knowledge of the Son of God." Christ gave those offices to the church, as necessary to the work of the ministry;

they were integral parts of the church, without which the work of the ministry could not be carried out, the saints could not be edified, neither could the saints ever arrive at a fulness of the knowledge of Christ.

Entrance into the kingdom, through those officers, was effected by complying with certain conditions, or laws of adoption, which by the Apostle Paul, (Heb. vi. 1,) is called "the principles of the doctrine of Christ," viz., faith, repentance, baptisms, laying on of hands, and of the resurrection of the dead, and eternal judgment. In the first gospel sermon delivered by Peter to the Jews, (Acts ii,) those principles are clearly set forth as the terms of admission, and may be explained as follows, Faith in Christ, as the legitimate King of the kingdom, to be found on the earth at His coming, comes by the hearing of the word from those who have authority to proclaim it. Repentance is the changed condition of the mind through faith, having resolved to reform by abstaining from sinful practices, and by doing works of righteousness.

Baptism is an ordinance of immersion in water by one having authority, as the means of entrance, and without which no man can enter the kingdom of God. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." John iii. 5. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." John x. 1-3. It is also the means by which God remits the sins of the person entering. "Repent, and be baptized every one of you in the name of Jesus Christ for the

remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. Hence he is born to newness of life, in the likeness of the death, burial, and resurrection of Jesus Christ.

Laying on of hands is the ordinance next to baptism, and is for confirmation into the church, of those who have believed, repented, and been baptized. Beside being the ceremony for confirming members, it was the ordinance whereby the Holy Ghost was received, as we find in Acts viii. 14-17. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve." Acts xix. 5-7. This ordinance was also used in blessing little children, in healing the sick, in casting out devils, and in ordaining to the ministry. The spiritual gifts which followed the believers in that age as evidences to confirm the divine character of the kingdom, are found promised in Christ's great commission to the apostles, when sending them out to build up the kingdom in all nations. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall

“speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark xvi. 14-19.

In the foregoing we have a brief but plain view of the primitive church and gospel. The words of the Savior, that “again *this* gospel of the kingdom shall be preached in all nations for a witness” in the last generation, implies its having been lost, and restored again. Not another, but the same organization, and same laws of adoption in every particular, so that the kingdom might be found on the earth when Christ should make his appearing.

The restoration must now have our attention. The prophet Malachi (iii.) clearly predicts the sending of a messenger to prepare the way for Christ's return. The application of the prophecy to that time is made sure. “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years.” Mal. iv. 3. The character of that messenger is ascertained in Amos iii. 7. “Surely the Lord God will do nothing, until he revealeth his secret unto his servants the prophets.” The preliminary step in all the great works of God with the inhabitants of earth, has been to raise up a prophet, and to reveal his designs unto him. This is exemplified in the deluge, the exodus from Egypt, and the first advent. The second Advent of Christ, in power and great glory, is an event that is of far greater importance than any of these, implying, as it does, the end of the wicked and the establishment of His universal empire in all the world forever. No sane individual can doubt or deny the necessity of God revealing this great secret or design to some one person or more, as a preparatory measure to such a great work. John the Revelator describes clearly as he saw it in vision, how God would reveal the great secret of setting

up the kingdom in the last days; (Rev. xiv. 6;) that an angel should be sent to restore it; not I presume to preach it personally, to all nations, but like the angel Gabriel, who communicated the great secret of the first advent of Christ unto John, he would communicate the glad news of the kingdom being restored to the earth, unto him who should be the prophet to commence such a work.

Who is the messenger? Which of the many reformers presumes to such a great calling as founding the kingdom of God, corresponding in every particular to the primitive kingdom? The works which they founded, and which remain to this day, bear no likeness to it. To presume so, is to contradict the visions of John, and Christ's words, as the messenger and the restoration of the kingdom would be events peculiar to the generation that should witness the many strange sights and appalling scenes of trouble, presaging the coming of Christ; hence we must look elsewhere for these notable events.

The founder of the Church of Jesus Christ of Latter Day Saints declared himself to be the one to whom the glad tidings of the kingdom was first communicated, and to whom was committed the necessary power to organize the church after the primitive pattern, without alteration or change, so that the gospel might be preached in all nations, to all kindreds, tongues and peoples, and the kingdom prepared for the return of Christ, who will take vengeance on those who know not God, and have not obeyed the gospel. It offers the same evidence to the believer now, to prove this divine calling, as was given to prove the gospel anciently.

To the entire inhabitants of the globe he gives the word of God as it came to him as follows:

“And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall

cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." "And with famines, and plagues, shall the inhabitants of the earth be made to feel the wrath, the indignation, and the chastening hand of Almighty God."

The gospel of the kingdom is being preached in many nations, and for thirty-eight years these terrible warnings have been proclaimed by thousands, properly commissioned. They have been regarded by the great mass as fanatical dreamers. God's visitations, in their incipency, are terrible. Their intensity will increase in proportion to the stubbornness of the inhabitants of earth to form allegiance to His kingdom that He has established, and which will never again suffer violence, or be hindered, but continue to grow until the world is redeemed from sin and the will of God done on all its surface, as it is done in heaven.

I offer you no theory upon earthquakes, nor the many phenomena and strange sights now appearing, but we declare them as the voice of God, proclaiming the hour of His judgment, the last generation, in which Jerusalem will be redeemed, Israel gathered, and the Son of God, even Jesus Christ, will return to the earth, to the joy of all those who have received the gospel, learned the tokens, and are anxiously watching the day of His appearing.

If we wish to overcome our evil habits, the first and greatest thing necessary is to make a firm resolution to do so. It is useless to endeavor to make a barrel hold water when there is a hole in the bottom. Prayer is an excellent thing to assist in overcoming them.

SCANDAL ILLUSTRATED.

BY ELDER T. J. SMITH.

SCENE I.

BRO. JONES—

"I'd like to know if you can tell
Where is Bro. William Bride.
I cannot find him here to-day,
Although I've searched far and wide."

BRO. BROWN—

"Why yes, I saw him an hour ago.
Or I think about noon.
Passing very rapidly by
Old lame Frank's Beer Saloon."

II.

TATTLER No. 1—

"Well, Bro. James, I've something new,
And what it is you cannot guess.
So I'll tell you what I've heard
As along the street we pass.
Brother Brown told Brother Jones,
It was this afternoon,
*That Brother Bride had passed an hour
At 'old Frank's Beer Saloon.'*"

III.

TATTLER No. 2—

"Dear me, Brother Smith, 'tis very odd,
And very strange to tell.
How men profess to be good
And still in wickedness dwell.
I heard it said of Brother Bride,
Just this afternoon,
*He had been taking a glass
At 'old Frank's Beer Saloon.'*"

IV.

TATTLER No. 3—

"Ah! Brother Price, I've news to tell;
Your faith it will shake, I know;
A brother has fallen in sin,
And on us righteous brought woe.
It was this day they told me,
Just this afternoon,
*Brother William Bride was drunk
In 'old Frank's Beer Saloon.'*"

THE road to happiness runs all the way
through the land of Charity.

WHO MAY RECEIVE REVELATION?

BY W. W. B.

[CONTINUED FROM PAGE 233.]

For further evidence that other officers in the church than the presidency may receive revelations and commandments, in the building up of the church, we may quote from B. of D. & C. 46: (16) 1. "But notwithstanding those things which are *written*, it always has been given to the elders of my church, from the beginning, and *ever shall be*, to conduct *all* meetings, as they are *directed* and *guided* by the Holy Spirit."

It would be impossible, comparatively, to be supplied with *written* revelations to suit every case and circumstance the ministry would meet with in building up the church in all the world, hence this wise provision, that the elders shall be under the immediate direction and guidance of the Holy Ghost, which always teaches the mind and will of both the Father and Son.

Again; the Lord says to the elders concerning their commanding the waters, 61: (72) 5, "Let him [the elder] *do* as the Spirit of the living God *commandeth* him, whether upon the land or upon the waters." If God, through the Spirit, may command the elders in the cases here indicated, why not in any exigency not provided for by specific written revelation?

The Lord tells us that it is His will that His "word," and His "Scripture," (which is His *written word*,) should come through his elders. He says, 68: (22) 1, "And this is the ensample unto them, [the elders,] that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be *scripture*; shall be the *will* of the Lord; shall be the *mind* of the Lord; shall be the *word* of the Lord; shall be the *voice* of the Lord, and the *power* of God unto salvation;

behold, this is the promise of the Lord unto you, O ye my servants; wherefore, be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you." This is conclusive, that God's revealed word may come through the elders.

It is said of the sons of Mosiah, B. of Alma, 12: 1, that "they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer and fasting, therefore they had the Spirit of prophecy, and the Spirit of *revelation*, and when they taught, they taught with power and *authority* of God." Similar, no doubt, to the elders mentioned before.

Joseph the Martyr taught the ministry, in 1837, in the house of the Lord, at Kirtland, O. (see Mil. Star v. 15. p. 849,) saying, the Melchizedek high priesthood was no other than the priesthood of the Son of God; that there are certain ordinances which belong to the priesthood, from which flow certain results; that the presidents or presidency are over the church; and revelations of the mind and will of God *to the church*, [evidently the standing, written law,] are to come through the presidency. This is the order of heaven, and the power and privilege of this priesthood. It is also the *privilege* of *any officer* in this church to obtain revelations, so far as relates to his particular *calling* and *duty* in the church. All are bound by the principles of virtue and happiness, but one *great privilege* of the priesthood, is to obtain revelations of the mind and will of God. It is also the privilege of the Melchisedek priesthood, to reprove, rebuke, and admonish, as well as to *receive revelations*." By this it is put beyond question that the officers of the church, *any of them*, may receive revelations for themselves, in their ministry, in build-

ing up the church. It is said in the law, 104 : (3) 17, that "It is the duty of the twelve, [apostles] in all large branches of the church, to ordain evangelical ministers [patriarchs] as they shall be designated unto them by revelation." Here we find that the twelve are to receive *revelations*, and ordain men to the patriarchy in the church, and Joseph the Martyr teaches in his history, Mill. Star, v. 15, p. 213, that the things God may *reveal* unto them, are to govern their decisions, which are to stand in the church, as "items of doctrine and covenants." He says, "For neglecting to write these things when God *revealed* them, not esteeming them of sufficient worth! the Spirit may withdraw, and God may be angry; and here is, or was, a *lost knowledge*. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions, * * * Now if you will be careful to keep the minutes of these things, as I have said, it will be one of the *most important records ever seen*, for every such decision will ever after remain as *items of doctrine and covenants*."

Their *revelations* were to shape their *decisions*, and their decisions thus made were to remain "as *items of doctrine and covenants*," hence their revelations were to affect, and help to shape, the government of the church.

By Joseph's history, as well as by the Doc. & Cov. we learn that the revelations to be given to the high council were to govern the church, in Zion.—It is according to the dignity of his office, that the president of the church should preside over the council, and be assisted by his two councillors; but the high council may be organized, and receive *revelations*, and neither the president of the church, nor his councillors be among them. For proof of this, we may turn to the history of Joseph concerning the first high council

organized in Missouri, and learn from him its privileges and powers. Mill. Star v. 15, p. 109, he says: "On the 3d of July, [1834] the high priests of Zion assembled in Clay Co., and I proceeded to organize a high council, agreeable to a revelation given at Kirtland, [B. of C. 99, old ed. 5,] for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his council. David Whitmer was elected president, and William. W. Phelps and John Whitmer assistant presidents," on the 7th the "council assembled according to adjournment, at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and members. After singing and prayer, I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; [sec. 99, old ed. 5,] read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the high council, *through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth*." By referring to the revelation cited, par. 10, we learn that, "In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency *written* to make the case clear to the minds of the council,) the president [of the council] may inquire and obtain the mind of the Lord by REVELATION."—Of the character of the high council, Joseph says, Mill. Star, v. 15, p. 284:

"The high council has been expressly organized to administer in all her [Zion's] *spiritual affairs*; and the Bishop and his council are set over her temporal affairs." We see the high

council has the right also to sit upon cases *referred from* the Bishop's council.

The foregoing testimonies are quite sufficient to show that the officers of the church may receive the "word of the Lord," "the mind of the Lord," "scripture," and revelations and commandments to instruct and guide them, and others, in building up the church and kingdom of God. Much more evidence might be brought, but this shall answer for the present.

We now propose to show the *prerogative* of the President of the Church to receive the written *law* for the whole church. By sec. 104: (3) 42, we learn that the president of the high priesthood is the president of the church, and is "like unto Moses," that he is "a seer, a revelator, a translator, and a prophet; having all the gifts of God which He bestows upon the *head* of the church."

By sec. 27: (51) 2, we are told that "No one else shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr., for he receiveth them *even as Moses*," (see also 43: (14) 1.)

The last clause of this quotation is explanative of the first, and shows what revelations and commandments are alluded to, that it was those that constituted the standing law to the church. Moses received the law, and the covenants, to found a dispensation, which dispensation was to continue until Christ came. That law, and those covenants, were binding upon Israel for 1520 years, during which time they could not be altered, by either adding to, or diminishing therefrom. Yet there were many, even in the days of Moses, who obtained revelations of the mind and will of the Lord, and prophesied. During the 1520 years, God raised up many prophets and prophetesses, who received the word of the Lord for Israel, yet Moses' revelations continued to be the *law*, while the revelations through others was auxiliary to

it, explanatory of it, or given for special purposes. Those prophets and prophetesses likewise received revelations, and prophesied concerning the present and future, but none claimed the right of giving the law—the standing written law—to Israel.

Israel and Judah were rejected from time to time, and carried into captivity, in part or in whole, for their sins against the law and covenants given through Moses; but when rejected, and scattered, they did not lose their citizenship in Israel; they did not lose their national identity; neither did they lose their priesthood. Rejection works disfavor, captivity, scattering, and great suffering; but it does not necessarily work entire alienation, nor destruction. This may be readily seen by the history of Israel and Judah, and during the time of their various captivities, God raised up and inspired men, and women, who gave the word of the Lord to them, to call them back to faithfulness in observing the law and covenants. Joseph Smith, the Martyr, "as Moses," received the standing law and covenants for this, "the dispensation of the fullness of times," which law and covenants are to remain in force with the church, and remain unchanged, and *unsuperseded*, until Christ comes. 38: (12) 5, 7. 41: (61) 1, 2. 42: (13) 1. But this fact does not debar others from receiving revelations and commandments which shall aid in building up the church of God. If persons would keep the fact before their minds, that Joseph was "like unto Moses," that he received the revelations for the church, "even as Moses;" and then learn in what sense, and for what purpose, Moses received the revelations for Israel, they could readily see the relationship which Joseph sustains to the church in this dispensation, and in what sense it is that "no one else shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr.,—

they could see that this *exclusive right* related to the general law.

Joseph was to have a successor, whom God would "raise up" to the church, who also was to be "like unto Moses," for the Lord says of him, 100: (101) 3. "The redemption of Zion must needs come by power, therefore I will raise up unto my people a man, who shall lead them *like as Moses* led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of *bondage* by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be." Moses led Israel by direct revelation, 7: (34) 2, as did Joseph the Martyr, and by holding the full power and keys of the Melchisedek priesthood, which he undoubtedly received under the hands of his father-in-law, Jethro, 83: (4) 2, before he went down into Egypt to deliver Israel, consequently the successor of the Martyr must lead the church by direct revelation when necessary, and be like Moses and the Martyr—be "a seer, a revelator, a translator, and a prophet"—this would enable him to "set in order the house of God," "which is the church of the living God," 1 Tim. 3: 15, which had been "rejected," "scattered," and brought into "bondage." Prominent among other duties of this successor, he was to *teach* those revelations which the church had received through his predecessor, the Martyr, 43: (14) 2, and he *must* be appointed of God, 27: (51) 2; 99: (5) 6; and that appointment must be made *through* the Martyr, 43: (14) 2. But the successor, thus called and qualified, would not have the *exclusive right* to receive revelations and commandments for the church, only so far as relates to its general, universal law. If so, God would change His mode of governing His people, from what it has been in all time past. The president of the church is *unlimited* in his privileges of receiving revelations

for the church, but his privileges does not exclude others, only so far as relates to the general law and covenants by which the church is to be governed. This I trust we have shown clearly, especially in the first two divisions of this article.

Joseph the Martyr, in his church history, defines, as we have seen before, the privileges of the members, and officers, in regard to this subject. He further says, Mill. Star, v. 14, p. 38: "Bro. Hiram Page had got in his possession a certain stone, by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations." Joseph then inquired of the Lord concerning the matter, and the answer was, "No one shall be appointed to receive commandments and revelations in this church, excepting my servant, Joseph Smith, Jr., for he receiveth them even as Moses." This renders it plain that it was the general law.

Again; in alluding to the exclusive privileges of the president, he says, Mill. Star, v. 15, p. 849, "Revelations of the mind and will of God *to the church*, are to come through the presidency. It is also the privilege of *any officer* in this church to obtain revelations, so far as relates to his particular calling and duty in the church."

Again he says, Mill. Star. v. 14, p. 412, "As it respects the vision you [Bro. Carter] speak of, we do not consider ourselves bound to receive any revelation from any one man or woman, without their being legally constituted and ordained to that authority, and giving sufficient proof of it. I will inform you that it is contrary to the economy of God for any member of the church, or any one, to receive instruction for those in authority higher than themselves, therefore you will see the impropriety of giving heed to them;

but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction; for the fundamental principles, government, and doctrine of the church, are vested in the keys of the kingdom."

From what we have seen thus far, we are led to conclude:

1st. That it is the privilege and duty of *all* the saints, to have the revelations and testimonies of the Holy Spirit.

2nd. That it is the privilege and duty of the officers of the church, to have the revelations of the Spirit, in regard to their callings and duties.

3rd. That it is the exclusive privilege of the president of the church to receive the standing law for the government of the church.

4th. That it is contrary to the economy of God for any one in the church, to receive revelations for the authoritative instruction or counsel of those above them in authority.

5th. That the word of the Lord has, in some cases, been given through the lesser to the higher, for their learning and edification, if not strictly mandatory. Acts xxi. 4, also the xiv. 29-31, of 1st Cor. seems to contemplate the same, or similar.

6th. That prophets and teachers have received commandments through the Spirit to ordain men to the office of apostles, and send them away on their mission. Acts xiii. 1-4.

7th. That Aaronic priests have received a commandment from God to ordain each other to the office of an elder, and to the apostleship, in the Melchisedek priesthood. Mill. Star, v. 14. p. 20. Doc. & Cov. 19: (46) 3. 17: (2) 1.

Therefore, the calling and ordination of apostles in 1853, in the reorganization, (which calling and ordination was by the command of the Holy Ghost, through H. H. Deam, a high priest, ordained in the days of the first Joseph,) was not without precedent, but was after the pattern of the calling and or-

dination of Joseph, Oliver, Paul, and Barnabas. All these callings and ordinations were *extraordinary*, but the circumstances in each case fully justified it; and the Holy Spirit, which always bears witness of the truth, is a witness to these things.

A SIGNIFICANT DREAM.

The other night I was blest by having what, to me, appeared a very significant dream. and, as I was writing, I made free to send the purport of it, so that you could read it if you thought proper, then cast it into the fire.

I thought, in my dream, that my husband came home, bringing with him a full sized coffin, containing the body of a man who had been dead some three or four years; and after placing two chairs in the center of the room I now occupy, to rest the coffin on, he said, "See what I have brought unto you, to give you a more perfect knowledge and understanding of what is going on preparatory to the coming of the Son of Man; and as he lifted off the lid of the coffin, I instantly recognized the features of our late Bro. Matthew Smith. Although his general appearance was different to what it was in life, yet, any one that had once known him, could distinctly see the features of Bro. M. Smith. But he now appeared to me as if the head and breast, had undergone a great change, for they looked supremely clear and beautiful to look upon, although the lower part of the body still remained in a state of decomposition rather offensive than otherwise. But such was the peculiar difference that the two parts of the body exhibited, and as I looked upon him this thought came to my mind, "Now

you behold mortal putting on immortality, by the power of the indwelling of a germ, of that Spirit that raised up Christ Jesus from the dead." And as I still stood gazing upon the beauty of the countenance I perceived the lips beginning to move with an effort to speak. Presently words came forth, as from a person who is partially awakened from a deep sleep, saying, "It's sweet to sleep," evidently meaning while the body was changing from mortal to immortality. Afterwards I thought he made a stronger effort to speak, saying, "Mount Zion, Mount Zion, will we stand upon Mount Zion." Then I said, "How his mind seems to dwell upon Mount Zion!" And my husband said "Yes. But it is not time yet, but it is nigh at hand. Therefore I must put him down to rest, until corruption has put on incorruption." So laying his hands upon his head to invoke the aid of the Spirit, he fell fast asleep again. Then he closed the lid of the coffin, and I awakened out of sleep, with a calm and peaceful mind. E. E.

Address of Elders.

James Kemp, box 300, and R. C. Elvin,
drawer 62, Nebraska City, Neb.

Samuel F. Walker, Austin, Nevada.

E. C. Brand, Carson City, Nevada.

Thomas W. Smith, Machias, Washington
County, Maine.

Cyriel E. Brown, No. 6, Hartwell Street,
Fall River, Mass.

THE man that asks God to do what he can do himself, is like the child that asked its father to get out of bed and pick up its bread and butter.

WHILE the world is crying "Prepare to die," the saints should be preparing to live.

LEAVES FROM MY JOURNAL.

BY ELDER S. F. WALKER.

Arrived second night at mouth of canon—made a fire by a high rock that broke the wind. The snow was eight inches deep, but the sage brush bare—affording excellent feed. The night was bright and beautiful: the north star was high up from the horizon, so that the dipper cleared the mountain tops, as it swung sublimely round its pole. The Pleiades—that hold the worlds in place, by their "sweet influence—were directly overhead—mighty suns, so far away that they are but a faint twinkling cluster, shining with bewitching lustre, "angel faces yearning for the sad below"—Near by was Orion, the hunter—with his jeweled belt—out on the pathway of glory; and close by his side was Luna, just rounding into the fulness of queenly grace, and making of the arch of the sky her throne. Lyra and Andromede stood at their respective stations; and Jupiter and Mars, as if on some mission, hurried down together to the western hills. I lay on the snow thinking regretfully of the nights passed on the clear Sierra's heights, watching the same scene with emotions that are unrecorded, and lost to me.

"It is to suffer thus, and feel but half and feebly what we feel. Deep in our hidden heart festers the dull remembrance of a change, but no emotion, none."

I expressed these sentiments to my comrade, and he called my attention to a fox that was barking near by. I resumed the subject of the stars saying; When the Lord was born a new star appeared in the heavens: that this appearance had been predicted by Zoroaster, who had told his disciples to look for it, as the harbinger of the Savior of the world; and when it appeared three of the magi followed it; before starting

they had observed a conjunction of Saturn and Jupiter; and being skilled in mystical lore knew it to be the sign of a great event. On their way was a second conjunction of the great planets; and to their utter astonishment a third. I said I believed all this and could have believed more if it had been written; for if all things were made by him, they were probably made to subserve his purposes, and subject to certain fixed laws: that it is probable that he to whom all power is given in heaven and on earth, has power over the stars, and that the moral and physical world are harmoniously combined; and to all this my *compagnon de voyage* made no reply.

Is it probable that the disciples of Zoroaster were looking for the coming of the Messiah? There was a promise made to Eve that her seed should bruise the serpent's head. Enoch prophesied of Christ. The names of the first twelve patriarchs from Adam to Noah; when written in their order, are a prophecy that God should come down from heaven and die, for man's consolation. Noah was a preacher of righteousness, and lived while Enoch yet lived; and knew of the coming of Christ. He probably taught his sons this truth, and he lived till near Abraham's time. Wherever his descendants went they retained much of the primitive faith, and it may be, retained the priesthood among them; for Melchisedek was a priest of God; and Jethro also was a true priest.

Balaam, a Moabite, prophesied, "There shall come a star out of Jacob and a sceptre shall rise out of Israel." So it is not only possible but probable that Zoroaster, who preceded Moses, had a knowledge of Christ, and that his followers knew him when he came, and offered gold, frankincense and myrrh.

Astronomy teaches that stars appear and disappear; that some are now on fire and burning up. And as a star

foretold the first coming of Christ, and as when he was crucified the sun was darkened, the vail of the temple rent, and the American continent racked and torn, and cities destroyed, (Isaiah 29: 8;) so before his second coming will there be a "sign of the Son of Man" in the heavens.

Events in the physical world keep even pace with those of the spiritual; and "after your testimony cometh the testimony of earthquakes." The mount of Olives shall be cleft in twain; the tongue of the Egyptian sea shall be destroyed, and a highway shall be cast up in the midst of the sea, just at the time when the ten tribes are ready to return: "the highest shall stay the streams and springs again."

"Is it not a little while and Lebanon shall be a fruitful field?" "Sing oh heaven, and rejoice oh earth;" and thou oh house of Israel!

AN EVIL AND INCREASING HABIT.

FROM "SANDWICH GAZETTE."

Of all the evils that prevail in this beautiful country and pleasant community, (excepting the habitual use of intoxicating liquors), the use of tobacco is the most alarming and injurious. It is so common that he who writes or speaks against its use, is looked upon as one beating the air or fighting a windmill. Nevertheless the duty is upon me to communicate a few thoughts, by no means new, upon this monstrous and increasing vice, whether man will hear or forbear. "Would to God that by the foolishness of this preaching, I might save some." I have said it is an increasing vice. In the early records of Harvard University, may be found a regulation that "No scholar shall take tobacco unless permitted by the President, with the consent of his parents and good reasons first given by a Phy-

sician. This fact but fairly indicates the public sentiment and public practice at that time. Now in that college a very large proportion of the scholars and may I not say, Professors too, not only in Harvard, but in all our Colleges, make daily use of the pernicious weed. To-day the air is foul in shops, cars and boats, in public and private dwellings, and in churches even, with poisonous juice, smoke and snuff. Probably nine-tenths of the male population of the country, above the age of eighteen years, and in the Southern States half the other sex make daily use of the narcotic plant. It is painfully surprising to perceive how many educated and intelligent men—merchants, physicians, lawyers, clergymen, snuff, chew or smoke. Men that should be patterns for the humbler class; men that presume to teach morals and religion to the people, themselves are guilty of a habit that takes half their teachings' force away, and leads to temptation, misery and death, their neighbors and friends. Oh for a Paul to reason into trembling and repentance those who thus lead their fellow men astray, and preach to them of righteousness, temperance and a judgment to come. The tobacco plant is a native of America. It has been known and used but little longer than three hundred years. It was carried to Europe by Sir Francis Drake, about the year 1560. It was called tobacco by the Spaniards, from Tobago, a province of Yucatan in Mexico, where it was first found. In England its cultivation was forbidden "on penalty of forfeiting forty shillings for every rod of ground planted with it." Russia, Persia and Turkey prohibited its use. The King of Denmark wrote against it, stating facts relating to its manufacture into various articles of trade that make the stomach sicken as we read. The first President Adams who was a minister at the Court of the Hague, and afterwards at the Court of

London, says, speaking of the use of tobacco, "No such offensive practice is seen there." The courts and legislative halls of foreign countries at the present day are not to any great extent polluted with it. America is best entitled to the sin and shame of using it, in private houses, in courts and legislative halls. The habit of using tobacco to those who do not partake of it is most offensive. It is uncleanly; tainting the breath, defiling the person, and making the user repulsive and disagreeable.—We have often been constrained to turn away from the unwholesome and polluted breath of some smoker, chewer, or snuffer of the disgusting weed—a weed so noxious that no living creature excepting man, the foul tobacco-worm, and a species of filthy goat, will taste or touch it. Again, it is a costly habit; many a one pays fifty dollars a year and some twice or thrice that sum for his cigars.

Thousands who find it hard to pay their annual tax, to gratify a vicious appetite throw foolishly away ten times the amount without complaining and perchance without remorse. The sum that many a poor man pays for his tobacco would clothe and educate his suffering, neglected children; multiplied millions of dollars are expended for it in our country every year: more than enough to liberally maintain the educational, charitable and religious institutions of the land. Schools and churches need not languish were there no tobacco used, and pauper houses would not be so much required. Tobacco awakens an appetite for spirituous drinks—it deadens the sense of taste, so that ordinary food and drink becomes insipid and something pungent is required. Dr. Agnew says: "The use of the pipe leads to the immoderate use of ardent spirits." Dr. Rush says: "Smoking and chewing tobacco, by rendering water and other simple liquids insipid to the taste, dispose very much to the stronger stimulants of ardent spirits."

Other well known authors make the same declaration. It will not be disputed that most persons who use tobacco use also intoxicating drinks, and that nearly all who use intoxicating drinks use tobacco. It is seldom that persons make frequent use of intoxicating liquors till they have learned to use the weed: first the cigar, then the quid, and then the exciting draught. It is worthy of remark that persons who have habitually used both assure us that when they had subdued the appetite for tobacco they lost the desire for stimulating drinks.

Tobacco seriously affects the mind injures the health and shortens life. Dr. Hitchcock says,—I group Alcohol, Opium, and Tobacco together, as alike to be rejected, because they agree in being poisonous." Again—"The ultimate effect of opium and tobacco upon the animal system is to produce torpor and insensibility." He further says,—“Most of the powerful vegetable poisons, such as henbane, hemlock, prussic acid, deadly night-shade, &c., have an effect on the animal system scarcely to be distinguished from opium and tobacco.” Dr. Reese says—"A drop or two of the chemical oil of tobacco, being put on the tongue of a cat, produces violent convulsions and death itself in the space of a minute." Dr. Hossack calls it a "fashionable poison," and says—"The increase of dyspepsia, the late alarming frequency of apoplexy, palsy, epilepsy, and other diseases of the nervous system, is attributable, in part, to the use of tobacco." Dr. Waterhouse says—"The oil of this plant is one of the strongest vegetable poisons, inasmuch that we know of no animal that can resist its mortal effects." Again he says—"I never observed so many pallid faces and so many masks of declining health and consumptive affections, as of late years, and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking

cigars." A German periodical tells us that the chief physiologists compute, that of twenty deaths of men between the ages of eighteen and twenty-five, one half originate in the injury to their constitutions caused by smoking." They also declare, that "tobacco burns out the blood, the teeth, the eyes, and brain."—Professor Silliman mentions two sad cases of young men, students of Yale College, with which he was connected, who went down to early graves by the use of tobacco. Governor Sullivan says—"I have known some persons to live to old age in the extravagant use of tobacco, but they bear a small proportion to those, who, by the habit of using it, have been swept into the grave in early or middle life." Another celebrated person says "I am confident more persons have died of apoplexies in one year since the use of tobacco, than died of that disease a hundred years before. Two persons of the writer's acquaintance have been called from the stage of usefulness in the great theatre of life within the last two years, in consequence of the habitual use of the poisonous weed. They were inveterate chewers.

But these, it may be said, are extreme cases. Be it so. The users of tobacco may furnish other extreme cases. Extreme cases grow out of common ones, and the habit that leads to such extremes should be at once and forever broken off, avoided and denounced by every lover of himself, his country and his race. Citizens, patriots, Christians, I speak to you as unto reasonable, accountable men. "Hear me for my cause."

THE beauty and sweetness of the flowers would never be noticed were it not for the ugliness and deformity of surrounding objects. So in like manner we would never appreciate happiness fully, unless known to sorrow and pain.

Little Folks.

THE LITTLE BOY'S DREAM.

Last night when I was in bed,
Such fun it seemed to me,
I dreamed that I was grandpapa,
And grandpapa was me.

I thought I wore a powdered wig,
Drab shorts, and gaiters buff.
And took, without a single sneeze,
A double pinch of snuff.

But he was such a tiny boy,
And dressed in baby-clothes;
And I thought I smacked his face, because
He wouldn't blow his nose.

And I went walking up the street,
And he ran by my side;
But, because I walked too quick for him,
My goodness, how he cried!

And after tea I washed his face;
And when his prayers were said,
I blew the candle out, and left
Poor grandpapa in bed.

ENDEAVOR.

BRO. BRO. W. C. LANYON.

My young brothers and sisters of the cause of our Savior, being one of God's weakest children, I feel desirous to be a means of good for those of like precious faith as I desire also to cultivate, and I feel to try, praying God to direct my mind and pen aright, that the few words that I may write may prove of cheer and edification to all that may read them; and if so, to God be all the praise, for without His aid the strongest can do nothing, for we are all as apt to err as water is to flow downwards, or as smoke is to ascend. But with that spirit of love, which giveth inspiration to the spirit of man, we can be of use,

and keep off the influence that would have us depart from the way of truth and light.

It seems very plain to us from our own experience, that we, as true followers of Jesus have to become instruments in the hands of God in doing good while we live, or else we do become instruments of Satan in doing evil, for

"The path is before us,
We've only to choose;
We win if we're active,
If slothful we lose."

And "to whomsoever ye yield yourselves servants to obey, his servants ye are to whom ye obey." Then let us be diligent, and ever be found trying to cultivate every pure principle which we understand is pleasing in the sight of our heavenly Father, and bear in mind the two great promises found in the Psalms, "If a man's ways please the Lord, he will make even his enemies to be at peace with him." "The angel of the Lord encampeth round about them that fear him, and will deliver them."

The mind which cannot cheerfully, and with full purpose, go from the world of thought and fancy to that of light and action, has yet to learn its fitting use, its true distinction.

There would be much more good accomplished by many of the elders, if they would magnify the office of their callings, instead of magnifying their brethren's faults.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

Men often pray for more knowledge, when they don't make use of half they have got.

The mind of man is never idle; if not employed in doing good, it will be in doing evil.

L. D. S. Herald.

JOSEPH SMITH, Editor.

Plano, Saturday, March 1st, 1869.

PLEASANT CHAT.

This number of the **HERALD** is worked off by steam.

We have so far been well sustained in the effort, which one year ago, we began to put forth for strengthening the publishing arm of our spiritual army.

When we thought of the Power Press, a cut of which accompanies this article, we feared, to some extent, to disturb the sleeping prejudices of some non-progressive minds; but as it appears to have fallen to us to run counter to many theories, in this we but obeyed the rule and, quite unexpectedly to us, we have been largely supported by the moral tone of the church, expressed in behalf of the measures adopted to bring success.

All projects are judged by their success; and, so far, the enlargement and different conduct of the **HERALD** are giving evidence of success.

The power of the press being acknowledged, it is only in keeping with that acknowledgment to adopt and use that power.

The expensive price of the works of the church, (publications) has prevented, hitherto, that spread and extensive use of those works which is commensurate with the cosmopolitan character of the truth that we hold.

We pray for the spread of the work; and often while we are but praying,

some poor widow's mite is dropped into the active fund; from thence, it moves the lever of the world,—knowledge. Our prayer is answered by the hand of another.

The only method of cheapening our publications, is to increase the rapidity of their production. The Power Press was many times in advance of the hand press; the cast, over the cut type; but to render the superiority more strikingly apparent, nerves of steel with pulsations of steam are needed; reform follows ever in the footsteps of reforms gone before; and within one year we have reached the comforting condition, of having a tireless agent to take the place of muscular tissue which will tire.

Our next care shall be, to carry into effect the recommendatory resolve of the Annual Conference, respecting a Hymn Book; for such clamorous calls as are weekly being made for Hymn Books, would, if coined, make a capital sufficiently large to put a first rate edition in and out of press.

Courage is necessary in other vocations beside that of soldier; and we think that there are few vocations in which courage can find a wider field for exercise than in that of, morally, fighting a people up hill, to the height of their privileges.

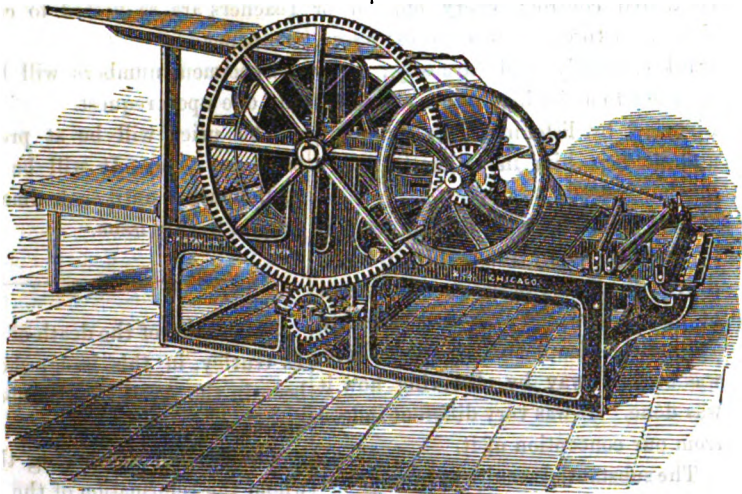
We are now almost in a condition, to wish that there were ready for the work of the ministry (in a book enterprise) a stereotyper, and an engraver.

Our child's paper would take better with both parents and children, if it were neatly and appropriately illustrated; but to do it now is to do it by the labor of those not of the faith; to which we

can make only this objection, that it is employing talents that should be in the church.

Our supply of Book of Mormon is lamentably limited; and we can look for no other until we secure the stereo-

effectively, by those who look at it with an affection of the head only; it must be an affection of the heart. As that upon which the heart is fixed earnestly, seems to be most worthy of consideration at the time for its accomplishment;



TAYLOR CYLINDER POWER PRESS.

typing of a new edition.

Our tract enterprise is pale with emaciation, weak with leanness. It should be ruddy with health, and strong with energy and fatness; "as the liberal soul shall be made fat."—The same economy that would say send abroad the preaching, would say stereotype the standard works, tracts and all.

Our publishing department is but in its infancy; whereas, it should be in vigorous age. Nor can any amount of desire upon the part of those who pray for its success, ever become an equivalent for the "*sineux of war*."

Broad and comprehensive views of the latter day work can never be taken

we have bent our energies to this work; and although the result is in the aggregate small, very small, compared with those vast establishments which men of other faiths have in their possession, for us, under the circumstances, it is a great success.

THE Conference at St. Louis was one of the happiest meetings of the spiritual authorities, that it has been our lot to attend. From the first, there seemed to rule every mind but this one thought, "how shall I serve the cause of Christ?" No man seemed to think his way, or will, should govern or control; but let righteous counsel

prevail, and peace continue.

Advancement in the work was the desire of all; and the enhancement of their usefulness to the Master's call felt by every one.

Every temper was under strong and contented control; every opinion or thought expressed was so expressed, frankly, calmly, and earnestly; every man felt to assist his brother to express his view by listening with attention, and holding him in estimation, as a brother indeed.

The "old fashioned English tea party," was, to many a new thing; but it proved to all very pleasant. Whatever of prejudice we may have entertained against the idea before we went there, was broken away by observing how it was done. It was very different indeed from our conception of it.

The substantial results were sufficient to defray all the expenses of the hall for the conference session, and none felt severely the tax upon their purses; which might have been the case had the same amount been raised by direct levy.

There were not many missions taken; by reason of the fact, that nearly all the elders who can take the field actively and entirely, are already out; nor was the representation very large for the same reason.

The reports received indicate a healthier condition of the work in most places. In some, however, the contention and strife of some, with the apathy of others, are doing their legitimate work of disintegration.

A MAN may be poor in purse, yet proud in spirit.

It has been decided to issue from the HERALD office a child's paper. We now think that we can have the first number ready by the beginning of the next volume of the HERALD.

Sunday School Superintendents and Teachers are requested to canvass for the paper.

Specimen numbers will be sent to any one upon request.

The price will be at present fifty cents per year. It will be published semi-monthly until such time as it warrants a weekly issue.

THE notice of the death of Col. John E. Gurley, in this issue, should have been in the April 15th number, but for our absence.

The Colonel was among those with whom the reformation of the Reorganization began, and became obedient to the gospel while yet a boy, being baptized at Yellow Stone, Wis., in 1853.

He was an eye and ear witness to many of the strange displays of God's power, during those trying days; and perhaps none has felt more keenly, or mourned more devoutly, the untoward events which have transpired in the Church's early history than he.

For a time he was busy with the world, ever hoping for good to Zion; but fearful of overwhelming calamity. He was an excellent citizen, was found a patriot in the day of his country's danger, fought his way to promotion, and when peace came, he went to his home wearing the distinction of bravery, the sword of a Colonel.

He was a man of great personal in-

fluence, and his only regret at passing from earth was, that he was not permitted to live to sound the fame of Christ, after the manner of his father.

Evidences received by himself and others, ourself included, carry conviction that he fell asleep in Christ.

Those who know Bro. Zenos H. Gurley, of the Quorum of the Twelve, will not need to be told to pray for him, that his help be ever near, to comfort him and his in their bereavement.

It was expected by some of the brethren that Bro. John S. Patterson, of Kewanee, Ill., would, this spring take a mission to Scotland. His reasons for not doing so are valid. His circumstances, together with the urgent request of the saints of his district that he should remain with them, forbid the taking the mission.

Bro. Patterson is an able minister, trustworthy and efficient, and he hopes at some, no very distant, day to carry the good news to his native hills in fair old Scotia.

If a proper effort is made during the next six months, we may add to the **HERALD** another sixteen pages without increase in price, or issue it weekly the same size as now at the same rates.

Those of the saints who favor the idea may work to that end. Will it do?

THE Holy Scriptures, bound in "Tucks," now on hand. For price, see list.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Has an elder a right to appoint a meeting and preach in the branch in which he resides?

Ans.—Yes, by the consent of the branch.

Q.—Are elders, who are sent out by the General Conference to labor in regularly organized districts, amenable to the District Conferences where they labor?

A.—Yes. It is understood that they labor in such districts by the consent of the church there.

Q.—Has a District Conference power to send elders into any part of such district?

A.—Yes.

Q.—When a member is cut off from a branch, is it necessary to report his name, and date of excommunication to the General Conference?

A.—Yes, either directly, or by District Conference.

Q.—After a report has been made once of scattered and removed members, should they be reported subsequently if their condition is not changed?

A.—Yes. A yearly statement should be made of the entire condition of the branch.

Great vices are the proper objects of our detestation—smaller faults, of our pity; but affectation appears to be the only true source of the ridiculous.

THEY who deserve nothing, should be content with anything.

Correspondence.

No. 8, MOUNT PLEASANT
Balsall Heath Road,
Birmingham, England,
March 16, 1869.

Bro. Joseph:

I feel it a duty as well as a pleasure to write a few lines to you, to inform you how we are moving along here in Birmingham; not that I suppose for a moment that brothers Briggs and Ellis have sent you all particulars concerning the work in this region of country; but I guess they have not said much about themselves, and that, more particularly, is what I wish to say. How they were received, and likewise how their labors are appreciated.

I feel thankful to your instrumentality, as well as their kindness in coming to this country. I can assure you, they did not come before they were needed. Had they not come when they did, I do not know what the consequence would have been. Although I knew the work of the Lord must and will triumph, still things are very hard for them, on account of the poverty of the saints.

I must now tell you what we think of their teachings. It surpasses anything we have ever had yet; they are so tangible yet so plain and simple, that it is impossible to misunderstand. When Bro. Briggs commences to preach we scarcely want him to leave off. It is meat and drink to all who hear him, and many out of the church are as delighted with it as those in it; and I do think as the weather opens, they will do a great deal of good.

There is only one thing I fear, and that is, their stay will be too short with us, and about the time they are going to leave us, will be just the time they will have need to stay.

This climate is very hard on Bro. Briggs. He has suffered very much from ill health

this winter. There has been a great part of the winter he has not been able to be up more than half the time; but I am thankful to say he is quite recovered now, and is looking firstrate; and I am anxiously looking forward for a good summer's preaching, and I do think there will a great deal of good result from it.

Bro. Briggs is busy in publishing the *Restorer* and tracts for the benefit of both saint and sinner; but I am sorry to say the means that roll in for the publishing is so small that it would quite discourage many men. The principal cause is from poverty; but I think some is from neglect. I hope the saints will "round up their shoulders" and do better.

I do think there will be a good work done here yet. There are some good people here; but, owing to the absurdities and abominations of the Brighamites, and the unwise teachings of some of our elders, who have come to this country, it has caused a coolness with many, and it is very hard work for these brethren, Briggs and Ellis; but they labor like valiant soldiers, and may the Lord bless them. I am thankful we have such men in the church, and were they more plentiful than they are, the work of the Lord would soon triumph. May the Lord bless you and all who desire to see the work of the Lord roll on, is the desire of

Your brother in Christ,

THOMAS TAYLOR.

CAMPOBELLO, N. B.,

March 30, 1869.

Bro. Joseph:

After a five months stay at Grand Manan, New Brunswick, (not Maine, as in a late *Herald*,) we left on the 25th for this place—Campobello. The Lord blessed our labors while at G. M. Beside the scores who evidently believe we have the truth if the Bible is true, which they admit, some nineteen were added to the Branch, making a membership of twenty-six. Some noble, earnest souls were

added to the church, who bid fair to be of great use in the cause.

The cause here is in rather a low state. The number is small, only six now belonging. The leading spirit, the light of the household, Sister Annette Parker, lately passed away from the present life, at the age of twenty-six. She died on Friday night, March 19. Several are aged people.

There is a matter I would like to bring before the brethren. There is a family here, consisting of a father and mother, who are able bodied and energetic, and four grown children, three sons and a daughter, strong and willing to work at any honorable employment. They are all believers in the doctrine. The mother is a member of the church. The others may obey before I leave. They could, by disposing of their property, raise funds enough to pay the expenses of two or three of them. The prospect before them is absolute want, if the fishing business is as unsuccessful this season as last. There are three young men among them. Now, if any brother has a farm that he would wish to let out on shares, or if any need such help, either the whole family or part, and could assist them in immigrating, they will obligate themselves to work, and devote the first wages for refunding the amount. Or they may be able to raise sufficient by this fall to bear their own expenses, if some sure employment and a home could be guaranteed them. The idea is that they could have some definite place in view before starting, as they could not afford to travel much in hunting a home and employment. I am acquainted with them, and know they are deserving of sympathy and help.

This region is one of the hardest places for a poor man that I ever saw. Wages are low and expenses high. On Grand Manan there are good brethren who are living from hand to mouth, who could live comfortably in the west, and not labor day and night, as these herring

fishermen have to do. But how can those who depend on their daily work alone for a living, and who cannot make their receipts to balance their expenses, ever get enough to get to a better country? If any of the brethren need good efficient help, they can get it by offering to pay part of the expenses of some here, who will agree to work for food alone till the money is refunded. If any feel like corresponding on this subject, they can write to Mr. Wm. Bell, Eastport, Maine, care of J. & S. Griffin, or to me. I would give no names except those who are energetic and willing to work, and who will be of use and not an encumbrance to any who would want their help. Those here are straining every nerve to keep their heads above water. Shall those who can, help them to live, or work? They do not ask any help, only such as they will promise to return, and may not any, except assurance of a home, work, and a definite place to aim for.

Your brother in Christ,

T. W. SMITH.

ELKHORN, Brown Co., Ill.,
April 7th, 1869.

Bro. Sheen:

My health has been quite poor this winter, and is yet, but think I am on the mend. I did not go to the Conference this spring, my health was so bad. The branch, since we reduced its members, or those that went out from us, not being of us, has enjoyed much of the good spirit. Peace reigns in the branch; we have good meetings, good preaching, good doings, and noble hearts. The Lord has multiplied exceedingly our blessings as a branch.

As to myself and family we are in the faith; our days are passing away, and our strength wasting with exceeding toil, but it matters not, there are more states of existence than one, and there are riches besides this world. Abraham sought to become an inhabitant of a city, as Paul declares, he looked for a city which hath

foundations, whose builder and maker is God. Abraham was aware that the city had foundations, as well as buildings, and he knew that God was the builder and maker of it, or in other words, that God gave the pattern.

May God bless you and the saints in all the world, is the prayer of your brother in Christ.

LOREN W. BABBITT.

GRAND MANAN, N. B.

April, 15, 1869.

Bro. Joseph:

Feeling, as I do, a lively interest in every movement that affects the welfare of the Redeemer's kingdom, and believing that all the *subscribers*, if not all the *readers of the Herald*, are alike interested with myself, I therefore take this opportunity of informing your readers of our present condition, and so far as I can judge, of future prospects.

Since our Bro. Smith left us, about three weeks ago, we have added three to our branch, one by letter and two by baptism.

Notwithstanding that we have had much opposition, and it has not altogether ceased, we have great cause for rejoicing. Many who a short time ago stoutly opposed us, have ceased all outward demonstrations against us, and, judging from appearances think favorably of the doctrine.

The work moves steadily forward, and, with few exceptions, the saints appear determined, if necessary, to make the greatest sacrifice, in order that the work may be accomplished.

The glorious truths of the gospel were ably set forth among this people by Bro. Smith, and we trust by the efforts put forth by the saints, accompanied by the Spirit, that great good will be accomplished, and that even on this Island of the sea many more may be brought to a knowledge of the truth.

I trust that ere long I shall have the pleasure of informing your readers of more additions to our branch, and of such as shall be saved.

Your brother in Christ,

JOSEPH LAKEMAN.

Conferences.

Annual Conference.

Minutes of the Annual Conference of the Church of Jesus Christ of Latter Day Saints, held in Stolle's Hall, St. Louis, Mo., April 6th to 11th, 1869.

Pres. Joseph Smith, presiding; Elder Thomas J. Smith and John Ritchie, clerks.

After the usual opening exercises, the minutes of Semi-Annual Conference were read and approved.

The following districts were heard from: Southern Nebraska, represented by Elder J. W. Waldsmith presiding. Prospects fair. District in a flourishing condition. The saints united, and the ministry determined to push the work. Prejudices of the people in favor of the saints. Three branches, and one hundred and thirty-two members in district.

Western Iowa district, by letter. No material change since last reported. Numbers three hundred and fifty-two members. Elder Jarius M. Putney, presiding.

Western Virginia, by H. P. Joseph Parsons. Prospects very good.

Kewanee, by Elder John S. Patterson. Prospects better than ever before.

On motion, adjourned.

AFTERNOON SESSION.

String Prairie, by Elder John H. Lake. The majority of the branches in good prospering condition.

Sub-District No. 1, of St. Louis Conference, by Elder Thomas P. Green. The cause is flourishing. The brethren at work.

Southern District, Illinois, by H. P. James Whitehead. A disposition on the part of all to walk the narrow way, in the discharge of duty, faithfully and diligently.

St. Louis Sub-District, by Elder George Bellamy. In good working condition. Many calls for preaching. Much good will be done, if the brethren prove faithful.

Northern District of Illinois, by Pres. Joseph Smith. General condition of district good.

St. Louis Conference, by H. P. William Hazzledine. General condition very good. Sabbath schools in flourishing state. The financial condition of the Conference District not so good as it should be.

REPORTS OF MISSIONS.

Elders Thomas J. Smith and George Martin reported travelling in Ohio, pursuant to mission given. Thought much good had been done. Many calls for preaching the word in the State.

Bro. M. H. Forscutt reported being unable to fill the mission to the South. Reports an excellent feeling prevailing in the district where he has travelled during the past six months.

Bro. Gordon E. Duell had labored diligently in Iowa; had been instrumental in establishing three branches, had vanquished opposition. He presented the report of the Newton Branch, Jasper County, Iowa.

Bro. C. W. Lange had labored in Iowa and Wisconsin; had met with much opposition; had not been confounded, but was enabled to sustain and defend the truth to the discomfiture of its foes; during his ministry sixteen were baptized, though not by him; he had blessed nine children; had organized one branch of eleven members.

Bro. John H. Lake. Labors mostly local, confined to String Prairie district.

Bro. D. H. Smith, for brethren E. C. Briggs and H. A. Stebbins. They had endeavored to do what they could; had met considerable opposition, but had been quite successful; thirteen had been baptized un-

der his own hands, many others by brethren Briggs and Stebbins. The mission had been a success.

Bro. Wm. Anderson had labored in portions of Iowa and Illinois; had baptized a few; a sentiment for good prevailed where he had labored.

ELDERS REPORTED.

Bro. Wm. Smith, travelling elder in St. Louis District, has filled a number of appointments, should try and fill more.

Bro. Horton had filled two appointments since his missions was given three weeks since, and had a good congregation.

By letter: Elders Ben. Ballowe, Stephen Malony, H. A. Stebbins, Thos. W. Smith, Samuel Powers, Stephen Butler, James Wagner, Davis H. Bays, S. J. Stone, Jesse W. Nichols, C. G. Lanphear.

On motion, adjourned.

EVENING SESSION.

Preaching by Pres. Joseph Smith; subject, "Church Government," as per printed poster.

On motion, adjourned.

MORNING SESSION, APRIL 7.

Elders James X. Allen, Wm. Anderson, of Montrose, Iowa, and Thomas P. Gröen, were, on motion, appointed committee to examine, audit, and report the presiding Bishop's accounts.

The reports of the Philadelphia; Pittsfield, Ill.; New Bedford, String Prairie, Keokuk, and Montrose branches, ordered put on the general record.

Missions released, appointed, and continued: Elder Samuel Longbottom from the British mission.

A petition signed by forty-two persons, requesting the re-appointment of Elder Wm. H. Kelly to the mission in Minnesota, was presented and read; upon motion it was

Resolved, That Elder Wm. H. Kelly be continued in the Minnesota mission.

On motion, adjourned.

AFTERNOON SESSION.

A lengthy and interesting discussion respecting the propriety of sending mission-

aries to England, occupied the greater part of this session. An excellent spirit prevailed during the entire afternoon.

Motion, limiting time of speaking, passed.

Brethren Alexander H. and David H. Smith were, upon resolution, associated in a mission to Utah and the Pacific slope.

Elder James Wagner appointed to West Virginia.

Elder Gorden E. Duell was associated with Bro. Wagner.

Elder Charles W. Lange was continued in Wisconsin.

Elder Benjamin Ballowe was continued in his mission to Illinois, Kentucky, and Tennessee.

Resignation of H. P. Mark H. Forscutt as president of the Southern mission was accepted; and, on motion, he was appointed to labor under the direction of Pres. Joseph Smith.

The compilation and publication of a new Hymn Book was authorized; and upon motion, the President appointed a committee of three, consisting of the following named brethren, to collate and compile said book: Mark H. Forscutt, David H. Smith, and in case of his absence before the completion of the work, Bro. Norman Smith; Pres. Joseph Smith, by vote, being one of said committee.

On motion, adjourned.

THURSDAY, APRIL 8, MORNING SESSION.

Bro. Elki Gasper was, on motion, appointed to Holland, and he is hereby instructed to report to Brethren Jason W. Briggs and Josiah Ells of the European mission.

Bro. Henry A. Stebbins was appointed to labor in Wisconsin, as his way should open.

Elders G. W. Martin and Thomas J. Smith were released from their mission to Ohio and Indiana.

Elder S. J. Stone was released from his mission to the Eastern States.

On motion Sev. C. G. Lanphear was appointed to the Southern mission.

[According to resolution to that effect, I hereby direct that the Southern mission comprise those States lying South of the line running parallel with the south line of the state of Tennessee, from the Mississippi river to the Atlantic. Bro. Lanphear will please report to me by letter for further instructions. Joseph Smith, Pres.]

On motion, adjourned.

AFTERNOON SESSION.

On motion, that portion of Kansas lying north of Kansas river and south of the State line, be organized into a district, to be known as the North Kansas district.

Elder Davis H. Bays was assigned to this district.

Sev. Thomas W. Smith was reassigned to and sustained in the Eastern mission.

All missions heretofore appointed and not released, were, on motion, sustained.

MISCELLANEOUS BUSINESS.

The report of committee appointed to examine and audit Bishop's account was received, and the committee discharged.

Report of auditing committee:

Titlings, free-will offerings, &c., received in year	\$872 16
Scripture Fund	28 00
Total received	\$900 16
Expenditures during year for missionary and other purposes	\$2,130 83
Amount due Bishop last account	2,452 29
Total Cr.	4,585 22
Total Dr.	900 16
Amount due Bishop from Church	\$3,685 06

The committee find no discrepancy in the account, and recommend the adoption of the report.

WM. ANDERSON,
THOS. P. GREEN, } Com.
JAMES X. ALLEN,

On motion it was

Resolved, That this Conference does not endorse the censure impliedly cast upon Elder Henry J. Hudson, the president of the Central Nebraska District, at their last conference, and hereby request that the said district do honorably release Bro. Hudson from the presidency of said district.

[It is intended that this action shall not be construed as censuring the district conference; but as injury was inflicted without intent upon Bro. Hudson, this was intended for his relief, and to point out the proper action in the premises. Joseph Smith, President]

The following resolution was introduced, and after considerable discussion, passed.

Resolved, That it is not the true policy of the Church of Jesus Christ of Latter Day Saints, that the Twelve shall control the funds of the church in the hands of the Bishop, but that the Bishop shall be amenable to the General Conference alone.

A motion prevailed, recommending to the publishing committee the issuing of a Sunday School paper, monthly or semi-monthly.

On motion, adjourned.

EVENING SESSION.

Lecture by Pres. Joseph Smith, subject, "Ministerial Labors and Powers."

FRIDAY, APRIL 9, MORNING SESSION.

The ordinance of baptism having been administered by Elder Wm. Anderson, of Montrose, Iowa, the following were confirmed members of the church by the laying on of hands: Abigail Jones, Elizabeth Tanner, and Nathan Jones. Brethren A. H. Smith, Joseph Parsons, M. H. Forscutt, and John S. Patterson officiating.

The following preamble and resolution presented, and resolution passed.

SCHOOL OF THE PROPHETS.

The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the Churches, has been and now is felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor Rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine L. D. S. elders to be furnished by the schools of the Gentiles; as well might we look for the

sturdy oak in the hot-house, or the orange in Lapland, as for thorough, devout, self abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal.

Suggestions.—A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight hours a day of farm labor would contribute to the health of both body and mind, and by this means a school could be made both efficient and self sustaining.

In keeping with the above, I respectfully offer the following:

Resolved, That this conference recommend for the consideration of the Twelve and the General Church Authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.

Brethren John H. Lake and Joseph D. Snively associated in mission to Canada.

The following preamble and resolution were discussed at length, and resolution adopted:

Whereas, the past financial policy of the church is believed by many to have a damaging tendency, and to some extent is drying up the various financial streamlets that would otherwise flow freely to assist the work of God; wherefore,

Resolved, That in the opinion of this Conference, the true policy of the church, in this matter, is to be found in the epistle of the Twelve to the Church on tithings and offerings, viz.: through the branch presidents as Bishop's agents, should all monies come into the church treasury, and at the spiritual authorities of the church could discountenance the paying of monies directly to the Bishop, *where that politics to the injury of the poor in districts branches.*

On motion, adjourned for one hour.

AFTERNOON SESSION.

Resolved, That when this Conference journals, it does so to meet at Galland's Cove, Shelby Co., Iowa, Oct. 6th, 1869.

By resolution the Conference recommends to the several Districts that they each furnish one or more men unencumbered, by the time of, and to, the next mi-Annual Conference for missions. *

Resolved, That this Conference consider Bro. James Anderson a member of the organized Church, on his original baptism.

EVENING SESSION.

Lecture by Elder David H. Smith; subject, "Angelic Visitation—Revelation." Adjourned.

SATURDAY, APRIL 10, MORNING SESSION.

Elder Thomas Kay was requested to labor with Elder Benjamin Ballows, as he could be able.

It was

Resolved, That the Conference deprecate the circumstances which seem to surround any of the elders of the church, causing them to withdraw their presence from the frequent sessions of the Conference, and request for the future a closer attendance. Upon motion, Zenos H. Gurley, of the Twelve, and H. P. Mark H. Forscutt were appointed a committee to inquire into and report the difficulties existing in the Nauvoo District.

*By "unincumbered" is meant, that the district reports the families of those men if they have any.

Resolved, That brothers holding the priesthood, being convicted of inactivity in consequence of lukewarmness, may be silenced by the Conference, or quorum of which they are members, and henceforth be reported as lay members, until such time as they reform and are re-elected to fill their offices.

WHEREAS, A period of nine years has passed away since the church was organized with a First Presidency; and, whereas, there has never been a complete representation by report, it is hereby

Resolved, That this Conference does hereby deem it imperative upon it to demand that hereafter, every mission, district and branch, (where there is a branch not belonging to an organized district,) send to every Annual and Semi-Annual Conference, such properly authenticated reports as the general church authorities may from time to time require, that a complete report may be had.

Resolved, That this Conference sustain all the spiritual authorities of the church in righteousness.

Resolved, That we sustain the Bishopric of the church.

Resolved, That a Bishop for the St. Louis District be appointed and ordained.

On motion the minutes were read, corrected, and approved.

Financial report of Elder M. H. Forscutt to the Bishop acknowledged by the Bishop, and read.

On motion adjourned.

SUNDAY MORNING, APRIL 11.

The President then gave some instruction respecting the organization of branches.

Elders David H. Smith and John S. Patterson then addressed the saints in peace and with good effect; showing manifestly that the Spirit was with them. Text, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4.

On motion adjourned.

AFTERNOON SESSION.

At this session, the ordinance of the sacrament was administered, Bishop Israel L. Rogers and H. P. William Hazzledine, administering.

After the sacrament, there was the bearing of testimony, the speaking to one another the words of peace. The spirit of peace was with the saints. The favor of God was manifest and all were rejoiced.

The officers present were:

First Presidency, 1; High Priests, 6; Elders, 41; Priests, 8; Teachers, 8; Deacons, 4.

A vote of thanks to the Committee of Arrangements, and to the St. Louis saints, was passed unanimously.

On motion adjourned.

EVENING SESSION.

Lecture by Bro. A. H. Smith, followed by Bro. Joseph Parsons. Subject, The Church of Christ. At the close of this session the Conference, upon motion, adjourned.

The utmost good feeling prevailed during the entire session.

JOSEPH SMITH, PRESIDENT.

THOS. J. SMITH, } Clerks.
JOHN RITCHIE, }

San Bernardino Conference.

A Quarterly Conference was held at San Bernardino, Cal., March 6, 7, 1869.

Bro. W. W. Blair, President; R. Varley, assisting; Joseph Brown and A. R. Baldwin, Clerks.

Teachers Richard Allen, A. E. Young, James Baldwin and A. R. Baldwin, reported.

Elders J. L. Miller, M. McKenzie, A. Whitlock, Daniel Brown, Z. J. Warren, John Rush, F. M. VanLuvan, G. W. Sparks, Richard Varley and Joseph Brown reported.

Deacon Edward Ridley reported.

Resolved, That we release Bro. Z. J. Warren from the Clerk and Book Agency.

Resolved, That Joseph Brown be our Clerk and Book Agent.

Resolved, That Richard Varley be our District President, until our next Quarterly Conference.

AFTERNOON SESSION.

Resolved, That the minutes of our last Conference be corrected where it says, "Adjourn to meet April 6," to read "March 6"; also give the reports of the officers that reported, which is left out, as follows: Richard Allen, John Brush, James Prothera, A. E. Jones Jun., J. L. Miller, S. Mee, and James Baldwin; and also where E. P. Prothero baptized one in the Montie and one on the Wapa.

Resolved, That the boundary lines of the San Bernardino Branch commence at Lytle Creek Canyon; thence to Slover Mountain; thence, following the Ranch line round to the mountain range; thence following the mountains to the starting point.

Question.—Has the priest a right to a voice in an elder's conference?

Answer, by Bro. Blair.—No, not in the regular or special business.

Q.—If an elder was out on a mission, and he, being detained, and should, at any place in his mission, baptize several, would he have a right to organize a branch there?

A.—Yes, just as much as he had on baptize them.

Resolved, That Daniel Brown and E. P. Prothero labor at the Wapa and vicinity as circumstances will admit

Bro. Varley said he wanted to do all he could to forward the cause.

Resolved, That F. M. VanLuvan and G. W. Sparks have Santa Cinta and vicinity as their field of labor.

Resolved, That they extend their labors to San Juan and vicinity.

Resolved, That Bro. A. Whitlock assist R. Varley as circumstances will admit.

Question.—Has any one a right to lead meetings without an appointment to the same?

Bro. Blair.—If he does not come in conflict with the regular officers.

Resolved, That we sustain Bro. Joseph Smith as our Prophet, Seer and Revelator.

Resolved, That we sustain all the other officers in their labors.

Resolved, That James Baldwin be ordained to the office of teacher.

He was accordingly ordained by W. W. Blair and M. McKenzie.

Resolved, That this Conference adjourn to meet again three months from yesterday, March 6, 1869, at this place, at 10½ o'clock.

Brookfield Conference.

Held at Brookfield, Ohio, March 26, 27, 1869.

Bro. John R. Lewis was chosen President; and Wm. Lewis, Clerk.

Resolved, that Bro. Wm. Lewis be released as president of the Brookfield Conference, according to his desire.

MORNING SESSION.

We held a prayer meeting.

AFTERNOON SESSION.

Resolved, That we, as the priesthood of this Conference, think it wisdom to have the Pittsburgh Conference and ours made one.

Resolved, That they shall be made one, if the brethren of Pittsburgh will accept of it, and for them to choose the President, and notify us where it shall be held.

The following elders reported:

D. M. Lewis, Morgan Williams, George Moore, and Wm. D. Williams.

Brookfield Branch reported 57 members, including 11 elders, 3 priests; 1 baptized.

Resolved, That we uphold all the authorities of the church in righteousness.

EVENING SESSION.

Preaching by Bros. John Morgan, Morgan Williams and Isaac Philips.

He that ruleth his own spirit is greater than he who taketh a city.

Original Poetry.

DUTY'S PATH.

BY SISTER M. A. HIGGINS.

When through duty's pathways shaded,
Conscience points the way;
Where, when tints of hope have faded,
Many go astray,
Though a sacrificial altar
Seems it to our view,
Shall our courage weakly falter,
To the right untrue?

Shall we wait when God hath spoken,
Till He speaks in wrath?
Can He give a clearer token
Than to us He hath?
Sinal's thunder not more plainly
Sounded forth His will,
Than the "Still, small voice," which vainly
Warns us off of ill.

Hopeless, to all human vision,
May the work appear;
Which hath scorned and derision
For its wages here.
Shall we cease a weak endeavor
In the cause of right?
Nay! by arm of weakness, ever,
God hath shown His might.

Were no blessed pillar given,
Our frail steps to guide;
And the thunder-clouds were riven,
Should we turn aside?
Never! till above us flowers
Bloom from parted clouds;
Be the path of duty ours,
Consequences God's.

Selections.

EXHUMATION OF AN ANTEDILUVIAN SKELETON.

While the quarrymen employed by the Sauk Rapids Water Power Company, were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found embedded in the solid granite rock the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three and a half feet beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular

grave which had been dug out of the solid rock to receive the last remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is to-day at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one and one-half inches in circumference, but low in the *os frontis*, and very flat on top. The femur measures twenty six and a quarter inches, and the fibula twenty-five and one-half, while the body is equally long in proportion. From the crown of the head to the sole of the foot, the length is ten feet and nine and a half inches. The measure round the chest is fifty-nine and a half inches. This giant must have weighed at least nine hundred pounds when covered with a reasonable amount of flesh. The petrified remains, and there is nothing left but the naked bones, now weigh three hundred and four and a quarter pounds. The thumb and fingers of the left hand, and the left foot from the ankle to the toes, are gone; but all the other parts are perfect. Over the sepulchre of the unknown dead was placed a large flat limestone rock, that remained perfectly separated from the surrounding granite rock. These wonderful remains of an antediluvian, gigantic race, are in the possession of a gentleman who has started with them to his residence east. This gentleman, it is said, will send the remains to Boston, and possibly we may hear all that can be said on the subject by the learned in these things. It is supposed by some of our ablest men, among whom is Gen. Thomas, that many more skeletons will be found during the process of excavating the granite rocks in this place.

THE EYE, the study of which, alone, old Sturmian tells us, is a cure for atheism—is perhaps one of the most marvelous constructions in nature. Its movements, its expressions, its protection,

its chambers, its lenses and the great delicacy of all its component parts, have been the study of the anatomists of all times. How I wish I could show to the readers of this paper one single portion of the human eye—that part called the vitreous humor. It resembles half-molten crystal in its purity and brilliancy. And, above all, could I show you the beautiful adaption of every structure to the office it performs in the animal economy, you would probably be lost in amazement. Imagine yourself for a single moment standing on a mountain eminence, with an autumn landscape of twenty miles in extent before you, every constituent which goes to make up the beauty and the harmony of the scene is fully appreciated by your sense of vision, the great variety of color, the fields, the hedges, the foliage, the cottages and the village spire in the distance, the river as it curves around the gentle slope, and the clouds that float overhead. That landscape of twenty miles you take, and are able to see entire through an aperture an eighth of an inch in diameter.—*Atlantic Monthly*.

THE OPPRESSED PEOPLE OF EGYPT.

Lady Duff Gordon, in a recent number of *MacMillan's Magazine*, wrote thus concerning the condition of the people of Egypt:

I cannot describe to you the misery here now. Indeed it is wearisome even to think of it—every day some new tax. Now every beast, camel, cow, sheep, donkey, or horse, is made to pay. The fellahcen can no longer eat bread; they are living on barleymeal mixed with water, and raw, green stuff, vetches, etc, which to people used to good food is terrible; and I see all my acquaintances growing seedy and ragged and anxious.

The taxation makes life almost impossible; 100 piastres per feddan as tax on every crop, on every animal first, and then again when it is sold in the market, and a

tax on every man, on charcoal, on butter, on salt. * * * It is not a little hunger, it is the cruel oppression which maddens the people now. * * * They never complained before, but now whole villages are deserted, and thousands have run away into the desert between this and Assouan. * * * The hands of the Government are awfully heavy on us. All this week the people have been working night and day cutting their unripe corn, because three hundred and ten men are to go to-morrow to work on the railway below Siouf.

This green corn is, of course, valueless to sell and unwholesome to eat. So the magnificent harvest of this year is turned to bitterness at the last moment. From a neighboring village all the men are gone, and some more are wanted to make up the *corvée*. The population of Luxor is one thousand males of all ages, so you can guess how many strong men are left after three hundred and ten are taken.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

CONTENTMENT is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and a happy purchase.

Inquisitive people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.

"I have learned," said the apostle Paul, "that in whatsoever state I am, to there-with be content."

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

In play and for pleasure, you can not speak too much with children, nor in punishing or teaching them, too little.

We may expect God's protection, so long as we live in God's bounds.

Courage consists not in blindly overlooking danger, but in seeing it, and conquering it.

THEY that do nothing are in a ready way to do worse than nothing.

Miscellaneous.

EXPLANATORY!

In the article on "Priests Presiding," *HERALD*, Vol. 15, No. 4, page 99, it is not intended by the writer to convey the idea that all who deny the right of priests to preside, also err in regard to the doctrine of the atonement; but there are some who hold both views erroneously, and these are the ones especially referred to. Many hold that priests cannot preside, who have correct views regarding the atonement. These are not meant in the stricture impliedly given as the article appears.—ED.

SUNDAY SCHOOL LESSONS.

LESSON VII.

REPENTANCE.

What is the second principle of the gospel?

What is implied in gospel repentance?

A.—1st, Sorrow for sin, because it is offensive to God; 2d, a resolution to forsake all sin for the same reason; 3d, actual amendment.

Whom did Christ come to call to repentance? Matt. ix. 14.

Is repentance required of all men? Acts xvii. 30.

Does repentance precede, or is it the result of faith?

A.—It is evidently the result of faith, for he who does not believe in God, and also believes that sin is offensive to him, cannot be sorry for having sinned against him.

By what is gospel repentance evidenced?
Matt. iii. 8; Acts xxvi. 20.

When is the time to repent and remember
God? Eccl. xii. 1.

Whom has God exalted to give repentance?
Acts v. 31.

Will you give some exemplifications of
true repentance? 2 Sam. xii. 18; Jonah
iii. 5-8.

Unto whom is repentance denied?
Heb. vi. 4-6.

ERRATUM.—In last number, on page
256, on third line from top of second
column, for "years" read "days."

DIED.

At Prairie Du Chien, Wisconsin, of
consumption, on the 12th day of April,
1869, Sister Lucy P. Hewitt, relict of
Alanson Hewitt, aged 64 years and 6
months.

Sister Hewitt united with the Latter
Day organization during the summer of
1846, and in the spring of 1848 removed
to this State, in company with her hus-
band and family. About 1850 she, with
her husband, ceased to fellowship with

any of the factions of the church, but
upon the reorganization of the church,
she was rebaptized, at the General Con-
ference held in Plano, in the spring of
1865. From this time she was a firm and
zealous advocate of the faith. A few
hours before her death she called the
members of her family around her, and
exhorted them to engage in their Master's
service. A sister and brother in the church
were sent for to pray with her, and she
received testimony that she should come
forth in the first resurrection. She has
fought the good fight of faith, and has
fallen with her armor on. Of her it can
be said, that she *lived* as she believed and
taught. Peace to her ashes!

Fell asleep in Jesus, on Friday, April
2, at 2 o'clock P. M., Col. JOHN E. GURLEY,
second son of Bro. Zenas H., and Sister

Margaret Gurley, aged 30 years, 11 months,
and 9 days.

"Death loves a shining mark."

They stood by his bedside, an unbroken household,
But he—loved most fondly—was passing away;
His feet pressed the shore of the swift rolling river,
His locks were bedewed with the gems of its spray.
They stood by his bedside, their spirits in anguish,
Demanding the farewell his lips might not speak;
While the shadow drew nearer—the spray from the
river,

In mist, softly fell upon forehead and cheek.

They stood by his bedside—his loved form beholding;
The anguish was theirs, but 'twas triumph for him;
The glories of heaven, upon his wrapt vision;
Were opening, as scenes of the earth grew more dim.
Death, there had no triumph—the Savior extending
The arms of His mercy—His brother took home;
The hands that were pierced, the side which bled
for him,
Were his staff and his portion—his "guide through
the gloom."

They stood by his bedside—his spirit departed;
The casket of clay, oh! how beautiful still;
And darkness crept o'er them—the darkness of doubt-
ing,
The mercy and goodness of their Father's will;
The angels in pity beholding their sorrow,
Threw shadows, faint shadows, upon the loved face,
Of the glory enshrouding the form, which the Savior,
When He comes, shall return to their loving
embrace.

The angels, they tell us, have ceased to regard us,
And visions belong to the days which are past;
But thanks be to God, for we know that the Savior
Revealed His loved face, was with him to the last,
He confessed him on earth—he acknowledged His
gospel;
And this be thy comfort who mourn for him here,
When he comes in the glory of God, with the angels.
The reward of his faith to all men shall appear.
M. A. F.

At Greenwood, Madison Co., Ill., Feb.
18, 1869, of disease of the throat, Mr.
JOHN CLIFFORD, aged 57 years.

Fell asleep in Jesus, at Elkhorn, Brown.
Co., Ill., March 21, 1869, Priest JOHN
LITTLE, of the Elkhorn Branch, aged 69.

The aged soldier sleeps.

At New Bedford, Mass., April 10,
Sister HENRIETTA PETTYS, aged 78 years
and 10 months, of lung fever.

Very suddenly, at his residence at
Farm Creek, Iowa, May 20, 1868, SAMUEL
BADHAM, aged 52 years, 9 months and
5 days

At St. Louis Mo., March 25, 1869, Sister
JANNETTE ANDERSON, aged 68 years.

Sister Anderson was the mother of
Bishop James Anderson and Pres. Wm.
Anderson, of St. Louis Mo. She was

Secretary of the "Society of Dorcas," which in her has lost an efficient and faithful member.

At Carson City, Nevada, Dec. 18, 1868, Sister SARAH WINTERS, daughter of Jesse and Lydia Spergen, aged 66 years and 9 months.

Her death was that of the righteous. Discourse by Elder J. W. Gillen.

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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[WHOLE No. 178.]

THE KEYS.

BY W. W. B.

There has been much ado of late, by way of a vengeful crusade against the church in California, in relation to the keys.

It is assumed, with pretended candor and godly purpose, that the keys of the Melchizedek priesthood are not upon the earth. I propose to show that they have been on the earth for the last thirty-eight years, and that they are to continue on the earth until the glorious appearing of the Son of God.

In prosecuting our discussion of this subject, we should first learn what "the keys" are; so that we may proceed understandingly.

We hold that the word keys, in scripture parlance, means legal authority—lawful power; authority given by God through Christ, through angels, through his ministry, or through direct revelation of His own will.

To illustrate this we may quote, first, Matt. xvi. 20. "And I [Jesus] will give unto thee [Peter] the

keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The "keys," constituted the binding and loosing power on earth and in heaven, or, in other words, it was the AUTHORITY of Jesus Christ, to act for the kingdom of heaven. And when this authority was exercised in righteousness, in accordance with the word, and the dictates of the Holy Spirit, it was almighty either to bind or loose, and the heavens would accept and ratify the act.

This is the view taken by Joseph the Martyr, as any one may see by turning to his second letter on baptism for the dead, D. C., ox. 9-11. He says, "It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven; nevertheless, in ALL ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of

the Lord, and did it *truly and faithfully*, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can bear it. * * * Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists in obtaining the powers of the holy priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living."

That the word keys signifies *authority*, as the Lord understands it, is seen in the following. "The bishoprick is the presidency of this [Aaronic] priesthood, and holds the keys or authority of the same."—D. C. xiv. 8. This is the Lord's definition. And we see that the Martyr adopts this definition in his letter on baptism for the dead.

The "keys" being *authority*, or legal power, it follows that wherever there is authority, there are "keys." And it follows that the keys differ in kind and power, just as there is different kinds and degrees of authority given. Joseph the Martyr had authority and power given him to translate the Book of Mormon, and to obtain revelations, and to have the visions of eternity opened to him, and likewise to prophesy, and this before the priesthood was given at all; hence, God gave him the "keys of the mysteries and the revelations, which are sealed," until He should "appoint unto them another in his stead." D. C. xxvii. 2.

God gives these keys to the Prophet and Seer of His church; and the successor to the Martyr, as

Seer and Revelator to the church *must* be appointed of God *through the Martyr*; for the law says, (xliii. 2,) "none else shall be appointed unto this gift except through him."

The "keys of the church," consists of the authority that belongs to the different offices in the church, each office having its own "keys," or respective authority. "Verily I say unto you, [the church,] I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchizedek." D. C. cvii. 37. Then the Lord proceeds to point out the different officers who hold the "keys."

1. The Patriarch.
2. The Presiding Elder over the whole church, with his Counsellors.
3. The Quorum of the Twelve, who hold "the keys to open up the authority of my kingdom upon the four corners of the earth."
4. The High Council.
5. The President of the quorum of High Priests.
6. The President of the quorum of Elders.
7. The Presidents of the Seventies.
8. The Presidents of the Bishoprick.
9. The Presidents of the Priests.
10. The Presidents of the Teachers.
11. The President of the Deacons.
12. The President of the Stake and his Counsellors; and then says, "the above officers have I given unto you, [the church,] and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my saints."

So we see that "the above officers," which God had given to the church, each had its "keys," i. e. authority. Therefore when you find a person holding an office in the

church, though he be but a deacon, yet he holds some of the "keys of the church," because he holds *authority* in the church.

The President of the church, holding authority over *all* the officers in the church, holds "the keys of the kingdom," in their completeness; and other officers hold keys over all those offices they are authorized to act in.

The Lord tells the elders, at the time they came together in February, 1831, to receive the law for the church, that He had given unto them the kingdom, and "the *keys* of the church." xlii. 18. And why had God given to them "the keys of the church"? Because he had given them *authority* to govern, and minister for the church.

It is said of the Melchizedek priesthood, that it "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority [keys] the power of godliness is not manifest unto men in the flesh." D. C. lxxxiii. 3.

It is through this priesthood, that the Holy Ghost is given by the laying on of hands; that devils are cast out; that the sick are healed by anointing and laying on of hands; and that little children are blessed. The Aaronic priesthood holds no such authority.

The church and kingdom of God cannot exist without this priesthood, even as one of the governments of earth cannot exist without lawful authority being vested in officers.

The law says the Melchizekek "priesthood *continueth* in the church of God in *all* generations, and is without beginning of days or end of years." lxxxiii. 2. "This greater [Melchizedek] priesthood *holdeth* the

keys of the mysteries of the kingdom, even the key of the knowledge of God." Par. 3.

From these two passages we learn that the priesthood is *always* in the church, and that the priesthood "*holdeth* the key of the mysteries of the kingdom, even the key of the knowledge of God." Therefore, whenever the church exists, these keys exist in it.

The "rejection" of the church did not work its annihilation, but only its marked condemnation, its disfavor in the sight of God, its chastisement, its being darkened and scattered, its being *disorganized*. It affected the church in the same general manner as the rejection of Israel and Judah affected them. See 2 Kings xvii. 20; Jer. vii. 29; Jer. xiv. 19; Lam. v. 22. To reject is not to destroy, but it is to deny favor, to repel, to refuse to bless.

The "rejection" of the church, mentioned cvii. 11, was to be marked by "cursings, wrath, indignation and judgments," (par. 14,) but not by the entire destruction of the church, as some vainly pretend.

This state of things in the church, was pointed out plainly in the revelation given Sept. 1832, to Joseph the Martyr, wherein the Lord says, "And it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to *set in order the house of God*," etc. *Mill. Star*, vol. xiv. p. 284.

Paul tells Timothy that the "house of God" "is the *church* of the living God." 1 Tim. iii. 15. Peter says the same in substance. 1 Pet. iv. 17. Again, Paul says, (Heb. iii. 6,) "But Christ as a Son over his own house; whose house are we" [the church].

When the one mighty and strong comes, it is not to lay the foundation of, and build a *new house*, or church,

but it is "to set in order" the one he finds at his coming; and this he could not do, unless it was first thrown into *disorder*; and this disorder could not be effected without disorganization. This is precisely what took place at the death of the Martyr, and what Joseph, his son, found when he came to the church in April 1860. The church [house] remained, and the priesthood *continued* to remain with it, but in a state of disorder. And inasmuch as the Melchizedek priesthood holdeth the keys, as we have before seen, therefore the keys remained with the church.

PROPHECY.

BY BRO. J. E. HOPPER.

It is claimed by the so called, Christian world, or sectarian churches, that prophecy ceased, or that there was to be no more prophesying after St. John wrote the revelation that he received while on the Isle of Patmos, A. D. 94.

We would ask what it is to prophesy. It is to foretell future events by the power of the Holy Ghost; or, in other words, God reveals future events to man by His Holy Spirit; this being the case, it is revelation.

To prove then that the Spirit of prophecy has been manifested since John wrote his revelation, we must prove that the spirit of revelation has been manifested since that time, and is to be, until the second coming of Christ. The Church of Jesus Christ, as founded by him, is built upon the foundation of the revelation of God, given in all ages of the world; from the days of Adam to the present time.

And how do we know that it is built on the rock of revelation; some may ask. By referring to what Jesus said to His apostles, Mat. xvi. 16-19.

"He said unto them, But whom say

ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Here Jesus says that God revealed it unto Peter that He (Jesus) was the Son of the living God, and then He makes the broad declaration and promise, that upon this rock (revelation) He would build His church. And by this we know that we belong to the Church of Jesus Christ, because we receive revelation from God. And any church that denies this power, and is not built on this rock, is not the true church.—St. John writes to his brethren, in the year A. D. 98, four years after he wrote his revelation, "But ye have an unction from the Holy One, and ye know all things." 1 John ii. 20. Again in the same chapter, 27th verse: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing *teacheth you of all things*, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Now if they knew all things by the anointing they received, and because that they had received an unction from the Holy One, it must have been revealed to them by God.

In the same year John wrote, 2 John 9th verse, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

We find the doctrines of Christ are enumerated in Heb. vi. 2, and among the rest is that of the laying on of hands for the reception of the Holy Ghost.

Then after receiving the Holy Ghost, what follows? Why, they prophecy,

or at least some do; as all have not the same gift. See 1 Cor. i. 12. Then if any person does not believe in the laying on of hands, they do not believe in the doctrine of Christ.

Again we read in Acts xix. 6, That when Paul laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied. This same Holy Ghost is promised to all, (not a part), that believe, repent, and obey the requirements of the gospel.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39. Then if God has ceased calling, the Holy Ghost is not given; but if God is calling, (and He surely is), then the Holy Ghost is given, and those that receive it will prophesy.

Some use as an argument, that prophesying was to cease, by referring to 1 Cor. xiii. 8: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease," &c.

This would be a good argument against us, if it was not explained in verse 10, where it says, "But when that which is perfect [Jesus] is come, then that which is in part, [prophecy], shall be done away." Paul writing further on this subject, in 1 Cor. xiii. 12 says: "Now we see through a glass, darkly; but then [second coming of Christ] face to face." For then we have no more need of the gifts of the gospel, for we shall know even as we are known.

In 1 Cor. xii. 28, we read that "God hath set some in the church, first apostles, secondarily prophets," &c.

If God set prophets in the church, then of course if we find the true church, we find that there is prophets in it; because God hath set them there, and if there is prophets in the church, God will reveal the future to them as

far as consistent with His holy will.

The prophet Joel prophesied concerning these things, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," &c. See also Acts ii. 17.

This is commonly applied to the days of Pentecost only; but it reads the last days, and not a part of the last days; and if this Spirit has not been made manifest in all ages, or days, since the day of Pentecost; it is because of the unbelief and darkness that has covered the earth; for the promise is unto the believer, and not to the unbeliever. See Mark xvi. 16.

Paul writing to the Corinthians, said that even as the testimony of Christ was confirmed in you, so that you come behind in no gift, waiting for the coming of our Lord Jesus Christ. We find in Rev. xix. 10, that the testimony of Jesus is the Spirit of prophecy; then according to this, that prophecy is to remain until the coming of our Lord Jesus Christ. Just before His coming there is to be a little prophesying done, according to Revelation xi. 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

In Gen. 50: 30 Inspired Translation, and Book of Mormon, Nephi ii. 2, we find that there was to be a choice seer come forth in the last days; and that choice seer and prophet has come forth and prophesied, and many of his prophecies have come to pass. I might bring up more evidence, as the Bible abounds in it; but I challenge any one to find one text to prove that prophesying was to cease with John's Revelation.

Many who have wept upon the mountains of Zion, have sung aloud in the valley of the shadow of death.

If you would not fall into sin do not sit in the door of temptation.

QUIT IT.

BY ELDER T. W. SMITH.

Quit it; quit what? Why, in the first place, quit *tattling*, otherwise SLANDERING. It is *hurtful*, first, to your neighbor, brother or sister. It may seem plausible; circumstantial evidence may be strong, and while not positively true, although you may by oft repeating, have begun to regard it as a settled fact, and so present it, and some, "kindred spirit" of course, believe it, and the character of the victim suffers in ratio of the dimensions the report has gained.

Quit stabbing in the dark. If you think you have reason to think your brother blameworthy, go like a man, and tell him his fault, (real or fancied,) and give him a chance for his life. But "he looks guilty. See how he hangs his head!" That's not the reason; he is broken hearted, bowed with grief, dispirited because of the overwhelming load of sorrow your scathing tongue has heaped upon him. The most spirited horse succumbs under harsh usage—and many a noble and sagacious dog, by cruel words, and more cruel kicks, has become to look as if his chief pastime was to steal sheep. Yet his honest heart revolts at the thought.

The bold faced and loud voiced courtesan, with contemptuous sneer, may repel with apparent anger a hint of want of virtue, and from your standpoint must be viewed as a model of stern and unapproachable chastity. The pure hearted maiden, whose virgin face crimsoned at the suspicious thought of a character lost; to you gives proof of guilt.

The bravest warrior often trembles at the beginning of the fight, and ere the contest begins, feels sad at the thought of home, soon perchance to be made a house of mourning; yet steels his heart,

and passes on, without further fear, and dies with manly courage filling his soul.

Your bombastic giant killer, the man who is going to capture a whole regiment himself, is found among the unscathed, owing to the generous protection of a stone wall, outside of the range of murderous ball.

It hurts him *peculiarly*. His business suffers—his debts unpaid because his sales are cut off; his creditors seize his goods—and he is a beggar—and his family bear the pain and privation.

It hurts him *socially*. His company is shunned; the "respectable members of society" look with disdain upon him, and the vicious are taught to consider him as a convert to their class; and if in despair he seeks to drown his grief in the soul-destroying cup, you say, "just as I expected," but have no place for self reproach; nor desire, (if you have the thought,) to say, "my tongue hath wrought this ruin."

Quit it! *It hurts the church*. The world makes capital out of it, reflecting upon your internal commotions as an evidence of the failure of your faith: the name of Christ is blasphemed among the Gentiles by your course. It destroys the confidence of the saints in the brother; they cease to bear his burdens, and these additional ones crush him to the earth. Satan rejoices, for you are divided, distracted, and an easier prey; the fences are down, the wall is breached; and many chances for successful assault is presented and he hesitates not to take the advantage.

Quit it! *It hurts yourself*. Should the report prove false, you are counted as unworthy of trust, of confidence. Your word is henceforth taken at a discount; and no one willingly imparts an important secret to you, for your love of tattling renders you an unsafe depository of valuable articles—you couldn't keep it.

Slander, as a reacting force, will recoil and bruise your own head. "Curses, like chickens, will come home to roost." It is written, "For with whatsoever measure you mete, it shall be measured to you again." It will hurt you. "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." "Thou shalt not speak evil of thy neighbor, nor do him any harm." *Quit tattling—QUIT IT!*

QUIT FAULT FINDING. Incapables always imagine that they are eminently qualified for something else than present position. We never saw a person yet who was in the habit of finding fault with the work or duties of others, charging incapacity upon one, carelessness upon another, intentional neglect of duty upon another; who ever were celebrated for a faithful performance of their own tasks. "If I was in Bro. A's place I would have matters conducted differently." "I wish I was Bro. B., I would make some one the mark." "They ought to have me as president, or priest, or teacher. I would not allow such a state of affairs." Certainly your fault finding spirit, your censorious disposition, your irritable, peevish temper fits you for these posts amazingly! Your hasty conclusions, your partial judgments, your self conceit, gives evidence of a splendid character for executive honors.

Quit it—for when Bro. C. speaks in condemnation, mockly, kindly, and compassionately, of sins long and patiently suffered by the brethren, when by virtue of his duty as an elder, he reproves, rebukes, exhorts and entreats. When he is compelled by the law of the church to speak in general terms of certain faults, quit that habit of going to Sister D., or Bro. E., and talking over the matter, and blaming him for doing what his office requires, and the law makes obligatory. Quit finding fault with him for the righteous discharge of duty.

Quit taking offence at your brother

or sister who, against their own will and feelings, testify by the Spirit of God, against your neglect of duty, your wrong doing; quit finding fault, and saying it was "their own judgment;" or a "plan of their own to expose you in public," or a "scheme to carry out their own selfish views." Quit it, for it hurts the cause, especially if you have had a home in the church for a time, and ought to have a better knowledge of the workings of the same; younger ones than you learn to treat lightly the sacred gifts, the voice of the Spirit, to disregard the things of God. It brings upon yourself and others who sympathize with you condemnation, and darkness, and the balance are affected by it. It cannot be otherwise, and the cause is impeded.

Quit it, for you suffer Satan to tempt you to lose confidence in the manifestations of the Spirit, in the integrity and honor of your brethren and sisters, and your fault finding has a bad effect upon others who listen to you, and after awhile they are ensnared equally with you, and partaking of the same spirit—the unity of the Spirit is disturbed by the breaking of the bond of peace—and heart burnings, and suspicions and evil surmisings, and disregard for the things of the Spirit, and the consequent withdrawal of them by an offended God, who bestows not that which is refused or treated with contempt, and the highway is opened for the travel of a numerous host of evil spirits; and your tongue has kindled a matter that your tears and those of others may have to be shed copiously, to extinguish. Don't ask for an apology from those who offend you in obeying the dictates of the Spirit, or who are simply carrying out the requirements of the law. Might as well demand satisfaction of the officer who arrests you for a crime, or the judge who passes sentence of condemnation when proven guilty.

Quit exaggerating. What is the use of saying you are "frozen to death,"

when you are only a little chilly; or you are "about roasted" when you are only uncomfortably warm, and often not so bad as that? Quit saying that you "never heard such a thing," "never seen anything like it," when you have heard and seen similar things. Quit saying that certain things are the "blackest," or "whitest," "roundest," or "squarest," "longest" or "shortest," "deepest" or "shallowest," etc., when in all probability you know better; if not, don't be so positive. "Let your communication be Yea, yea; and Nay, nay."

Quit it! What? Why, borrowing your brother's *Herald*, and get the benefit of its pages without cost. It's a sort of robbery; and you may be as able to take it (from the office) and pay for it as he.

Quit it. What? Why, starving yourself for want of the spiritual food it so plentifully furnishes, wholesome and nutritive.

Quit it. What? Refusing to aid its circulation, quit allowing Bro. Joseph to call so often, with so little success, for help to put the printing interests on a secure and successful footing.

Quit it. What? Owing the office for books, *Herald*, etc.

Quit it. What? Using tobacco, narcotics and every foolish and hurtful lust. Quit every bad habit. *Quit, QUIT, QUIT!*

Blow your own trumpet, and you will go unheard. Let the virtue within you speak, and you will receive attention at once.

Our passions are like convulsive fits, which though they make us stronger for a moment, yet leave us much weaker afterward.

Familiar thoughts shape the way to death: but if we think not of the subject, the event will be a sudden precipice.

Hold on to the truth, for it will serve you well, and do good throughout eternity.

"DO NOT PAY TOO MUCH FOR THE WHISTLE."

BY ELDER E. STAFFORD.

This language as is well known, I have borrowed from Dr. Franklin. Most of the readers of the *Herald* are acquainted, no doubt, with the history of the origin of these words, and the remarks made by Dr. Franklin when grown to maturer years, as he witnessed the extravagance of his fellow beings, as they squandered their means on useless objects. The experience of your unworthy brother, in spiritual things, has led him to think that the application of the language might be made to him, as well as others, both in the kingdom of God and out of it, and a useful lesson might be derived therefrom. For instance; when I see people refuse to obey the everlasting gospel, the conditions whereby they might obtain eternal life, that greatest of all gifts which God has in store for the children of men, and willing to barter it away for what is called pleasure or happiness, (which is really not happiness,) of this world, which is fleeting and transitory, and like the vapor dispelled by the morning sun, in comparison to eternity; I think they pay very dear for their whistles.

Some there are, who refuse to obey the mandates of high heaven because it is so unpopular; they are afraid to lose their good name, to have it cast out as evil by the learned and wise, and by the men of influence and power of this world; forgetting that the Savior hath said, that all manner of evil should be spoken against the children of God. and likewise He hath pronounced a "woe unto you when all men speak well of you." Thus they secure to themselves a woe or curse, by trying to obtain a good name among the children of men, and if they do not repent, will lose their good name with the great Jehovah at the day of judgment; and

thus they pay entirely too dear for the whistle.

When I see a man disposed to accumulate wealth, by amassing gold and silver together; piling it away in his secret vault; taking pleasure in counting the vast piles with a miserly mind; shutting his eyes and ears, or in other words, closing his heart, against the cries of the poor, hungry, naked, down-trodden and oppressed of his fellow men; disobeying the commands of his God; thereby securing His displeasure, and bartering away eternal life in such a manner, I exclaim, How willingly and wofully blind to his eternal happiness; how dear, very dear, he pays for the whistle!

When I see (through the columns of the *Herald*) the great necessity of means, for the spread of this heaven-born news, sent to the earth for ameliorating the condition of the human family in this world; thereby preparing them for the next, and the many calls for help by the L. D. S. press—that mighty lever to move the cause of God, not only in publishing the doctrine of our Savior through the *Herald*, and in those dear messengers of peace, the tracts, and other publications of merit, but in publishing books for our Sabbath Schools; thus planting the seed of the good word in the young and tender mind; raising up an army of standard bearers for King Emmanuel, who shall bear off this work triumphantly, after their parents are laid in the silent tomb, waiting the consummation of this glorious work. I say, when I see these things, and study on the importance of the work, and realize that we are withholding that which God has only made us stewards of in this world, and take into consideration the shortness of our stay on earth, and the account we shall have to render to him who hath given us our stewardship, and the great danger we are in of losing eternal life, that greatest of all gifts, I am led to exclaim,

O! my dear brethren, are we not paying too extraordinarily dear for our bauble of a whistle?

When I read of the many calls for preaching; people languishing for the bread of life; the work of God retarded; I ask myself the question, What is the cause of all this? Are we not all, as a church, both lay and official members, accountable and condemnatory more or less? O no! no! not all condemnatory! May God bless and preserve the lives of those faithful elders and lay members, who are laboring with their might to spread the work, and O may their example be imitated. But still, my dear brethren, I ask again, are there not many of us slothful? Let us look at the matter in its right light. Slothful is the word. Methinks I hear the brethren say, "Do you call me slothful? There is not a lazy bone in my body." No, brethren, in temporal things, no, but in spiritual things I am persuaded that many of us come under this condemnation. Now for the proof of slothfulness. There is a proverb of Solomon's reads thus: "The slothful man says, there is a lion in the way." We understand that the spirit and intent of the language signifies that there is something which tends, whether imaginary or real, (and I am inclined to think the more imaginary,) to frighten, or make us fearful of performing our duty of labor devolving upon us. Are there not many of us who have such excuses as the following: "I cannot preach, I cannot stand up before a congregation, and shrink with terror from the task." O that great lion in the way! Some excuses like the following are often heard. "O I have not time to read my Bible and study, neither do I feel inclined, I am so fatigued after a hard day's work, and therefore I cannot preach;" while at the same time we can spend our money and time, no matter how tired, in purchasing and reading "Frank Leslie," "Chimney Corner," and the

yellow backed literature of the day, which disqualifies us from reading the word of God understandingly, and creates a distaste for the same. O that great lion in the way! Brethren, let us put away this wasteful squandering of our precious time and means, and lay them out to better use, in storing our minds with useful knowledge for the benefit of our fellow man.

But we, (the whole church,) can be slothful in another way. Do you ask how? We answer, in our means. How so, brother? Why we are afraid there is a lion in the way. The revelation of God to us, has appointed what we shall do with our *spare means*, and appointed the officer who shall receive it, who is to render an account of his stewardship to God; but we are *fearful* lest the means should be used to other purposes than the one intended, and this great lion in the way, makes us fearful, which produces slothfulness in this great duty; and O! when I reflect of the glory to be obtained by the performance of these duties, and the punishment which ensues by neglect to perform the same, and the fleetness of time in which to enjoy these earthly haubles, I am led to exclaim, How superlatively dear we pay for the whistle!

When we, dear brethren and sisters, suffer ourselves to get cold and lukewarm, and stay away from our meetings, feeling no desire to meet with our brethren and sisters at the house of prayer, from some fancied or real wrong done us by some of the brethren or sisters, and neglect to obey the law governing such cases; bringing ourselves in darkness; giving away to a spirit of contention; suffering malice and envy to creep in; backbiting our neighbor, etc., thus grieving the Holy Spirit, causing it to take its flight; oh! what an extravagant price we are paying for that paltry whistle!

"Well, are you not done with your fault finding?" I have very near done with this article, for fear of being

thought prosy; but if you think, my dear brethren, that I have written for the sake of fault finding, you do me a great wrong, as I plead guilty to some of these follies I have been enumerating. I, for one, desire to look matters right square in the face, and answer them to my own mind now, as I am persuaded we shall have to answer them in the day of judgment. With this view I have written the foregoing, that I might possibly set my brethren and sisters to examining their hearts, to know the real state of affairs there, and if indeed we have paid heretofore, extraordinarily dear for our "tin whistles," that we may, like Dr. Ben. Franklin, derive a useful lesson therefrom, that will last us our lifetime, and never be guilty of such folly again.

Brethren, I have seen (speaking figuratively) our elders or more worthy brethren of the same household, some smiling and some sorrowfully pointing to our whistles, and telling us that we have paid a great deal more, (already,) by many times, than they are worth; and like as it stung young Franklin to the quick and entamped itself upon his memory for after years, so has it been felt by your unworthy brother; and that my brethren may profit by the same, is the sole reason why I write. May God help us to be "zealously affected in a good cause."

Christianity is the special academy of patience, wherein we are informed, inured, and trained up to bear all things.

A German emperor took for his motto, "Better please one good man than a crowd of bad men."

A fine coat is but a livery when he who wears it discovers no higher talents than a footman.

How can we expect to live with God in heaven, if we love not to live with him on earth.

ONE OF THE HUNDRED AND FORTY AND FOUR THOUSAND.

The 31st of March, 1869, was the eighty-seventh birthday of Duty Griffith, a name long known in the latter day work.

He was born in Berkshire Co., Mass., 1782, the last year of the Revolution—one of the few connecting links remaining between the past and the present. He has led an active, hale and moral life; and now stands waiting patiently and humbly to meet his beloved companion, who has gone before. He is probably one of the oldest members or dates his baptism farther back than any now living in the Church of J. C. of Latter Day Saints.

In Amherst, Loraine Co., Ohio, in 1832, he first heard the word preached, by two travelling elders, by name Harvey Whitlock and — Fuller. Hearing that they were going to preach, and previously knowing one of them, he could not be persuaded to go the first time, thinking that they could not edify him, he being at that time a Deist. But, on hearing the multitude speak with amazement of the wonderful discourse, he had the curiosity to go the next night, and there he heard words which he has never forgotten, and was baptized, in June of the same year, by Simeon Carter; and from that time to this, has never wavered nor doubted the work. He has used his Maker's image faithfully, and has his lamp trimmed and burning.

On the occasion of his birthday, a number of his family, and friends, met at his farm house, in Lee Co., Iowa, and gave him a donation feast; the ladies taking the opportunity as a suitable one to present to his daughter, who is the wife of Elder J. H. Lake, many useful presents for herself and family.

The table was bountifully spread from the baskets of the friends; the centre was decorated by a beautifully

frosted cake upon which the name and age of the grandfather was inscribed in bright crimson letters. A lady calling his attention to it, he remarked, that it was one which was as spotless as when he received it at the baptismal font, drawing tears of love and pride from us all.

The occasion was one long to be remembered, and how impressive and solemn was the blessing pronounced by the voice of the patriarch of a hundred descendants, sinking into every heart and following us to our homes! N. G.

UNITY.

BY ELDER WM. W. WAGONER.

“And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.” B. of D. & Cov. xli. 2.

In the preceding paragraph, the Lord calls on the elders of the church to assemble themselves together, to agree upon His word, and to receive His law, in order that they might be qualified to govern the church; and have “All things right before him.” Now it is a lamentable fact that we, as elders of the church, are not a “unit” upon the law.

That there are “many men of many minds,” and that a difference of opinion will exist, I admit, but that there can be a very wide difference in the interpretation of the law, as to its administration, I do not admit. We all understand that the Bible and Book of Mormon, will permit of no “private interpretation.” Why? Simply, because “Holy men of old spake as they were moved upon by the Holy Ghost.” How was it with the great prophet of

the last dispensation? "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith." B. of C. xix. 2.

From this we learn that Joseph the Martyr, received the law as from the mouth of God, will it permit of any private interpretation? Then why such a difference of opinion; have we received the Spirit since we were baptized? If so, does it not constitute us one in Christ? Will not the "Comforter" lead and guide us into all truth? Will it not search out the deep things, yea the hidden mysteries of God. Hence, we learn that the sooner we agree upon the law, the sooner we will be prepared to obey it; and we are not, neither can we be qualified to govern in the church of God, until we arrive at this point.

Power and place is often sought for, therefore, the church in their selections should recollect, that he who understands not the law, does not rule well. The pilot who knows not the channel, is in danger of the shoals. We can agree upon the law by "assembling ourselves together," and in a quiet, brotherly spirit, discuss all differences, and if my brother's opinion does not accord with mine, I should give it all due weight and consideration. In this way we can come to an understanding; but if I condemn my brother for a "contentious spirit," and refuse him the privilege of advancing his opinion, just because his views differ from mine, we can never agree. Brethren, let us each receive the instruction of Bro. A. H. Smith, to the Kewance Conference, he said, "My brother's opinion is as dear to him as mine is to me."

In the 2d par. of the 41st section, a double duty is laid upon the priesthood, "And ye shall see that my law is kept." The elders are not only to keep the law themselves, but they are to see that

others keep it also; hence, **he who** does not strictly administer the law, becomes a transgressor himself. Therefore as elders, there is a duty for us to perform, and let us see to it, that presiding officers in their administration, and all upon whom the law takes effect are governed by the law; that the ruler and the ruled alike, observe the law given for our government. Let us study to show ourselves approved, workmen that need not be ashamed; showing our faith by our works; ever fearful that when weighed in the balance, we may be found wanting. May it be said of us, "Thou hast been faithful over a few things, I will make thee ruler over many."

AN EXHORTATION.

BY BRO. DAN. F. LAMBERT.

For the first time, I take the opportunity of writing a few words for publication. I desire to write by the help of the Lord's Spirit, which I pray him to give unto me.

I am young and inexperienced, but I feel a desire to do good while I sojourn here below, that I may gain a portion of the Spirit of God. My object is to write a few words of exhortation to those who may be young and inexperienced like myself, and surrounded with the many temptations, vices and allurements that compass about those who are striving to do their Master's will, and hold to that "rod of iron" that leads to the tree of life, the fruit of which is precious above all other fruit.

Now if we desire to partake of this glorious fruit, and be numbered at last with the redeemed and sanctified, we must deny ourselves, and take up our cross, and follow our Lord and Master.

In order to find out how to walk

after the manner in which our Savior walked, we must examine His path, find out how He walked, and then strive to imitate him, as near as we possibly can. It is true that we are all weak indeed, and without the help of the Lord it would be folly to strive to do His will; therefore it behooves all of us to put our trust in God, worship him in spirit and in truth, and in the very earnestness of our souls, that we may be enabled to subjugate all our carnalities, yea, that we may not be carnally minded, which is death; but spiritually minded, which is life; and to lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us. My young brothers and sisters, permit me to say to you, let us be faithful in the discharge of each and every duty; let us show to the world that surrounds us, that our minds are fixed upon the things of eternity, and not upon the vain and foolish things of this mortal life. We all have a work to do, and if we perform that work in a right and acceptable manner, God will bless us with peace in this world, and eternal life in the world to come; but if we do not perform that work, and are found idling away our time in the way in which the world do, then it will not be so well with us, for God has said that He "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." We must either stand or fall upon our own responsibility. Nobody can do anything that will save us, if we will not work ourselves. We have foes upon every side; for this vile world is no friend to those who are striving to do their Master's will; but if God is with us we have nothing to fear, and He will be with us in every time of need and will bless us in our endeavors to do our Master's will, and to spread the word of God in a right and acceptable manner, if we are not slothful and unwise stewards.

May God bless you all is my desire, and roll His work forth even to the ends of the earth, and strengthen all His servants who are striving to do His will, and preach His gospel to the nations of the earth. I hope all who read this short article will excuse its being rough and uncouth, and believe me to be your brother in Christ.

SALVATION.

BY J. S. C.

To Whomsoever it may Concern:

Friends and brethren, please suffer me to address a few lines for your consideration, upon the subject of the common salvation offered to all men.

All the ends of the earth, you know, are invited to look unto God, and be saved. Now the question may arise, How can one look unto him whom no man seeth or can see? I answer His works are proof of His existence, and these are spread out before the eyes of all men.

The works of God in nature, are perfect; and so also are the works of God in revelation perfect. The Lord said, "Though ye believe not me, believe the works."

But how can men be saved by looking on God's works, and by believing in those works? whether of nature or revelation, or both. I answer, God's works are perfect both in nature and revelation. Nature is true to herself every time, unless her laws, or the laws which should govern are transgressed. The laws of nature never utter a falsehood. But whatsoever a man soweth that may he expect to reap. For God has established her laws, as He has also those of His revelations. But can obedience to the laws of nature save us? No. Hence the necessity of attending unto this invita-

tion from the Almighty Maker who calls upon all the ends of the earth to look unto him for salvation. For He has other works beside the works of nature for His creature man to behold and admire. Therefore in looking unto God, we must look unto those works of His in nature and in revelation, which are nearest allied to His own person and character. His creature man He formed in His own image and likeness of His person. Wherefore we may behold in man the very express image and likeness of God's person.

But can man save us by our looking to the image of God? No! No more than any other creature which God has made. But God himself has set His heart on man, to save him.

How then does God propose to save lost and fallen man?

I answer, "By the washing of regeneration, and by the renewing of the Holy Ghost." "Of His own mercy."

Yes. But how is this washing and renewing to be effected? Is not His mercy alone sufficient, without the ordinances? Of course not. Else faith in God's works of revelation would be excluded.

What are God's works of revelation in which we must believe in order to be saved?

I answer, In angelic missions. Men who deny these, deny God; for angels first announced the gospel of salvation to all people, and proclaimed a Savior born, and all this too while yet the Son of Man was a helpless infant, cradled in a manger, where also the cattle fed. But this was not the first nor the last time that God has sent angels to men in the flesh, to reveal to mankind His will and purposes concerning their salvation. Salvation therefore depends upon man's believing and obeying these revelations; and especially in believing and obeying the gospel of that Man, Christ Jesus, the Savior, of whom the holy angels sang a song of "glory to God." "peace on earth and good will to men." By looking

unto him, and obeying His gospel, we may see the Father and the Son, and be saved. For Jesus Christ is God and man, even the very express image and likeness of both God and men. He is the Mediator between God and men. We are like him, and He is like unto His Father and our Father, to His God and our God. And His people should be one in him, as He is one in the Father. Then should the world look at the people of God, and behold the Bride, the Lamb's wife. And not till then will the world *believe* and be saved.

AURORA BOREALIS.

BY ELDER THOMAS JOB.

The pelucidness of the atmosphere in the Rocky Mountains is remarkably favorable for the exhibition of atmospheric and ethereal phenomena; the Zodiacal, and the northern lights are observed here in a more interesting manner than in any other region I ever visited.

On the evening of March 15th, a great display of the Aurora Borealis was observed by me, shooting up in bright and separate columns, all along the northern quarter of the heavens, so as almost to eclipse the light of the moon. But what was most remarkable, the fountain of one of them was clearly seen formed on the sky, to the N. W., about 15 deg. above the horizon. It exactly resembled the nucleus of a comet, only seeming as large as a furnace, emitting a vast column of brilliant light, exactly resembling the chevelure of Halley's Comet, only larger in proportion, and not extended in the direction opposite to the sun's but that of the earth's pole. After it seemed to be burning and streaming out for about half an hour, it gradually faded away, as it descended towards the western horizon.

The region, as well as the cause of the Aurora Borealis seem to me to be still a mystery in philosophy. Dalton and Faraday labored in vain to assign it to an electro-magnetic disturbance taking place in the uppermost region of the atmosphere; but, the fact of the fountain of the aforesaid beam descending towards the horizon by the motion of the earth rotating on its axis, clearly proves that the aurora is not of atmospheric origin, as the atmosphere rotates from west to east, contrary to the apparent motion of the aurora.

Now, what, and where the phenomenon is? On what principle is it so displayed?

Little Folks.

GOD'S MERCY.

I have often thought I would like to write a few lines to you; but alas! my inability has thus far kept me from carrying into effect many good desires. And I am not sure that I can now write a communication, that will be worthy of its valuable space in the *Herald*.

My dear young friends; how exceeding merciful is God, who has instituted such a glorious and just plan for our salvation. We are authorized to say (we think by the authority of the word of God) that little children are without sin. Therefore you are not responsible to God for your actions, until you arrive at the years of accountability before him.

But you must remember, my young friends, that before you arrive at such an age, you are responsible to your parents; and should strive to please, honor, and obey them in all things; then they will bless and reward you abundantly for your obedience.

After you begin to be old enough to

have judgment to discern good from evil, and know what ought to be done, and what ought not, you should do many things of your own free will, without being told, or compelled by your parents. So long as you are doing that which you know ought to be done, and you are performing it at the proper time, you have nothing to fear. Your parents will love to see you swift to do good, but slow to do evil; such actions will gain their love and approbation.—May God help you to conduct yourselves after this manner; that your minds may be fully prepared to receive the blessed teachings of our Savior; who when He was upon the earth took little children in His arms and blessed them. God has instituted a like plan for you; that you may be kept pure, good, and at all times be quick to hearken to the precepts of your parents, but very slow to listen to those who try to persuade you to disobey them.

When you begin to search after knowledge, remember the words of our Savior: "Blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost." Matt. v. 8. And again, "Blessed are all the pure in heart; for they shall see God." 10th v.

But I must close; praying God to protect you from all evil, and lead you to a firm belief on Jesus Christ, your Savior; that you may be greatly blessed, and become strong in the Lord.

Be cheerful, kind and good,
To all you see around;
As children of the Lord,
In wisdom's paths be found.

Learn all the good you can,
You'll never know too much;
Use it aright as God designed,
And He will bless you much.

JOSEPH R. LAMBERT.

A year of pleasure passes like a fleeting Zephyr; a moment of misfortune seems an age of pain.

L. D. S. Herald.

JOSEPH SMITH, -EDITOR.

Plano, Saturday, May 15, 1869.

PLEASANT CHAT.

The opening of the Central Pacific Rail Road, which permits a continuous ride by rail from ocean to ocean, is one of the signs of the times; and marks this age as the age of great human enterprise, so far as facilitating the social and commercial intercourse of man is concerned. It also affords an highway whereby the "ransomed may return."

Although we may not, as a people, feel privileged to mingle in the whirlpool of political strife, fearing the contamination of its corruption; we can not be indifferent to the fast accumulating proofs of the stability of the experiment of self-government.

That there is corrupting influences at work in every branch of the governmental service, we can not deny. But we fail to see, just now, the relieving influence which shall purge the national councils.

That there is much good true love of country and equitable justice we can but believe; but men have so loaded the car of state, with shifting ballast, in futile and expensive legislation, that the common mind, which the laws are made most to benefit, can not understand them, and so fail to give them proper credence.

The triumph of that which will benefit mankind at large, should ever be hoped for by those professing to be

saints; those to whom has come these words, "That I might bring to pass my act, my strange act," that act no less than the reconciling under one bond all the nations of men.

As we have thought that we saw the crushing effect of priestcraft and superstition, in ages past and present, preventing the onward progress of truth and righteousness, we ought to be very careful that in us there is found no relic of either; and as we also see that unlimited liberty may degenerate into unrestrained license, and this brings ruin and destruction, we ought to be equally careful to use our liberty wisely.

THE commendatory resolution respecting schools, passed by the last April Conference is intended, and is well calculated to, stir the question of what should be the policy of the church therein to its extremest depths.

A floating, careless population, is but partially benefited by laws local in the intent of their passage and their application. From the force of this principle many of the scattered children of Zion suffer in their feelings and their hopes; because they desire to avail themselves of the local laws, unprepared for the rigor of them while abroad.

Any thing within the reach of our wisdom by which just conclusions, as to the policy of the church, may be drawn, is fair subject for our conferring together upon; and if the subject of education be not one of great importance immediately affecting us as a peo-

ple, we certainly mistake the letter and the spirit of our higher law.

It is, besides, quite time that we put off the childish fear, which in every proposition presented for examination, sees a snake's head invading the Eden of our doctrine; for, unless we sometimes encounter the cloud we shall not be able to appreciate the sunshine.

The wilful introduction of an evil doctrine by the leaders among a people, and the misguided effort of an erring judgment, desirous of doing good, are two widely differing things; and while the one should be met with firm though calm resistance, the other should be borne with if not acceded to. He is a wise man indeed, who can in calmness and temperance; bear with the folly of the unwise and the intemperate.

So then, ye elders, set all your wits at work, and when the subject of a school for the church comes up for action, be prepared to *act* wisely, either for it or against it; and if for it, be for it in a proper shape.

We have frequently stated, and now believe as firmly as ever, that one of the principal objects which was to be obtained by the rejection and scattering of the church, was that the *gospel* might be *preached everywhere*. It was the shaking of the mustard stalk that was to scatter the seed. It was the sending abroad of the modern kingdom; answering to that sending abroad that occurred by the persecution which arose about the time of Stephen's martyrdom, when the Lord went with them confirming the word with signs following the believer.

That which will most effectually

preach the gospel of a risen Redeemer; ought to be sought after by us; and a good practical knowledge of men and things is necessary.

Dreams of future glory and greatness are well; but the interminable labor of the great, ever present now, is but the crucible in which the chemical preparation of our spiritual affinities is being had; that when we pass the barrier which is only raised for those going out into the great hereafter, we shall need no long extended servitude to fit us for our sphere.

Practical contentment and usefulness are, therefore, the best correctives possible for those who dream too much.

THERE is some talk of persecution of the elders in some parts of the country. So it is reported.

If it be true, is it not far better that elders should be careful to confine themselves to right ways of speech and of doctrine, that when the sword falls, it may not fall upon them for aught save righteousness sake.

It is one thing to be abused and harassed for the truth's sake, and another to receive merited rebuke and contempt for folly and harshness manifested toward others—quite another thing.

J. O. LEDERBERG, of Omaha, is entitled to the "Gleaners" premium, for largest list new subscribers.

Frank Reynolds, of Farmington, Iowa, is entitled to the second one of the "Gleaner's" premiums, for next largest list sent in before Jan. 1, 1869.

E. C. BRAND, of Carson City, is entitled to the office premium for largest list of subscribers for *HERALD*, enlarged edition, sent in before Jan. 31st.

SCRIPTURES, bound in Turkey Sup. Extra, Turkey Roxburg with and without clasp, received and on sale. See list for price.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do the Rothschilds, (Jewish bankers) hold a mortgage upon the land of Palestine, given by Turkey, for money loaned to them during the Crimean War?

Ans.—We do not know. It used to be so rumored.

Q.—If a district leaves the appointment of its next conference to the president of the district, and he by death, or otherwise, is removed; whose duty would it be to call a conference?

A.—It would be the duty of any of the High Priests in the district, upon consulting with each other, or by the Elders, two or more, by consultation with each other. The right to call in this case gives no right to preside. The presiding officer must be designated by vote at the time of meeting. If the president of the district had made the appointment, that would be the proper one, and should be kept.

Q.—Would an elder in the church, (if on a mission to preach the gospel), be justified in hiring himself to the

people for a certain sum, if the people desired to hire him for a period of time. And if an organization should desire an elder to lecture on temperance, or any other subject, would it be right for him to accept a certain sum for this. By the authority of the priesthood would such acts be justifiable, in view of the language of our Master, Christ, where he says, "As ye have freely received, so must you freely give."

A.—This question is one of that numerous class, which to answer, requires a full knowledge of actual facts surrounding an actual, not a supposed case.

We know of no rule of law preventing a man from engaging in legitimate labor to supply necessities to himself and family.

That an elder should, while on a mission, preach for hire is not supposable. But that he should make barrels, work on a farm, dig ditches, make "tents," lecture on moral or scientific subjects, if he has the ability and disposition, is to do what many a good and true man has done for the sake of not being "chargeable to any."

The gift of God is neither to be bought nor sold; labor of the hands or brain may be, while the grand object of our hope is kept foremost in view and opportunities to do good to all men are embraced fully and promptly. Moses, Abraham, David, Christ, Paul, all wrought; and king Benjamin charges that the elders labor, that the people be not burdened.

We think the Master will require His own with usury by and by.

A right to do any given act does not essentially oblige a man to do it; nor

does the holding the abstract right, privilege a man to do that which the right implies. A man has an abstract right to cut his own throat; but in so doing he commits murder just as effectually as though he killed another. An elder because he has the abstract right to do given acts, is not privileged thereby to neglect the work of God entrusted to him, to the damage thereof, to his own condemnation.

A REPLY.

BY SISTER M. SHAW.

Reply to one and all, and more especially to him who styles himself "An Elder." Pure religion and undefiled before God, is just what we want. All that you have mentioned of scriptural commandments, are principles of righteousness which ought to be observed; and not only so, but ought to be done, and not leave the rest undone. Some make a great sacrifice by leaving off the evil habit of using tobacco, while others have not firmness enough to do so.—Others who have never been in the habit of using it, seem to have the most to say about those characters just mentioned, while they themselves can spend three hours out of each day, sitting at their tables, sipping their tea and coffee, sweetened well with sugar. Is not this expense and money thrown away, when cold water would do just as well?

"And again, hot drinks are not for the body or belly." Some will say this hot drink means liquor, because it is of a hot nature; but this is a subterfuge, for the liquor or strong drinks, is first mentioned in this revelation. See B. of C. sec. 86.

You address the sisters on their useless articles of dress.

It is a sin to spend money for any thing useless, as well as useless apparel. Saints often bring reproach on themselves by being too negligent about their raiment. There is a revelation of the law, which commands us to be clean and tidy. We see then that people can run to extremes, whichever way they have a mind to set out. To avoid all these difficulties, we must "live by every word that proceedeth out of the mouth of God."

Correspondence.

MACHIAS, Maine,
April 16, 1869.

Bro. Joseph:

Yours of the 2nd inst. received last evening, after it had gone to Eastport. I feel glad to hear of your sympathy, and also words of encouragement, and trust I shall at all times prove worthy of your confidence, and cooperation. I thank you for your instruction also. You are doubtless anxious to hear how things are moving "away down east."

You may say in the *Herald*, that we arrived here from Campobello last Wednesday week, or on the 7th inst., and commenced our labors on the following evening. This place is called Kennebec, and is about three miles from Machias. We came here through the invitation of some friends who heard us at Grand Manan, who reside here, and particularly through Bro. John C. Foss, whom we baptized at Grand Manan. He had been, up to the time of his baptism, a Methodist Class Leader. Quite an interest was stirred up by his representation of the doctrine, in talk with some, as his return home preceded our coming by four or five days; some were however ready to "shut the school house," "drive us off," &c., &c., but the majority said, "No, let us hear for ourselves," and the anxiety to hear was so great, that we felt

it a duty to commence the campaign at once, so we preached on the following evening to a full house, and have continued our meetings every evening thus far, and also held two meetings last Sunday, during the day. The interest evidently increased, and the attention became better. No very noisy or unusual demonstration of disfavor has as yet been manifested. However Satan is far from idle, for the usual routine of slander, and villifying has begun; and inasmuch as the school house needed repairing before school commenced, which commencement is yet in the future somewhat indefinitely; it seemed wise or otherwise, to some that it should be prepared for renovation, to this end yesterday some, who would just as soon we were in Salt Lake or the Brimstone Lake, or anywhere but here, took down the stove, and tore up the benches, preparatory to fixing it up some time next week. Of course, being *Christians*, no one could dream that they for a moment thought to hinder the work here; our opponents *always* meet our arguments in an open manly way, by showing our error and folly by the Scripture (?) However, some seven or eight houses were offered to us, and we accepted one in a central place. A friend who has built a new house, is going to fix up the lower floor, (they occupying the upper part now) for meeting, by Sunday. Last Saturday night, a Baptist believer, *i. e.* a member of the Baptist Church, gave out a prayer meeting for Sunday afternoon and evening, this being their regular appointment, with this slight qualification, that the last one was held about the first of last November, only a little intermission of *five months*; well we did not want to conflict with their "*regular* appointment," so we thought to enquire of the Lord, as to our duty to preach in some other house at the same time, or not, we were instructed to "*Fear not, for the way should be opened for us to preach,*" and that the Lord would "*bring to pass His own purposes and none could hinder.*" So after meeting in the

morning, another Baptist arose, and said he would call a vote to see whether I should have the house at night, and by his request a vote was taken, resulting in about all but eight or ten out of a hundred and twenty-five or fifty, voting for us.—The prayer meeting, or the first half, as appointed, was to take place at 2 P. M.—We went, and found a house full, and thought that the people must be a praying community, but soon learned that they had come to hear us preach, and some had come quite a distance. The same friend called for a vote, to see whether I should occupy an hour of their meeting, and in this case it was "*roz populi, roz Dei,*" as the liberty in speaking that we enjoyed demonstrated. On Tuesday Bro. Foss' wife obeyed the word, and was confirmed at night. On Wednesday night, another regular prayer meeting came to pass; upon invitation we went and took part; a good feeling prevailed till our prayer meeting advocate arose, and in an uncalled for manner and time, expressed his views of "*Joe Smith, and his revelations,*" and entertained us with a rehash of the "*two Mormons attempting a resurrection.*" I asked him if he would like to take the ground publicly that Joe Smith was an imposter, and the Book of Mormon false, as he asserted they were; he said he would. I told him to fix the time, as we were ready at any time to take the opposite ground; but urged him to be in a hurry about it, as I would just as soon present the subject in that form as any other, and we had about reached those subjects, or in other words the coming forth of the fulness of the gospel, and the latter day work. The subject rests there as yet. The attack on us made us friends, and brought merited condemnation on his own head from three-fourths of the people.

We look for all sorts of opposition—it *must be*—if there are any to obey, which we have reason to believe there is. Satan does not relinquish his grasp on his subjects willingly, or without a struggle. We

have to meet the usual opprobrium of "Salt Lake Mormons." Their practices may be a glory to them, but the glory of the "celestials" of that order we want not. Does John Taylor quote the article on "Marriage," now, as he did in his debate in France, to refute the charge of polygamy? I hear of an Eld. Sessions, from the land of salt and saleratus, preaching in Mexico, in this State. Pray for us.

T. W. SMITH.

WHITEMARSH, Penn.,

April 1, 1869.

Bro. Joseph:

Feeling a desire that you should know how I am getting along in the gospel, I take this method to inform you, thinking that it may be some benefit to you and others.

After having lived some six or seven months in this place, with hard trying to obtain a place in which to preach the gospel, I have obtained a place at last, but not directly in the neighborhood in which I am living; but in the township of Plymouth, situated about two miles from me, and fourteen miles from Philadelphia.

I have already held five meetings in that place; and have had very good attendance, considering the reports in circulation.

Every one who comes along bearing the name of Latter Day Saint is called a polygamist. This is the first thing that salutes his ears. But let this be as it may, the future prospects loom up most gloriously.

On last Sabbath Elder Ditterline and wife, and Elders Ewing and Lewis, of Philadelphia, paid me a visit. Elder Ditterline spoke on the subject of the coming forth of the Book of Mormon, to a very attentive, though not very large congregation. He spoke well; he was clothed upon with the Holy Spirit, and spoke like one having authority from God, and I know he reached the hearts of some. I have heard since that many said he spoke well, they never heard better. I circulated on last

Sabbath some books, which I think will have a tendency to obliterate the idea of our having any thing to do with Brigham Young, or his polygamic doctrine. I believe there will be a great work done in this part of God's vineyard. I thank my heavenly Father that it has been my lot to live in this age of the world, and to have had the privilege of obeying the gospel of our Lord Jesus Christ; and I moreover thank Him for the Reorganization, and pray that it may become mighty. There is a great chance in this place to raise a Sunday School, but books of the right kind are wanting; how shall I get them? The saints in Philadelphia are doing well.

Yours in the Gospel,

J. H. LIGHTKEP.

GLEN EASTON, West Va.,

April 28, 1869.

Bro. Joseph:

As I stated in my last letter that I would notify you of my arrival here. I arrived here in time to preach on the 11th inst. I held four meetings in this place. There was a good turn out, and good attention paid; and I think there will be some baptized here soon. From here I went to Big Run, about 9 miles further up the railroad; here I held a week's meeting. The house, which is a large one, was crowded every meeting, and on last Saturday night, the 24th, at early lamp light, the Rev. J. Alley preached. He is a Methodist. He preached again at 11 o'clock on Sabbath morning; and at two in the afternoon I had the privilege of presenting the gospel; and in presenting the same, the Spirit of God gave light and intelligence, and at the close of the meeting the class leader presented himself for baptism. I attended to the ordinance the same afternoon. He is a good man, and well respected. His name is Robert H. Davis. I think there will be a number join the church here at this place.

There are calls for preaching in every

direction. I intend arranging appointments so as to preach every evening, and three times on the Sabbath; in order to fill all the calls. This is a very hard country to travel in, it is up one hill and down another, so it makes it very hard travelling.

I will try and get up a club for the *Herald*, as soon as I can. The people are very poor in this part, but I will try and see what I can do.

Your Brother in the Lord,
JAMES WAGNER.

DEER ISLE, Maine,
March 31, 1860.

Father John Landers :

I send these few lines informing you that the saints are all well in this section of country. There are four branches; I heard from them not long ago. They were getting along in Spirit and health nicely. The saints here seem to have a strong humble feeling, to do all they can for themselves and others. They take hold of the word more earnestly than they did.—The Spirit is had more freely than it was. Efforts to go to preach the word are made in spreading the gospel; and may God bless, is the desire of them all. Their means are small, and families large, so this stops them from doing so much as they would. There is a large field for labor here, and laborers few. Many that never heard the gospel of the kingdom, most likely heard of the word Mormon and slang; but do not know that their Redeemer lives, nor His doctrine. Whether there is a first resurrection, a thousand years rest for them, if they believe or not. It is true that Bros. H. Robinson, G. W. Eaton, O. Eaton, J. Eaton, T. Ames, M. Holland, James Griffin, Joseph Lakeman, Thos. J. Smith, and myself, are all there is from this side of Boston to Quebec—two thousand miles or so—twelve or fourteen cities, besides villages and towns, thousands of souls who have never heard the gospel.

I thank my God that ever I saw your

face and heard you speak, that I might be saved. You started a large work here. There has been some kind brethren from the west, but they have not done so much in so short a time as you. God bless your work, and may He bless you wherever you go, is my prayer; and keep us safe to the end.

I would like to see you very much, but the time will come if we are faithful, when all will meet to part no more. The saints often speak of you here. There is in their bosom some thing that draws them to you dearer than all the rest; children in deed, are they when humble.

I do not know how many more there will be added to the branch here, but we have the promise that some would come. We had a conference at the school house where Wm. Harris met you to read in the Testament when you was speaking; there is nothing of that kind now. We had a good conference meeting, the gifts of the gospel were manifested in great power; the house was full during the meeting.—The people here find there is something to be done or stop where they are in woe; the shackles of prejudice are completely broke of the most of them. I pray God to bless them, and bring them forward to the light and liberty of the gospel. The work looks to me most glorious; I long to be in the field doing what I can; not I, but the Spirit that is in me, for of myself I can do nothing. But I have a work to do, and I must do it, the Lord assisting me.

Deer Isle, Me., April 3, 1860.

George has gone out on a mission, and I dont know when he will return, he expects to preach all summer. There is many calls for preaching. He has had six calls, and he has been directed to go; and he has gone first to Green's Landing, and to Oile Holt, and then to Stinson's Neck, and then the Lord will give him more directions. Bro. Henry is directed to stay here on the island to preach. He preach—

es twice every Sabbath day, in the school house; it has been given by the Spirit that there will be many more added to our branch in a short time. Likewise at Green's Landing many are believing; they see there is something in "Mormonism," as they call it; persecution is done here, there is not many that speak ill of us.

George has been preaching this winter at Green's Landing, and on Oily Holt, and many are ready for baptism; I expect soon to hear that they have obeyed.

I have longed to come to the west to seek me a home for my family, and to see the brethren there; but I found myself in controul of my Master, to go and do all I can for those that have a form of godliness but deny the power thereof. As it was with the scribes and Pharisees, so it is now, I look over the field and see how they are blinded by those false priests, at noon day. The time can not be long before He comes, the Son of man, then may we all be ready to meet Him in peace; for He is like a refiners's fire, and fullers's soap; and who can abide the day of His coming; if the righteous scarcely be saved, where shall the ungodly and sinner appear? For this cause I want to do all I can. Pray for me that I may be liberated, so that I may go to the world, to carry the news in meekness and peace.

Yours in the Covenant,

JOHN BILLINGS.

ATMISON, Kan̄as,

April 12, 1869.

Bro. Joseph:

I write to inform you, that there is in existence here, a small branch of the reorganization, consisting of four families, the head of each family being an elder, duly authorized and commissioned to preach the gospel, and officiate in the ordinances pertaining to said office; yet all that has been done here since the organization of the branch, has been to hold our regular meetings—sacrament, prayer and testimony meetings, all of which has been

characterized by a free flow of the Spirit of God, and a manifest good feeling toward each other and the work in general. But having a desire to be useful in the kingdom, and make known our existence to the public; also to gather up the old saints in and around this vicinity, (of which there are many,) and feeling our inability to do so, for want of a mouthpiece, (our talent not being equal to our willingness,) we deemed it expedient to write to you, and make known our wants, which is, that an elder would come among us, a mechanic, and one that can preach. He could get employment and good wages, and by giving us a start in the work, would be the means of doing much good.

Yours in Christ,

WM. BOYLE.

Conferences.

Annual Conference of the Pacific Slope.

The Annual Conference of the Church of J. C. of L. D. S. on the Pacific Slope, convened at the City of Sacramento, April 6, 1869, in the Assembly Room of the Old Capitol, and organized.

Elder W. W. Blair, President; Elder Glauud Roger and Harvey Green, Vice Presidents; and Elders J. W. Gillen and J. C. Clapp, Clerks.

The President made some very appropriate remarks touching the manner in which the Conference should be conducted, accompanied by an exhortation to promptness in assembling together.

Official members present: 1 apostle, 2 of the seventy, 14 elders, 2 priests, 1 teacher, 2 deacons.

AFTERNOON SESSION.

Reports of Districts:

Nevada: 5 branches, 17 elders, 6 priests, 3 teachers, 1 deacon; 8 baptized; 11 ceived by letter; 7 removed;

6 children blessed; 1 died; 1 cut off. Total 90. Freewill offering \$868.99, (gold,) sent east. E. C. Brand, President of District; Emanuel Penrod, Clerk.

San Francisco: Reported by Harvey Green. Baptized 2. One new branch has been organized since last report. There are now 5 branches in the District. Prospects appear to be good.

Oregon: Reported by J. C. Clapp. I was permitted to labor in California during last winter owing to ill health. I have labored in connection with E. Banta, in Colusa, Butte, and Sutter Counties. I have labored also in Alameda and Santa Clara Counties. I held a four nights' discussion in the City of San Jose with the Rev. H. H. Hendrix. There appears to be a good opening in that city. I have baptized 9 since last Conference."

E. Banta reported: "Have been in Pope Valley, preached several times, baptized one, married one couple, and then started for Yuba City to meet Bro. Clapp. Left Yuba City, in company with Bro. Clapp, for Live Oaks. Preached there several times, and then Bro. Clapp went to Cherokee Flats and preached several times, and I understand with success. Since we parted I have been in Petaluma, Watsonville, etc. Have baptized two in all."

Glaud Roger, who has been laboring in the Petaluma District: "My labors have been chiefly confined to the following places: Sebastapool. Santa Rosa, Windsor, and Healdsburg. The prospects are good, meetings well attended, some believing, much prejudice has been removed, and the church favorably looked upon by many who before judged us as a part of the Utah faction. I think after awhile some good elder may go into those parts and reap the fruit; for as yet none have been baptized."

Hiram Falk: "I started for my field of labor under the direction of Bro. Blair, to labor in certain localities in the upper portion of the Marysville District, about the first of January. My labors have been

mostly attended with good success in new localities. There has been one baptized by Bro. Stam, by my solicitation. I do rejoice that the Lord has shown forth His power in behalf of the work with me not to be mistaken, which will result in good to the cause."

George Adams said he had been laboring in the Sacramento District. Had baptized two.

Marcus Lowell had sowed some good seed in Freeport. Had baptized nine in Sacramento.

Elders Garlic, Mercèr and Wardle reported their labors.

J. W. Gillen has labored in the vicinity of Mount Diablo, in connection with Priest J. R. Cook, baptized 18 and organized a branch of 20 members, the fruit of the labors of Bro. Orrin Smith, himself, and others. Bro. Cook baptized 8 at Stockton.

D. S. Crawley had preached some and baptized one.

Orrin Smith had labored in connection with Joel Edmonds, and baptized seven.

Jacob Adamson and Wm. Potter, reported.

EVENING SESSION.

Preaching by Glaud Roger and H. Green-

BRANCH REPORTS.

Petaluma: 39 members, including 3 elders, 1 priest, 1 deacon; 3 baptized; 1 cut off. Jacob Adamson, President and acting Clerk.

Volcano: 25 members, including 3 elders, 1 priest, 1 teacher; 2 baptized. Joseph Howel, President; M. B. Oliver, Clerk.

Centreville: 17 members, including 3 elders, 1 priest, 1 teacher; 1 baptized. D. Crawley, President.

Sacramento: 40 members, 6 elders, (one acting as teacher,) 1 priest, 1 deacon; 13 baptized. C. Bagnell, President; J. Mitchell, Clerk.

San Francisco. 24 members, including 6 elders, 1 priest, 1 teacher, 2 deacons; 1 baptized. John Roberts, President; Wm.

Hart, Clerk.

Stockton: 36 members, including 4 elders, 3 priests, 2 teachers, 1 deacon; 4 cut off; 2 died; 4 baptized R. Amer, President; H. P. Robins, Clerk.

Mount Diablo: 20 members, including 3 elders. Peter B. Cain, President; Eugene, Smith, Clerk.

Alameda: 68 members, including 1 of the seventy, 8 elders, 2 teachers, 1 deacon. Earl Marshall, President; D. S. Mills, Clerk.

Oraville: 18 members. Levi Thomas, President.

W. W. Blair reported the San Bernardino Branch in good condition. Said it numbered from 215 to 220. He baptized 22 while there.

AFTERNOON SESSION.

Resolved, That no one but those holding the Melchizedek priesthood have a right to lay on hands for the healing of the sick.

Resolved, That a presiding elder has no right to neglect his branch meetings to preach elsewhere.

Resolved, That we accept the resignation of T. J. Andrews, by letter, from the Agency of the *Herald*.

Resolved, That we sustain T. J. Andrews as Book Agent, (except for the *Herald*,) for the Pacific Slope.

Resolved, That the General Recorder for the Pacific Slope obtain (at the expense of this Conference) proper branch reports, and send them to the president of each branch, that a correct representation may be had at the sitting of the Conference.

APPOINTMENTS.

Resolved, That Glauud Roger labor in the Petaluma District, in connection with Thos. Dungan.

Elders Green and Adams in the San Francisco and Visalia Districts.

Orrin Smith in Antioch and vicinity.

That J. C. Clapp be continued in his mission to Oregon.

That Marcus Lowel labor in Sacramento and vicinity.

That M. B. Oliver labor in Amador county and vicinity.

Wm. Potter in Elko, White Pine and vicinity.

That Elders H. Falk, E. C. Brand and G. P. Slayton labor under the direction of the President of the mission.

That Elders Garlic and Wardle continue the labors in Sacramento and vicinity.

That Priests J. R. Cook and J. N. Stam labor under the direction of the President of the Mission.

Resolved, That we sustain P. Canavan as Church Recorder of the Pacific Slope.

That we sustain W. W. Blair as President of the Pacific Slope.

That we sustain all the organized quorums of the church.

That we sustain Joseph Smith as President of the Church of Jesus Christ of L. D. S. in all the world and Wm. Marks as his Counsellor.

T. J. ANDREWS' ACCOUNT.

OFFERING REPORT.

Balance on hand October 10th, 1868	\$6 15
Received since above date	74 10
Total Received	\$80 25
Total am't distributed since Oct. 10, 1868	71 00
Balance on hand	9 25

TITHING REPORT,

From December 18th, 1868, to March 5th, 1869.	
Received	\$445 00
Remitted to Joseph Smith	440 00
Balance on hand	5 00

BOOK AND HERALD REPORT.

Balance due Office October 20th, 1868,	\$215 43
Distributed 107 volumes of No. 15 Herald	107 00
Total Indebtedness	322 43
Remitted by Cash since October 20th, 1868	158 75
Stock on hand and outstanding accounts	175 98
	334 68
Balance in favor of agent	12 25
Moneys received for Church & Press purposes	406 80
Total remitted	401 80

Balance in hand \$5 00

The above reports were accepted.

EVENING SESSION.

Preaching by J. C. Clapp, followed by Harvey Green.

April 8 was devoted to a review of heresies. Discourses by W. W. Blair.

J. W. Gillen preached in the evening.

Resolved, That this Conference tender a vote of thanks to Elder E. Banta for his

labors in California.

Resolved, That we adjourn to meet at Washington Corners, in Alameda Co., Oct. 6, 1869.

The Conference was well attended. Unity and peace prevailed throughout the entire session, and we have reason to believe that good will result therefrom throughout the entire mission.

W. W. BLAIR, PRESIDENT.

J. W. GILLEN, Clerk.

Nevada Conference.

Nevada Quarterly District Conference held in Carson City, March 13, 14, 1869.

MARCH 13, 2 P. M.

Conference convened. E. C. Brand, President; E. Penrod, Clerk.

BRANCH REPORTS.

Carson: 35 members, 6 elders, 2 priests, 1 teacher, 1 deacon; 3 received by letter; 6 removed; 1 cut off; 2 children blessed. E. Penrod, President; W. A. Penrod, Clerk.

Jack Valley: 25 members, 6 elders, 1 priest, 1 teacher; 4 received by letter; 2 baptized; 1 died. David E. Jones, acting President; C. A. Parkins, Clerk.

Frank Town: 20 members, 2 elders, 2 priests, 1 teacher; 1 transferred; 1 cut off. John Twaddle, President and acting Clerk.

Mottsville: 10 members, 3 elders, 1 priest, 6 baptized; 4 received by letter; 4 children blessed. David R. Jones, President; John Hawkins, Clerk.

The following elders reported:

E. Penrod, John Twaddle, Thomas Millard, David R. Jones, John Hawkins, A. B. Johns, Edward Cassity, David E. Jones, David Davis, David Isaac Jones, and Bro. E. C. Brand.

Bro. A. B. Johns reported a remarkable case of healing in the case of Bro. Walker, who has since united with the church.

Bro. Brand in his report stated that there was a general spiritual improvement in Nevada; that the saints were awaking

to the importance of the latter day work. They were taking one hundred copies of the *Herald*, and had sent east \$368.99, (gold,) in freewill offerings.

Representatons present; 11 elders, 1 priest, 1 deacon.

Resolved, That we sustain the decision of the court of elders, in the case of Sister Mary Goodenough, and that she be disfellowshipped.

Resolved, That we sustain all the spiritual authorities of the church in righteousness, by our faith and prayers.

W. Sides (priest) reported.

W. A. Penrod (teacher) and E. Parkins (deacon) reported.

Resolved, That we sustain Bro. E. C. Brand as the President of the Nevada Conference (unless removed by the Conference of the Pacific Slope,) by our faith and prayers.

Resolved, That Bro. E. C. Brand be our Delegate to represent us in the California Conference.

EVENING SESSION.

Resolved, That a Committee of five be appointed by this Conference, to visit the branches, etc., to see what can be done towards building a church in Nevada.

Elders John Twaddle, David R. Jones, John Hawkins, E. Penrod, A. B. Johns.

Resolved, That we tender a vote of thanks to Bro. R. Mills for his kindness in furnishing music at our meetings.

Resolved, That we tender a vote of thanks to Mr. Lawlor for his kindness towards the saints.

The rest of the meeting was devoted to testimony and prayer.

SUNDAY MORNING SESSION.

A discourse by Bro. John Hawkins, followed by Bro. A. B. Johns, and closing remarks by E. C. Brand.

AFTERNOON SESSION.

Sacrament was administered; after which the meeting was thrown open for prayer and testimony, in which the saints enjoyed the Spirit to a great extent.

EVENING SESSION.

Discourse by Bro. J. Wood.

Resolved, That we tender our thanks to the Committee of Arrangements and to the saints and friends who have provided for the comfort of visitors.

Resolved, That we tender our thanks to Bros. Allen Penrod and Edward Parkins for the faithful discharge of their duties and attention to the arrangement of the meeting house during this Conference.

Resolved, That we adjourn to Saturday, June 19, at 10 A. M., precisely.

Original Poetry.

AN ELDER'S WIFE TO HER ABSENT HUSBAND.

Thou art absent, dearest father,
Gone and left us here alone;
But thy name is often mentioned,
By thy little ones at home.

Much we miss thy kind attention,
Miss our father's warm embrace:
Oft, forgetful thou art absent,
Run to greet thy loving face.

When the hours of day are numbered,
And the evening lamp we light;
E'er we seek our peaceful slumber,
How we miss thy kind—Good Night.

Once again our father's near us,
All our fears are laid aside;
He has come to bless and cheer us,
And our infant steps to guide.

His arm chair no longer vacant,
How we circle it around;
Listening to his voice so gentle,
O, there's music in the sound.

With what joy we hear him talking
Of the places where he's been:
But we wake to disappointment,
For, alas, 'tis but a dream.

How we miss him in the morning,
When draws near the hour of prayer;
At our table, at our meetings;
Yes, we miss him everywhere.

Why does father go and leave us?
Little loving hearts doth say,

He must know that it will grieve us
When he stays so long away.

We have playmates, and their fathers
Never think to serve them so;
And when next he comes to see us,
Mother, don't you let him go.

Stop, my children, be not angry
With your father, kind and true
It is not for worldly pleasure,
That he bids his home adieu.

Let us take the Holy Bible,
O'er its sacred pages look,
Read the words of Christ the Savior,
Which are written in that book.

"He that leaveth father, mother,
Wife and children, for my sake,
To go forth and preach the gospel,
Of my glory shall partake."

Now we understand it plainly,
Why from us he now doth roam;
'Tis to herald forth salvation,
And we would not call him home.

But we'll ask our heavenly Father
To protect him on the way;
And as God loves little children,
He will hear us when we pray.

And while we are separated,
O, how good we'll try to be;
Seek to make each other happy;
We will never disagree.

God, who lives above in glory,
Far beyond the starry sky,
If we truly love each other,
Will reward us from on high.

M. R.

MISSION, SAN JOSE, CAL.,
Feb. 24, 1860.

According to *Zion Herald*, Methodist preachers in Massachusetts get \$1,000 a year, lawyers and doctors in Ohio six hundred dollars; and yet some preachers are always complaining of their sacrifices. "All this, and heaven too," they should say, as the old deacon did when he beheld the luxury of Lyman Beecher's new carpet. Never fret. No body of men averages better pay, even for this life, than the ministry. Everywhere they have the best social position, and everywhere a better salary than the average of their members.

Selections.

SUPPOSED TRACES OF A MAN IN THE PALEOZOIC AGES.

There is now on exhibition at the rooms of the Society of Natural Sciences, in this city, two of the most remarkable discoveries recorded in the annals of science. One is the fossil imprint of the foot of a man, or rather the cast of such an imprint. It was discovered by a workman in a colliery in Western Pennsylvania, in the shale overlying a run of coal, and underlying two other veins which were being worked by the company. The spot where it was found is a mile from the pit's mouth, and some three hundred feet from the surface. The rock in which it was imbedded belongs to the paleozoic age, and the imprint, if such it be, was made millions of years before the present geological era commenced. It is the cast of the left foot of a man of ordinary size, and is perfectly defined. The foot was evidently protected by a sandal or moccasin; the heel, the arch, and the ball of the foot, and the slighter depression made by the toes are perfect, and whether produced by the foot of a man or a freak of dame nature, the cast is as perfectly defined as if it were the work of a sculptor. By a curious coincidence, the society, a few days before this donation received the second specimen from the Rev. Samuel Cowles of Gowanda. It is a large slab of sandstone, on which, stamped in the solid rock, can be seen the imprint of horses' hoofs, as perfectly preserved as though they were formed but yesterday upon the muddy bank of a sluggish stream. There are at least half a dozen of these impressions, varying in size from that of a full grown horse to that of a young colt. They point in different directions as though the animals were leisurely walking about

cropping the luxuriant grasses of that tropical period, some of them being partially obliterated by the more perfect form of a fresher imprint.

Mr. Cowles has sent similar specimens to the professors of Yale and other colleges, and we look with interest for the theories of these high authorities respecting the nature and character of the track; by what formed, and the condition of the earth at the date of their formation. If the theories of the discoveries be correct, the result will be to entirely overthrow the present received geological system, and to further ~~complicate that terrible question.~~ the effort to solve which has caused learned men so many soul-disturbing doubts and fears, and which brought Hugh Miller to so tragical an end—that is, whether the geological and scriptural records of the world's creation are reconcilable?

The fossil foot print was presented to the society by John Magee, now in Europe! We advise all who take an interest in geology to inspect for themselves these curious specimens, which affect that science so momentously.—*Buffalo Courier.*

COMFORT.

The great aim of the mass of mankind is, to get money enough ahead to make themselves "comfortable;" and yet a moment's reflection will convince us that money will never purchase "comfort," only the means of it. A man may be "comfortable" without a dollar; but to be so, he must have the right disposition; that is, a heart and a head in the right place. There are some persons who are lively, and cheerful, and good-natured, kind and forbearing in a state of poverty which leans upon the toil of to-day for to-night's supper, and the morning's breakfast. Such a disposition would exhibit the same loving qualities in a palace or on a throne.

Every day we meet with persons who in their families are cross, ill-natured, dissatisfied, finding fault with everybody and everything, whose first greeting in the breakfast-room is a complaint, whose conversation seldom fails to end in an enumeration of difficulties and hardship, whose last word at night is an angry growl. If you can get such persons to reason on the subject, they will acknowledge that there is some "want" at the bottom of it; the "want" of a better house, a finer dress, a more handsome equipage, a more dutiful child, a more provident husband, a more cleanly, or systematic, or domestic wife. At one time it is a "wretched cook," which stands between them and the sun; or a lazy house-servant, or an impertinent carriage-driver. The "want" of more money than Providence has thought proper to bestow, will be found to embrace all these things. Such persons may feel assured that people who cannot make themselves really comfortable in any one set of ordinary circumstances, would not be so under any other. A man who has a canker eating out his heart, will carry it with him wherever he goes; and if it be a spiritual canker, whether of envy, habitual discontent, unbridled ill-nature, it would go with the gold, and rust out all its brightness. Whatever a man is to-day with a last dollar, he will be radically, essentially, to-morrow with a million, unless the heart is changed. Stop, reader; that is not the whole truth, for the whole truth has something of the terrible in it. Whatever of an undesirable disposition a man has to-day, without money, he will have to-morrow to an exaggerated extent, unless the heart be changed: the miser will become more miserly; the drunkard more drunken; the debauchee, more debauched; the fretful, still more complaining. Hence the striking wisdom of the Scripture injunction that all our ambitions should begin with this: "Seek first the kingdom of God and his righteousness;" that is to say, that if you are not comfortable, not happy now,

under the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of heart, of disposition, and then the other things will follow—without the greater wealth! And having the moral comfort, bodily health will follow apace, to the extent of your using rational means. Bodily comfort, or health, and mental comfort have on one another the most powerful reactions, neither can be perfect without the other, at least, approximates to it; in short—Cultivate health and a good heart; for with these you may be "comfortable" without a farthing; without them never, though you may possess millions!—*Journal of Health.*

THE GOLD AND SILVER PRODUCT OF THE YEAR.

The *Round Table* has an interesting summary of the doings of our gold and silver mines during the year 1868. The yield of placer mining ~~has continued~~ to fall off, but the extraction of metals from the quartz rock has been prosecuted with increased skill and success. The various new methods of breaking the rock which have been tried in Nevada and Colorado have been abandoned for the old apparatus of stamps, which is not equaled in effectiveness by any of the more recent devices. The stamps are used, however, with greater care, as the finer the stone is pulverized the more thoroughly its precious contents are got out. In Nevada the most remarkable feature in the year's operations is the decrease in the product of the Comstock lode, discovered in 1865, and hitherto so surprisingly valuable. The deeper the rock is worked in that lode, the poorer it is found to be. On the other hand, the White Pine district in Nevada has furnished silver to the value of a million dollars during the last six months. In Idaho the profit of mining has been diminished by drouth, while in California the business

has suffered from too much rain. In all the new Territories the excessive cost of transportation and provisions has also checked the development of the mining interest; but after all, the yield of 1868 may fairly be stated as follows:

California	-	\$20,000,000
Nevada	- -	18,000,000
Montana	-	12,000,000
Idaho	- - -	6,000,000
Oregon	- -	5,000,000
Colorado	- -	4,000,000
Washington	-	1,000,000
Arizona	- -	250,000
New Mexico	- -	250,000

Total - \$66,500,000

The opening of the Pacific Railroad must greatly stimulate mining by furnishing cheap supplies and cheap Chinese labor. It is not too much to expect that more gold and silver will be produced in this country in the present year than the year that has just closed has been able to supply.

CONSANGUINEOUS MARRIAGES.

Abundant induction of facts seems to show that deterioration of offspring follows consanguineous marriages. Dr. Nathan Allen has compiled numerous facts illustrating this. Nowhere are cretinism, idiocy and congenital deafness so frequent as in the secluded valleys of the Canton of Berne, where the families are all connected, and cousins intermarry as a matter of course, so as to keep the inheritance undivided. Mr. Baudin found that, while consanguineous marriages form but two per cent. of the marriages of France, twenty-five per cent. of the deaf mutes are the offspring of such marriages. Scrofulous and tuberculous diseases are frequent in the progeny of such wedlock. Dr. Bemiss collected statistics of 833 consanguineous marriages. The whole number of children was 3,742, of which 1,134 were defective, 145 were deaf and dumb, 85

were blind, 308 idiotic, 38 insane, 60 epileptic, 800 scrofulous, 98 deformed, and 883 died early. In 1848 in Massachusetts the percentage of 359 idiots in an asylum was ascertained, and 17 were the children of parents known to be blood relations. In these 17 families there were born 96 children, of whom 44 were idiots and 12 others scrofulous or puny. In one family of 8, 5 were idiotic. Another family had 4 idiotic, and 4 other deformed children. A late report of the Kentucky Deaf and Dumb Asylum states that from 10 to 12 per cent. of the deaf mutes are offspring of the marriage of cousins. Mr. Mulligan, of Dublin, found 100 mutes among the children of 154 families where the parents were cousins. Dr. Buxton, of Liverpool, found 269 mutes among the children of 170 such marriages.

EFFECTS OF TREES ON CLIMATE.

The ground on which stands Ismailia, a town of six thousand inhabitants, on the Suez Canal route, and the headquarters of M. de Lesseps, was but a few years since a dry, sandy desert, on which rain was never known to fall. All is now transformed. The old, dried-up basin of Lake Timsah has been again filled with water from the Nile by a fresh water canal. Trees, shrubs and plants of all descriptions grow rapidly wherever the soil is irrigated, and the artificial oasis widens fast. "Accompanying," writes a correspondent, "this extraordinary transformation of the aspect of the place, there has been a corresponding change in the climate. At the present time Ismailia, during eight months of the year, is probably the healthiest spot in Northern Egypt." The mean temperature for the four months, June to September, is 94 degrees; the following four months, 74 degrees, and the four winter months, 45 degrees. "Until two years ago rain was unknown; but in the twelvemonth ending April last there were

actually fourteen days on which rain fell ; and no later than Sunday last there fell a tremendous shower of rain, a phenomenon which the oldest Arab had never before witnessed. Rain ceases to fall on a country deprived of its forests, or only falls in violent storms. Here we see rain returning to the desert on restoring the trees.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

There is no better looking glass than an old true friend.

A creditor always has a better memory than the debtor.

The voice of God may be heard in every judgment of His hand.

Sinful pleasures are gilded thorns ; lawful pleasures are pure delights.

We SHOULD not retain the remembrance of faults we have once forgiven.

There is no salvation of the soul, no hope of everlasting life, but in the cross.

How CANST thou be a judge of another's heart, that dost not know thine own ?

It is as great a mercy to be preserved in health as to be delivered from sickness.

Cowards are like sorry horses ; they have just mettle enough to be mischievous.

It is true wisdom to speak but little of the injuries you have received or the good deeds you have done.

A man who gives his children habits of industry, provides for them better than by giving them a fortune.

The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.

Light as gossamer is the circumstance that can bring enjoyment to a conscience that is not its own accuser.

No support, when we are right, can be derived from those who are ever ready to yield to us when we are wrong.

MARRIED.

At the house of the bride's father, at Nebraska City, April 20, 1869, by Elder R. C. Elvin, Bro. MARTIN AYERS and Sister ELIZABETH HANNAH KEMP.

All is well as a marriage belle,

Altho' no bell did sound,

That Martin came, his bride to claim,

The two are now made one.

'Tis not the face, 'tis not the form,

'Tis not the heart however warm,

It is not these, tho' all combined,

That wins true love—it is the mind.

DIED.

At Nebraska City, Neb., May 3, 1869, from the effects of Chills and Fever, after an illness of ten months, JOSEPH, son of Joseph and Mary Ritchie, aged 19 years, 11 months and 28 days.

At Northville, Ill., Sept. 21, '68, LOTTIE, wife of Silvanus Pease, aged 71 years, and 1 month.

At Honey Creek, Iowa, Feb. 28, 1869, HYRUM THOMAS, aged 6 years, 11 mo. and 11 days.

Also, on March 31, '69, DAVID THOMAS, aged 13 years, 10 months and 20 days.

Both were sons of Thomas Thomas ; and both died of Typhoid Fever.

At Abingdon, Knox Co., Ill., on May 2, 1869, of Inflammation of the Bowels, CHARLIE EVART, only child of Stephen M. and Nannie L. Moore, aged 1 yr. and 13 days.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

At Fontanelle, Adair Co., Iowa, Oct. 24, 1868, of Pleurisy, Sister ELIZABETH PACE, aged 64 years.

At Blue Grass, Scott Co., Iowa, March 14, 1869, of Consumption, Bro. JOSEPH GOLD, aged 41 years.

At the Willow Branch, Richland Co., Wis., April 6, 1869, Bro. GEORGE W. NEWKIRK, aged 30 years, 3 mo's. and 22 days.

"Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their la-

bors; and their works do follow them."

On April 5, 1869, Lucy D., aged 9 mo's. and 4 days. Also on the same day, ROSALINE, aged 4 years, 6 mo's. and 8 days.

They were daughters of Eber and Electa Benedict.

Two lambs from our flock thou hast taken,
My Father in heaven, they're thine;
Thou hast taken them home to thy bosom,
Although I could once call them mine.

Departed this life at Kewanee, Henry Co., Ill., April 8, 1869, Bro. THOMAS JACKSON DAVIES. Born Oct. 16, 1806, at Audlam, Chester, England. Baptized May 9, 1841. Emigrated to this country in 1842. He departed loved and respected. Many mourn him.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 178. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it without delay.

\$3 each—Mrs. E. J. Holmes 203, A. J. Anderson 200, J X Davis 196, M E Cadamy 196, O N Dutton 196, E V Castner 192, C N Hutchins 201, T Stafford 202, J Brower 199.

\$2 each—I N White 192, J Seville 190, J Doan 192, J Ellis 192, L L Wight 214, J H Hardy 192, J Leonard 198.

1,50 each—G L Pope 188, W Hartshorne 188, S Bourguoin 188, M Charlton 185, S Ruby 188, J Meicer 180, S M Bastian 180, C H Meyers 188, Mrs. Bowden 180, T Thomas 188, L W Babbitt 180.

\$1 each—S Tripp 190, J Gold 192, R Murdock 184, P A Cummings 180, W Boyt 189.

Various sums: \$0.50 J M Trowbridge 180; \$42.50 (gold) T J Andrews; \$0.50 V Fasset 180.

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Layard's Discoveries at Nineveh, 1.95

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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PLANO, ILL., JUNE 1, 1869.

[WHOLE No. 179.]

"CHARITY THINKETH NO EVIL."

BY ELDER T. W. SMITH.

The following is copied "verbatim et literatim" from the *Religious Intelligence*, of Feb. 5, 1869. The Editor, after acknowledging the receipt of a long expected letter from Rev. Mr. Connor, Free Christian Baptist at Grand Manan, says:

"He writes that he found the cause of the Redeemer low, requiring much constant labor. There is not now the vigor and activity desired, but the interest is increasing, and he feels somewhat encouraged, hoping that a brighter day may soon dawn upon them. He finds many good and active Christians. Various influences operate against the life of the churches, some of these of a nature experienced in but few communities. The Mormons have by some means gained a footing in the island, and their influence as far as it extends, militates greatly against every good and pious movement. (1)

"That Mormonism should be countenanced by any intelligent and christian community or that its vile and unnatural teachings (2) should commend

themselves to any reflecting mind is we confess beyond our conception. And yet the disciples of *this great system of wickedness* meet with success (3). We are pained that they are in any degree successful on Grand Manan. *Christians* everywhere should make special prayer that all eyes may be opened to see the enormity of this greatevil that threatens to curse communities once so completely devoted to God; and that the Lord of hosts would speedily send confusion, dismay and defeat, into the very centre and heart of the enemy's camp. We shall pray that Bro. Connor may be made strong in the defence of the truth, and faithful and successful in exposing error; and we hope that when we next hear from him, we may have good news indeed."

We have italicised some few statements, to which we desire to call attention. But, first, the writer of this delectable and christian(?) article doubtless thinks that the spirit that indited the foregoing was the meek, forgiving, long-suffering spirit of the Lord Jesus, and that the "cause of the Redeemer" demands from him the "note of alarm" and the frantic appeal for help from his fellow "Christians" of all shades of theological complexion to

assist in the annihilation of the Mormons, "the common foe." Let all the world know from henceforth that "Christians" are the avowed antagonists of "Mormons" as they are of Mahomedans, Heathens and Infidels. We will try to exercise a portion of that charity that "hopeth all things," and try to believe that ignorance of the faith, practice, and character of the people he so earnestly reprobates, and whose overthrow he so fervently desires, exists in his heart, and that he writes only from hearsay and newspaper reports. However it might be well to call his attention to an opinion of Solomon, "He that answereth a matter before he heareth it, it is a folly and shame unto him." Prov. xviii. 13.

(1) The Editor (and Mr. Conner evidently, for he furnishes the text for the editorial) says the Mormon "influence as far as it extends, militates greatly against every good and pious movement." As an offset to this false and unjust statement, we quote the words of a gentleman who never heard a "Mormon" discourse; but one who is capable of judging, although an unbeliever in our doctrine. He says: "I can say one thing, Mr. Smith, that whether your doctrine be true or false, there has been less drunkenness and carousing, and more peace and quietness in this part of the Island since you have been here than has been for the last twenty years. And, there has been more of the Bible read than I ever knew, for you set the people to reading the scripture." This gentleman is a member of the Church of England. Men who spent their time and money to the sacrifice of their families' interests, in rum drinking, were reclaimed, and became good, orderly citizens. Others who were quarrelsome, and others who bore no very enviable character have become quiet and peaceable, against whom no fault can be justly found. Some nineteen souls embraced a faith that they testify brings peace and joy, and the

comfort of the Holy Spirit, and who stand as high in the estimation of "reflecting minds" as any of a different and a "Christian" faith; yet the conversion of men and women to a peaceful, holy life, is militating against every good and pious movement! If Editor means that the influence of the doctrine of the Latter Day Saints militates against the progress of his party, we admit it; it does, and surely will, when brought in contact, and scriptural comparison. The doctrine of Christ always interferes with and hinders the progress of human dogmas, when presented to intelligent and reflecting minds. The exciting of a taste for reading the Scriptures, to an extent unknown, or unexercised for years, (by the people's own admission,) is not a good and pious movement, Mr. Editor, is it?

(2) He bears false witness again, in the statement that the teaching of Mormonism is "vile and unnatural." That polygamy, which the writer evidently has in view, is vile and unnatural, we offer no dissent; but, Mr. Editor, please allow me to inform you that polygamy is not a part of the teaching of the people your friend Connor found on Grand Manan, and *he knows it*, whether you do or not; and if he is a lover of the truth, and a "Christian," he will "speedily" set you right on this point. The dogma of plurality of wives is diametrically opposed to the teaching of the immediate organizer of the Church of Jesus Christ of Latter Day Saints, Joseph Smith. Allow me to quote a part of a revelation or two, given through him.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out." Dated Feb 1831. "And again I say unto you that whoso for-

biddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation." March, 1831.

Again, as the position of the church in this matter: "We declare that we believe that one man should have one wife; and one woman, but one husband, except in the case of death, when either is at liberty to marry again." Further: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine own arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none: for, I the Lord God, delighteth in the chastity of women." BOOK OF MORMON, p. 82.

But you will say that the "Mormons" practice polygamy. We say if they do, it is in direct conflict with the faith and order of the church, as the foregoing clearly shows to any "intelligent and reflecting mind."

However, be it known unto you and all men, that the Church of Jesus Christ of Latter Day Saints, under the Presidency of Joseph Smith, son of the murdered Joseph, do not practice, nor believe in the doctrine of polygamy, or its kindred practices, as exhibited in the salt land of Utah. Neither have they any ecclesiastical relation with the church of Polygamists under the dictatorship of Brigham Young, any more than they have with the church of Mahommed. Mr. Editor, will you

please help undo the evil you and others have done, ignorantly we will say, in charging us at Grand Manau and elsewhere, as believing this abominable doctrine. Common honesty demands this at your hands, to say nothing of the voice of the Lord Jesus, whom you claim to serve, and the whole tenor of His apostles' teachings which may be summed up in a few maxims or rules. "Speak not evil one of another." "Thou shalt not bear false witness against thy neighbor." "Love thy neighbor as thyself." "Speak evil of no man."

(3) The Editor, with an apparent feeling of righteous indignation, speaks of the "disciples of this great system of wickedness," and of the "enormity of this great evil."

Mr. Editor, allow me to present you a brief outline of the doctrine of this deluded and deluding people—and the platform of the "Mormons"—that you can more readily, with the sledge hammer of truth, demolish the superstructure and dig up the foundation, with the pick of pious indignation. This enormous evil, and gigantic system of wickedness, therefore, is based upon these unscriptural dogmas:

1. There is "one God, and Father of all, who is above all, and through all, and in you all;" and no man can come to him, except he believes "that he is, and is a rewarder of them that diligently seek him;" that He has a form, is a person, and inhabits heaven. Eph. iv. 6; Heb. xi. 6; Phil. ii. 6; Heb. i. 3; Luke xi. 2; Acts vii. 56; Matt. xvi. 17.

2. There is one Lord Jesus Christ, "by whom are all things, and we by him." The only begotten of the Father. The only name under heaven given among men, whereby we must be saved. "Neither is their salvation in any other." "In whom we have redemption through his blood, even the forgiveness of sins." "The express image" of His Father's "person." Who shall come in the clouds of heaven—person-

ally. Will reign "upon His father David's throne;" and will be "Lord over all the earth," and shall "judge the quick and the dead at His appearing and kingdom." 1 Cor. viii. 6; Acts iv. 12; Col. i. 14; Heb. i. 3; Matt. xxiv. 30; Rev. i. 7; 1 Thess. iv. 16; Luke i. 32, 33; Zech. xii. 9; 2 Tim. iv. 1.

3. That the gospel "is the power of God unto salvation." Is the "gospel of the kingdom;" the kingdoms of this world become the kingdoms of the Lord and His Christ. Rom. i. 16; Mark i. 14; Rev. xi. 15.

4. The saints shall inherit the kingdom of God which shall be *under* the whole heaven, and of course will "inherit the earth," and judge the world and angels, and execute the judgments written," and "rule the nations." Dan. vii. 27; Matt. v. 5; Ps. xxxvii. 11, 22, 29, 34; 1 Cor. vi. 2, 3; Ps. cxlix. 9; Rev. xi. 26, 27.

5. In "one faith," that cometh by hearing the word of God, without which "it is impossible to please God," purifies the heart, "worketh by love," is the substance or assurance of things hoped for, the evidence of things not seen; a belief of the gospel, "in the things of the kingdom of God, and the name of Jesus Christ." Eph. iv. 5; Rom. x. 17; Heb. xi. 6; Acts xv. 9; Gal. v. 6; Heb. xi. 1; Mark xvi. 16; Acts viii. 12.

6. In repentance and baptism for the remission of sins. Mark i. 4, 5; Acts ii. 38, and xxii. 16.

7. In the laying on of hands for the gift of the Holy Ghost. Acts viii. 14-18; xix. 1-6; Heb. vi. 1.

8. The spiritual gifts, as faith, wisdom, knowledge, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues, to follow the believer. Mark xvi. 17, 18; 1 Cor. xii. 1-11.

9. In apostles, prophets, teachers, etc., as forming component and essential parts of the church organization.

1 Cor. xii. 28; Eph. iv. 11-13.

10. In the resurrection of the dead, of the just and the unjust. John v. 28, 29; Acts xxiv. 15; 1 Cor. xv. 15; 1 Cor. xv. 21-23; 1 Thess. iv. 14-17; Rev. xx. 4-6 & 12 vs.

11. That Christ will reward every man according to his deeds. Matt. xvi. 27; 2 Cor. v. 10; Rev. xx. 12.

12. That there will be living prophets in the last days; and that the Spirit of God is the Spirit of revelation. Acts xi. 17, 18; Rev. xi. 3-6 & xviii. 20, 24; John xvi. 13; Rev. xix. 10.

13. That there will be false teachers in the last days, "having itching ears," "having a form of godliness," who "pervert the gospel of Christ." That if any man preach any other gospel than that preached by Paul, he will be accursed. 2 Pet. ii. 1-3; 2 Tim. iv. 3, 4 & iii. 5-7; Gal. i. 6-9.

(4) The Editor may remember that "Curses are like chickens, they will come home to roost." That, also, "If any man have not the Spirit of Christ, he is none of his," and the call for prayers for the destruction of His enemies, (he makes them so,) is that of a wicked spirit, and contrary to the meek, patient, forgiving spirit of Christ. 'Tis the same spirit that James and John once had, which was rebuked by the Savior. Luke ix. 54. "He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer." 1 John iii. 14, 15.

Lastly, we tried to get Mr. Connor to "defend the truth" by an open, manly discussion; but he preferred "stabbing in the dark," by circulating silly stories and ridiculous books, which apply to us equally with the Koran, and for which we are as responsible as for the Baptist confession of faith. If you can get Mr. Connor to withstand the "Mormons" as Paul did Peter, to the face, Mr. Editor, you will increase his courage amazingly. But, enough; we now ask you as a professed minister

of Christ, to retract your wicked statements, and as publicly undo the evil as you have done it, or else stand as a wilful perverter of the truth. But I wot not, brethren, through ignorance ye did it.

Yours in defence of the truth, when called upon. T. W. S.

CHURCH PUBLISHING DEPARTMENT.

BY BRO. T. J. A.

Dear Herald:

Will you please allow me to express a few thoughts to your numerous readers, suggested to me on reading a letter from "M. F." found in No. 6 issue, current volume.

The writer offers a suggestion to those who desire Zion's welfare, for the purpose of assisting the publishing department of the church, in making it self more independent than hitherto.

I fully concur with the writer, that the church, having such immediate and prospective work, should be placed in a better condition, in its publishing department, than at present, to enable it to meet the demands that must soon come upon it.

There is an old and truthful axiom that, "We must learn to walk before we run." This can be applied to all mundane affairs; but in clinging to it too long, sometimes, it works an irreparable injury. By this we do not wish to be understood as impugning the efforts of our publishing committee hitherto put forth; but from events unfolding to our gaze, we are inclined to the belief that a much greater effort is now required from it.

In answer to the calls of our President, some have responded sufficiently to secure a Press, and an Engine to work it; these are valuable auxiliaries, and by their aid he promises a vigorous

campaign in the shape of a flood of gratuitous tracts, providing paper is furnished him.

His ambitious desires to spread the truth are not satisfied with those facilities already furnished; but aspire to a Bindery. A more laudable and praiseworthy desire, in our estimation, could not be entertained by him, and the whole church would say amen to it, could it realize the amount of spiritual starvation existing from the want of our standard church works. The Book of Mormon is sadly needed; the Book of Covenants is in great demand, and for the Hymn Book an everlasting cry salutes us.

We would like to see the church in a position to furnish those works, but I understand that its present steam press is not adapted for such work; consequently a Book Press is the great want of the church at this time. Such a press, if obtained, without the suitable machinery to bind those works with, would be of but little avail; here then is another indispensable want of the church.

We sincerely trust that when the church shall have these wants supplied, and be prepared to print and bind its own works, it will also be prepared to use the very best material and in the best workmanship style. What we have had hitherto, has been of the "slip-shod" order, unsightly and without the least merit for durability. By this we do not wish to reflect upon the publishing committee; for without doubt it has done the very best it could with the limited means at its command. The great difficulty with it, has been a lack of proper funds. It has persevered and struggled through difficulties, that would have literally crushed out any publishing committee outside of this church.

We believe it would be a pleasure to every member of the church to see it have a permanent, successful, and self-sustaining publishing department, and

I see no reason why it should not have it. Some of the orthodox (?) churches enjoy it, and why not we? If they see its importance and know its power, can we afford to be secondary in this matter? We think not; for we have a work in hand greater than any orthodox (?) church presumes to have, and soon it will have to learn the necessity of being prepared to carry out its details; and the publishing of the word in book and pamphlet form are the great means to be used in sending the gospel to the ends of the earth; hence we should try and be prepared.

The necessity of a complete publishing department for the church is evident, and the efforts of our President to gather together the necessary implements, make it apparent that he wishes to move the cause of Zion with more rapidity than hitherto, and elevate the work above that dependent condition of the last few years. The question is, how shall we assist him?

The writer alluded to suggests that fifty persons contribute twenty dollars each, which in the aggregate would amount to \$1,000—a handsome sum surely—but we think it inadequate to accomplish the work, and would necessitate another call for the same purpose. We cannot say we admire the suggestion, because it appears at once very exclusive in its operation. There are many in the church who would like to contribute gladly, but \$20 would debar them entirely. This effort should be made more general in its application, suitable to reach the condition of the most indigent member. It is a matter that should be consummated with one effort, and if properly approached, can be more easily done than in the method already proposed. We do not presume that the suggestion about to be offered is correct, or the most feasible one, we merely offer it subject to the discretion of the body.

Let the church assume indebtedness (the amount necessary to be determined

by the present publishing committee), and let it issue its certificates of such indebtedness, of not less than \$1,00, nor to exceed \$10,00, and let said certificates be sold to church members only, with no limit as to what number or denomination a person may purchase.

That said certificates shall be made redeemable by the church through its publishing committee, whenever the condition of the publishing department will warrant it, that such certificates shall be redeemed in lawful currency, or its equivalent in publications, which the department may have at its command; that no holder of certificates shall have the right to present them for redemption until due notice is given by the publishing committee of its ability to do so; that the committee shall present a semi-annual report setting forth the condition of the publishing department.

Brethren and Sisters, I offer the above, as a most feasible plan to concentrate the necessary funds for a publishing department. We believe that all members should have the opportunity to assist, and that it is the duty of all to help according to the means God has made them stewards over.

Our President, we have no doubt, would readily sanction any proper measure having such an aim in view; he would accomplish it eventually by the course he is pursuing; but we are satisfied he has no inclination to pursue it, if some more expeditious and satisfactory method can be devised. Shall we put forth one united effort and accomplish the work, or shall we continue in our apathy, and furnish occasion for the outside world to accuse us of non-support of our cause.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

THOUGHTS ABOUT COUNCIL MEETINGS.

Bro. Joseph :

I trust you will excuse my apparent presumption in forwarding you my thoughts on the subject of council meetings, of which, although so much has been said, little is written; and the result is that many and contradictory opinions obtain respecting them.

I do not presume to speak to the church as "one having authority," but prompted by the desire of contributing some thought which may, if acted upon, prove advantageous to some portion of the church; and in the further hope of calling forth the more orthodox views of my more orthodox brethren.

ORIGIN AND HISTORY OF THE COUNCIL.

Of the origin of the branch council, I cannot speak definitely. If it had its origin, either in a direct revelation from God, or in an enactment of a general conference, I am not cognizant of the fact. But it is, I presume, like the Sabbath School—a child of necessity; business questions and transactions being inevitable, it has ever been conceded best to have this part of THE WORK discussed, prepared, &c., by representatives or select committees before being presented to the congregation for final action.

Of the history of the council, little need be said. The name—*branch council*, has been familiar to my ears for more than a quarter of a century; and so absolute has the president of the council been, that, until of late years, the need for printed definitions respecting the membership, powers, prerogatives, &c., was not felt; the mind of the presiding officer, though never so fluctuating, and his decisions, however contradictory, were absolute—final.

Some say: "What answered the purpose thirty years ago, will answer now;" not reflecting, perhaps, that

Joseph did not receive all the revelations and commandments for the government of the church, in the first week, month, or year of his ministry. A considerable time elapsed between Moses being commissioned to lead the children of Israel out of Egypt, and his receiving the law for their government. Although the material on which said law was written, would seem to imply its all sufficiency—that it should be as lasting as the hills; and that there would be as little need of addition to the number of the latter as to the commandments of the former. Yet we discover subsequent commands and regulations being issued, adapted to the naturally varying circumstances and condition of the camp.

I will not anticipate too many objections, but will simply remind those who may be haunted by spectral innovations; that legislation did not cease in the United States when the constitution had been framed and ratified; neither did revelation cease when the gospel was established and the church organized. Yet, understand me aright, I would not be confounded with those shallow minds who see no distinction between *addition* and *improvement*; but regard the words—CHANGE and PROGRESS as synonymous, no indeed. I remember with happiest emotions the good old times of my boyhood days. I do not dispise the tallow candle by the light of which I worked at my "9 from 7 you can't borrow 1, 9 from 17 and 8 remains." Nor can I think lightly of my ride in the "slow, but sure," old-fashioned stage coach which brought me home to spend my first vacation, when my heart bounded so much in anticipation of a speedy and joyful greeting of my *dear Mother*, Jock the dog, and —, well never mind who else. Yet all my veneration and love of old-time customs and faces, does not prevent me from enjoying my ride to conference in a first-class railway car, or the palatial saloon of an American river boat, no more.

than it does from reading the anxiously waited for, new number of the *L. D. S. Herald*, by the brilliant light of portable gas. Excuse me, my brother, for losing myself and subject, in the indulgence of more mellow and genial thoughts.

WHO COMPOSE THE BRANCH COUNCIL?

I do not know what your answer will be, but some say: "The four branch officers;" and say it repeatedly, loudly, and, as I have thought, with a greater display of dogged pertinacity than show of reason.

Others argue that the visiting teachers, inasmuch as they have to visit the council in order to make reports and receive instructions, have, certainly, a right to speak in it; and as they are supposed to be as well posted in church matters as any, and to have the interest of the cause as much at heart as any, there can surely be no impropriety in their voting. If visiting teachers may speak and vote, wherein do they differ from members?

Others again think, often credibly, that every brother, elected to any position in the branch, ought to participate in the deliberations of the council; such for instance as the clerk, recorder, treasurer, leader of the choir, superintendent of the Sabbath school, and all other auxiliary officers in the church.

Others again, myself included in the number, advocate that every member in the branch (of which the council is a part) holding the priesthood, and a legitimate license for acting in his calling, as a member of the council, entitled to all the rights and privileges thereof.

REASONS WHY.

1st. For many years the president of the branch was, invariably, the president of the council, and every member of the branch holding the priesthood, was a member of, as well as subject to, the branch council.

2nd. In a majority of the branches of the church, all the priesthood are

either branch officers or visiting teachers therein, and consequently, members of the branch council. Therefore, to exclude only the priesthood who are not elected to fill *special offices*, would but affect a few of the larger branches; and could hardly escape the appearance of partiality and consequent injustice.

3rd. It is written: "In a multitude of counsellors there is safety." If a brother be possessed of the spirit of his priesthood, he cannot be altogether devoid of the spirit of counsel; then why debar the presiding officers of his assistance? If he be not in possession of said spirit, go to and resuscitate him, or failing, call in his license.

WHAT IS THE RELATIVE POSITION OF THE BRANCH COUNCIL IN THE CHURCH?

The branch council stands in the same relationship to the branch, that the district conference does to the district, or the general conference to the whole church. Or that the city council does to the city, the legislature to the state, or Congress to the United States. It is a synod of local ecclesiastics.

I can imagine that I see some good brother smile as he reads this, saying to himself: "Bro. X. is getting a little mixed up—don't he know that legislative bodies are composed of members duly elected by the popular vote of those for whom they legislate?—At least in this free country. He did not think of that when he advocated membership in the council without a previous election thereto by the branch."

Yes, my brother. I thought of it, and I thought further; enactments of the city council, legislature, or congress, are not carried before the people, subject to further discussion, and for their ratification before going into effect, as obtains with the decisions of branch councils. I have thought and seen yet more; I have known a council to discuss a question for an hour or so, then appoint

a committee to make a further investigation; said committee have met, worked two or three hours, been agreed, drawn up resolutions, presented them to the church, and, after being read and submitted to the people, an elder gets up: "What does all this mean, this is all new to me; I never heard of this before. I move that this matter be referred back to the council. I want to understand this thing before I vote on it." One or two others, in like fix, being excluded from the council, get up (you know live elders will talk), and talk in the same strain, succeeding finally in referring the question; thus frustrating, for the time being, the will of a unanimous council.

If you exclude an elder from the deliberations of the council, still he is a member of the branch, and will have his "say so" sooner or later. Better that he have it sooner. The priesthood are not as passive as they were, (nor as active either, for that matter), and but very few feel like voting or moving in anything blindly.

SHOULD THE COUNCIL BE GOVERNED BY LAWS?

I think you will agree with me, that it is better for every organization to have written laws. They are as needful for the guidance of the brother presiding, as for regulating the conduct of the members; and without which all government must, to some extent, be despotical.

Written language and laws are quite a distinguishing feature between barbarism and civilization. Up jumps that brother, making right for the book case, he hastily selects out a small volume—yes, it is the Book of Doctrine & Covenants—don't he make the leaves fly?—there, he has found the place—with what emphasis he pronounces every word: "The elders shall conduct the meetings as they are led by the Holy Ghost, according to the revelations and commandments of God." True,

my brother, but should there arise questions concerning which no revelation or commandment can be found, what then? Such, for instance, as two brothers occupying the floor at the same time, which shall retain it? How long a time, or how often may a member speak on one question? Shall Bro. A's. motion be entertained while Bro. B's. is pending action? &c., &c. To have bye-laws regulating such matters would not be beneficial to the members only, but to the presiding officer; and prevent him, at times, being subject to the charge of being partial. Wholesome regulations, well carried out, cannot be displeasing to the Holy Ghost, whether it be in an elder or member, branch council or general conference.

IN WHAT SPIRIT SHOULD THE COUNCIL BE CONDUCTED?

I can anticipate your answer, my brother, having witnessed your conduct. You will say "in the spirit of peace, harmony, love, the Spirit of God."—Nor do I think there will be found one servant of our Divine Master, who shall read this answer, but will readily acquiesce in it. But here lies the difficulty; we do not all use the same words to convey the same ideas, nor do we all conceive the same ideas from reading the same text. I blush to own it, but you know as well as I do that it is not every one who visits our councils, that can distinguish between DISCUSSION and CONTENTION. Free, open, manly discussion is beneficial. It tends to develop, enlighten, ennoble and exalt the mind; but the opposite effect may with equal verity, be predicated of contention. What smut is in wheat, the worm in fruit, the rat in a ship, a smoky chimney in a house, a corn or bunion on a foot, a tooth-ache at a feast, or a tattler in a school; so is a contentious member in a council—a continual source of annoyance without any counterbalancing advantage to render the evil, if not less obnoxious, still somewhat more

bearable.

One brother asks: "Would you not have a man be in earnest in what he undertakes?" Certainly I would. I think the old saying: "Be sure you're right, and then go ahead," just the thing, providing you are as tenacious about the first clause, as you are about the last.

A brother, when in a proper frame of mind, does not want *his* will to be done, but the will of *HIM* for whom we labor. We take it for granted that every member in a council has the same object in view, the same interests at stake. Every member should breathe the same spirit, although differing in judgment. From which I deduce the following:

A brother going to council, should not predetermine to "*put this thing through*," or to "*lay that matter on the table*," but go, *trusting in God to steer the ship*; resolved to *listen calmly, think deliberately, and speak plainly*; giving *his reasons for and against in as simple, concise, and kindly a manner as he is capable of*, leaving the issue with God, and the good sense of the council; and in nine cases out of ten, depend upon it it will come out right.

If there is not time to investigate the question properly, appoint a committee, or else lay it on the table until the next meeting. No use being in a hurry, *no use sacrificing wisdom to dispatch*.

Passing along the street, I meet Bro. A., and ask, You were not at the council the other evening, what was the matter? Bro. A., looking at his shoes, "Well-I, I don't care about coming. I don't enjoy myself when I do come.—There are a few who want things all their own way, and if they can't have it—why—they raise a muss—and—well I feel better away."

Going a little further, I meet sister B. "Bro. X., you ought to have been at our ward meeting last evening."

Indeed, who had you there? What kind of a time did you have?

"Well, nobody, in particular, that is, none of the priesthood, only Bro. H., who has charge of the meeting, and one or two others; but none of the talkers I mean. But O, we had a good time; testimonies, tongues, prophecy, singing and—pshaw—you know I can't tell it; but it would have done you good to have been there."

What a contrast between a meeting of lay members, and one of the priesthood exclusively!

If children are strong, how powerful ought adults to be?

If undisciplined recruits, with but little armor, are mighty in battle, what ought we to expect from a company of veterans fully equipped?

If God is so manifest in an assembly of lay members, what ought we not to experience in the gatherings of the priesthood? Surely, such *endorsements of spiritual grace and power* as to constitute the council the—"sanctum sanctorum" to some—the "middle chamber" of God's house to all.

That dear old brother in the big chair is doing two things at once; wiping his specks and saying to himself:

HOW CAN IT BE DONE?

1st. Let each go to council prepared for a good meeting.

2nd. Open the meeting with an appropriate hymn, a good lively tune, not pitched too low.

3rd. Let an earnest prayer be offered up; not a prayer cold enough to freeze up the fountains of the deep, but a warm, genial prayer; one that will warm up the heart and send the blood coursing through the body, thaw out the heavens and dispel the mists which obscure Jacob's ladder. If you don't succeed the first time, call on a second brother to pray, &c., until you do succeed; and, my word for it, if you don't receive an endowment of the Spirit and angels for counsellors, there is no truth in the gospel.

4th. Sing another appropriate hymn.

in a lively tune, in a lively manner.

5th. Have proper rules of order adapted to your own locality, and proper order of business drawn up and keep to them; letting all things be done in order, which is heaven's first law.

Off come the specks for another rub, followed by: "But providing a bad spirit should get into the meeting after it is opened, or just before closing time, what should you do then?—close and go home?"

No; you dear old soul, that would be spreading the pestilence. Stop the business, sing a few verses as at opening, and go to prayer as before, until you have cast out the "*accuser of the brethren*." For, rest assured, that as in ancient days—"Satan came also,"—he is none the less intrusive in our day; and it is none the less true that "Satan trembles when he sees the weakest saint upon his knees." He is a cunning and persevering enemy of the TRUTH. Your labors, while influenced by him, will be of no benefit to the church. Dispatch him as speedily as possible—then proceed to business as before. X.

GIPSIES.—Gipsies made their first appearance in Hungary in the year 1417, in the reign of Sigismund. In Northern Hungary, inhabited by Slavonians, they acquired domestic habits. In Southern Hungary, they remained nomadic. The color of these gipsies varies from white to red. In Hungary proper they number 30,000 to 40,000. There their trades are blacksmiths, musicians, and horse-dealers.

Maria Teresa endeavored to interest them in agricultural pursuits, but unsuccessfully.

It is told of a band of 1000 of these gipsies, that they successfully defended a fortress against a more numerous force. Driving back their assailants, they boasted that their victory would have been more complete if they had not expended their powder. Hearing this, the enemy returned, captured the fort, and, to their disgrace, killed every gipsy.

THE KEYS.

BY W. W. B.

[CONTINUED FROM PAGE 292.]

If any one is anxious to know with whom the priesthood, and consequently, the *keys*, remained, we'll answer, both it and them remained in the Martyr Joseph's lineage. For the law says to Joseph, (and others), "Therefore your life and the priesthood hath remained, and must needs *remain*, through you and *your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." B. of C. 84: 3.

This prophecy does not say that the priesthood was to be *restored* to Joseph's lineage, (and that by the angels as it is averred;) but it was to *remain* with; that is, *continue* with them; and this could not be true, if the priesthood has been taken from the earth, or if Joseph's lineage has been without it. But further, as to the church being annihilated, or destroyed, as some pretend.

The church, and kingdom, of God, are convertible terms, meaning substantially the same thing. Joseph the Martyr, in illustrating the parables of the Savior, says in his history, Mill. Star, vol. 15: "The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God! even the *Church* of the Latter Day Saints!"

In sec. 42: 18, the law says to the elders: "Lift up your hearts and rejoice, for unto you the *kingdom*, or in other words, the keys of the church, have been given."

Here the word "*kingdom*," seems to relate more especially to the *authority* of the priesthood, which always *continues* in the church, and is inseparable from it.

In sec. 43: 3, it is written: "And thus ye shall become instructed in the law of my *church*, and be sanctified by

that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye shall do this, glory shall be added to the *kingdom* which ye have received."

By this it appears that the church and kingdom are the same.

Again, 85 : 21 : "And I give unto you [elders] a commandment, that you shall teach one another the doctrine of the *kingdom*. This evidently relates to the church. Christ's doctrine is one; hence the doctrine of the *kingdom* is the doctrine of the church.

Again : "They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and *kingdom*, and the elect of God." 83 : 6

In some of the foregoing quotations it would appear that the "*kingdom*" was the priesthood; in other places, that it was the church. Joseph the Martyr, in speaking of this says :

"Therefore, in viewing the *church* as a whole, we may strictly denominate it one priesthood." Mill. Star, vol. 15, p. 850. So then, if "the church as a whole," may be denominated "one priesthood," and the priesthood is, strictly speaking, the *kingdom*, then the church and kingdom are one. But whether "the kingdom" is, technically, the priesthood alone, or the priesthood and the church combined, it does not affect the argument.

If the kingdom is destroyed, the church is destroyed; if the priesthood (Melchisedec) ceases to exist, the kingdom ceases to exist. But God has told us in 1833, that the kingdom was then coming forth for the *last time*. He says : "Therefore thou [Joseph the Martyr] art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the *last time*. * * * And they [Sidney Rigdon and F. G. Williams] are accounted as equal with thee in holding the keys of this *last kingdom*." 87 : 1-3.

From this we learn that the kingdom

had been given to Joseph and others, as early, at least, as 1833, that it was "coming forth for the *last time*," and, that it was the "*last kingdom*." Hence the church was not to be broken down or destroyed, and therefore, the Melchisedec priesthood was not to be taken away.

Another, and incontrovertible evidence, that the church and kingdom of God founded under the ministry of Joseph the Martyr was never to be broken down or destroyed, is found in the following revelation given Oct. 1831, "Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men. Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto *man* on the earth, and from thence, [man, to whom the keys are committed] shall the gospel roll forth unto the ends of the earth, *as the stone which IS* cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye ~~the~~ way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; call upon the Lord, that his *kingdom* [in 1831, and after] may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is [in 1831] set up on the earth; wherefore, may the kingdom of God [on earth] go forth, that the kingdom of heaven may come." 65.

From this revelation we learn that as early as 1831, "the stone," was "cut out of the mountain without hands;" [alluding plainly to the kingdom spoken of by Daniel, Dan. ii. 34, 35, 44, 45, to which the reader will please turn, and

examine] and Daniel tells us that the kingdom, which was symbolized by "the stone," shall "never be destroyed," but "it shall stand forever." And the revelation we have quoted teaches the same; for it says that the stone which was *then* cut out without hands, should "roll forth until it has filled the whole earth."

The saints were commanded to pray that the kingdom which was then set up might go forth upon the earth, that the inhabitants of the earth (Jew and Gentile) "may receive it." And it tells us that when Christ comes clothed in the brightness of His glory, He will "meet the kingdom of God which is [in 1831] set up on the earth." And for that reason they should pray, "May the kingdom of God go forth, that the kingdom of heaven may come."

How perverse and futile it is, for men to say that the church and kingdom of God on earth, founded by the Martyr, has been destroyed or broken down because it has been "rejected," or disorganized, scattered, and chastened!

The Lord tells the elders, in May, 1831, 50 : 7, "The kingdom is *given* you of the Father, and power to overcome *all* things which is not ordained of him." And in 45 : 1, the Lord says, "Hearken, O ye people of my church, to whom the kingdom *has been given*."

From what we have seen, we arrive at the following conclusions :

1st. That God set up His church and kingdom, as early as March, 1831, or before.

2d. That it was "coming forth for the *last time*."

3d. That it was God's "last kingdom," on earth.

4th. That it was never to be broken down nor destroyed, but that it was to "stand forever."

5th. That this kingdom was to meet Christ at His coming.

6th. That the church and kingdom of God are one and inseparable.

7th. That the Melchisedec priest-

hood "*continueth* in the church of God in all generations," therefore it was never to be taken away after it was revealed to the Martyr.

8th. That the keys of the kingdom or church, is given of God to the church, each officer to hold keys according to his office and calling. See 107 : 37-46.

9th. That the Melchisedec priesthood, "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God."

10th. That without the ordinances and authority of that priesthood, the power of Godliness is not manifest unto men in the flesh.

11th. That each officer in the church holds his respective keys, subject to the approval or disapproval of the church. See 107 : 46.

12th. That "the keys of the mysteries and the revelations, which are sealed," (see secs. 27 : 2. 34 : 4. 19 : 1. 107 : 39,) were given by God to Joseph the Martyr, and that too before the priesthood was given, or the church organized.

13th. That "the keys of the mysteries and revelations, which are sealed," were to have another appointed unto them in Joseph's stead, and that appointment was to be made by God.—27 : 2.

14th. That the said appointment was to be made of God *through* Joseph the Martyr, 43 : 2.

15th. That the Martyr's priesthood was to continue, or "remain," in his lineage until Christ comes. See 34 : 3.

16th. That the President of the Church holds "the keys of the kingdom," because he holds authority over all the other officers in the church, as also the keys of the mysteries, and the revelations which are sealed.

17th. That the rejection of the church did not work its destruction, the loss of the Melchisedec or Aaronic priesthood, nor the loss of membership to those who loved and practiced the truth.

18th. That the only conditions upon which those who hold the "keys," or authority of the church and kingdom can exercise them, is that they do it *"truly and faithfully."*

The first Joseph evidently received "the keys of the mysteries, and the revelations which are sealed," when he was called and *inspired* to translate the Book of Mormon, and to give revelations, etc., and he evidently received "the keys of the Aaronic priesthood when he was ordained by John the Baptist, in May, 1829. See Mill. Star, v. 14: 15.

He evidently received "the keys" of the Melchisedec priesthood, when he was ordained to it under the hands of O. Cowdery, according to command of God. See B. of C. 19: 3; 17: 1; Mill. Star v. 14: 20, 26. And he evidently received the keys of the presidency of the church when he was *appointed by revelation*, as required, (B. of C. 99: 1,) and *set apart* to that office. He evidently received the keys of the presidency of the high priesthood when he was called of God, and *set apart* to that office by other elders or high priests at Amherst, Ohio, Jan. 25, 1832, Mill. Star, 14: 162.

He evidently received ordination *by God himself*, to the apostleship, and to the keys of the ministry, *through* Peter, James, and John, who probably ministered it by commandment through some one or more of the priesthood on the earth.

He received "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north," from Moses, in the temple at Kirland, O, April 4, 1836, at which time and place he received the keys of "turning the hearts of the fathers to the children, and the children to the fathers," from Elijah; and when and where it was said to him, by Elias, that in him and in *his seed* all generations after him should be blessed. See Mill. Star v.

15, p. 739.

The foregoing is the manner in which the Martyr received his "keys," or authority, so far as we have a history of it.

The present Joseph evidently received his keys as follows:

1st. "The keys of the mysteries, and revelations which are sealed," which would constitute him a prophet, seer, revelator and translator, from God, by appointment *through* his father, as the law provides, (B. of C. 43: 2,) and as is promised by the oath of God, (107: 18,) and this appointment through his father consisted not only in giving the revelation pointing to him as the successor, but in a formal setting apart, under his own hands in Liberty Jail in Missouri, in 1839; also by being set apart to it by his father, by anointing and prophecy in a council of the authorities, at Nauvoo, Ill., in 1844. And then, when called by revelation direct to himself, as in the case of his father, he came to the church at Amboy, Ill., April 6, 1860, and asked to be received as the successor of his father in the leadership of the church, and was accepted by vote, and ordained to the high priesthood, and to the presidency, as the law provides, (17: 16,) and this ordination was under the hands of Wm. Marks, high priest; Z. H. Gurley and Wm. W. Blair, of the Twelve, (I have thought, and still think, that Samuel Powers assisted, but it does not matter,) and since this the present Joseph has presided over the councils of the church, giving revelations from time to time for its government, as the Lord has given them to him. He received the keys of presidency when he was called of God to lead the church, and was duly installed by vote and ordination.

A Talent is said to be 112 pounds, and before the scriptures are all fulfilled, half is yet to fall of the weight of a talent.

What maintains one vice would bring up two children.

THE GOSPEL OF THE KINGDOM.

BY BRO. JOHN MACAULEY.

If I may be permitted a few words on the gospel of the kingdom, the understanding of which, I think, is one of the greatest blessings that God has bestowed upon the sons of men; for with it comes all the appendages of light and knowledge, as apostles, prophets, pastors and teachers, in one word, the priesthood; that the laws of the kingdom may be administered in righteousness; His servants to be ambassadors to proclaim the kingdom to be at hand; and the saints ought to understand its great truths.

The sectarian world is divided about its nature and its subjects; some believing that when they get religion, (as they call it,) they get the kingdom in their hearts; some believing in a literal kingdom; and some believe that it will not be set up until the king comes. So much truth they have, for all things must be prepared for His reception.

So eager were the Jews for their kingdom, that they who believed were about to force Jesus to be king. John v. 15. He taught in parables, that He might convince them that the kingdom could not be set up then. No man, He said, would put new cloth upon an old garment. Neither would he put new wine into old bottles. That is, we must be first unclothed; put off this old condemned body, and be clothed upon with our house from heaven; that is, put off this mortal and put on our immortal, before we can be established in the kingdom. Satan's sympathizers must be first subdued. Satan was only conquered, not subdued, by Christ, when He conquered him. The Father said to him, "Sit

on my right hand, until I make thine enemies thy footstool."

Let us make a remark upon the rebellion in this land. The rebels were conquered, not subdued; therefore they could not be received as citizens of this free government until they would enter into covenant to keep its laws. So with the kingdom of God. In a parable He said that "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Before he went away, he called his servants and delivered to them his goods, saying, "Occupy till I come." The subjects of that kingdom must first be gathered out from Babylon. They are to flee out of the land of Chaldea; and I would say the only land that does not belong to Chaldea, is Palestine—the Lord's land—and this land of Ephraim; and in these two lands must be preparation to receive the King; a temple; the promised sure house to Jeroboam; of Ephraim; (see 1 Kings xi. 38;) and the sure house of David. 2 Sam. vii. 1-11. These houses are first to be built, the saints united as one, prepared as was Enoch's city, the bride is to make herself ready. Rev. xix. 7. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

Even the apostles thought that the kingdom would be set up then, for they asked him before He left them, saying, "Lord, wilt thou at this time restore the kingdom to Israel?" But He answered them, saying, "It is not for you to know the times or the seasons which the Father hath put in his own power." Acts i. 6, 7.

Again, He said to Pilate, "My kingdom is not of this world, else would my servants fight, that I

[CONTINUED ON PAGE 337.]

T. L. D. Herald.

JOSEPH SMITH, EDITOR.

Plano, Tuesday, June 1, 1869.

PLEASANT CHAT.

We are just returned from a Conference of the Saints held in Boone Co., Ill., where we were permitted to enjoy a season of pleasure and peace in the gospel.

Bro. Samuel Powers, of the Twelve, was there, and delivered one of his characteristic, eloquent and forcible appeals to the reason and intelligence of his hearers.

The testimony of many of the saints present, was of a most cheering and consoling character.

Bro. Henry A. Stebbins was also present, thus far on his way to Janesville, Wis., and thence to his field of labor. He is going by direction to Hudson, St. Croix Co., Wis. We bespeak for him the care and confidence of the saints in Hudson, and other places in Wisconsin that he may visit.

Those in Wisconsin wishing to correspond with him, can do so by writing him at Janesville, Wis., Box 301, care of O. N. Dutton.

The subject matter of the communication of Bro. T. J. A. in this issue, is of considerable importance to us as a people.

If an efficient board of management can be appointed, the plan offered might

be made available; and we are quite sure, that if any other would be more acceptable or serviceable, in charge of the HERALD office, we shall be pleased to sustain that other; just as soon as he shall be selected, we will aid him by every means in our power.

Our only interest in the matter is, that which will be of the best benefit to the work.

Bro. E. Banta has arrived home from California, after a season of labor there. From what we receive by letter, and from Bro. Banta, we believe the work there to be on the advance. Long may the blessings of the gospel remain with these who in the midst of care and doubt, have stood firmly by the church in California.

Notices of deaths come to us frequently, in such disjointed fashion, that it is out of the question for us to get the *straight* of them. If the following order is observed, it will obviate much of this difficulty:

- 1st. The name of the place.
- 2nd. Day of the month and the year.
- 3rd. Name, if grown; if an infant the name, and name of parents.
- 4th. The age. If desired, the place where and date when born. And all this in plain, legible writing.

Some hard feeling will be avoided if these rules are observed, as we will not be so apt to make mistakes.

Correspondents whose articles do not appear, are not always warranted in concluding that they are rejected for

reason of lack of merit. Availability and merit must go together, and these determine the choice of that which is published.

Bro. Alexander Smith started on the 20th ult. for his field of labor. He has taken the road to work his way through. Bro. David H. Smith will accompany him from Nauvoo. They will meet the brethren from Nevada, Bros. Brand and Walker.

The 'controversy between us and those holding to the doctrine of polygamy, should be conducted, on our part, in a frank and fearless, though kindly manner.

Those desiring that our child's paper may be a good one, will please assist us, by the contribution to its columns, of such articles as they feel assured will make it interesting and useful.

To prove a success, it should be a good paper.

We have not altogether decided, whether it will be practicable to profusely illustrate the child's paper, or not. Wood cuts are quite high. We shall make such inquiry as may be necessary, and if at all within reach, we shall try it.

THE Saints and friends at Council Bluffs, Pottawatomie Co., Iowa, have erected a house of worship, and have decided to dedicate it on the 20th of June.

All interested in the progress of Zi-

on's cause, who can make it convenient to attend, will meet with a hearty welcome from the kind-hearted saints of Council Bluffs and vicinity. Let there be a good attendance.

THE GOSPEL OF THE KINGDOM.

[CONCLUDED FROM PAGE 325.]

should not be delivered to the Jews." John xviii. 36.

Again He said in His teachings, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. vi. 36,) for He assured the saints, to whom the kingdom belongs, cannot receive much of the good things of this world in the midst of enemies.

Abraham said to rich man, that he in this world received the good things but Lazarns evil things, "but now he is comforted, and thou art tormented." Luke xvi. 30.

Again He said to his disciples, "In the world ye shall have tribulations; but he of good cheer, I have overcome the world." See also Dan. vii. 21, 22. "I beheld, and the same horn [power] made war with the saints, and prevailed against them until, the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."

Paul says if any man will live godly in Christ Jesus he must suffer persecutions in this world. Also in Heb. xii. 8: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." And when His kingdom will have come, His will is to be done on earth, as it is in heaven. The lion and bear come and their young ones are at this time to play

Correspondence.

SACRAMENTO, Cal.,

May 3, 1869.

Bro. Joseph Smith:

Your letter of March 20th came to me at Liberty, on the 1st ult. It was probably fast for a while in the mountains, as was Bro. Rogers' of Feb. 17th, which I received at the same time. I congratulate you on your success in the *Herald*, and the printing department, and hope you may soon see the office all that could be desired. It is a matter of primary importance.

Send in care Bro. Andrews, 500 "Mountain of the Lord's House;" send 150 to San Bernardino. I think they will want a thousand in Utah soon.

Bro. Brand will start for Utah in a few days; may spend a little time in Eastern Nevada, and will probably get to Salt Lake by June 1st to 15th; of this, he will advise you. He will be a good man for that mission. I received the testimony of the Spirit, that he should go, and so did he.—He is in fine Spirits over it.

We need "The Gospel of the Kingdom," by C. Derry; also a number one tract on Spiritualism. It should be carefully prepared. I see in my article on "Who may obtain revelation," No. 8, that "Luke 14 chap." is quoted, where it should read, "Acts 14th chap." also "about 1860 years ago," where it should read, "about 1835." Perhaps the blunders were mine; please correct, if you can.

We need a larger, better, and more correct Hymn Book. There are many calls for Hymn Books; many of those fine hymns in the old collections should be in the forthcoming book. The people grumble, some of them, at the weak binding of the Bibles, and the "sheep skin" binding of the Doc. and Cov. They desire that which is solid and durable; and care but little for the "pewter" gilding on the Doc.

together; the young child to lead them; every man to sit under his own vine and fig tree, none to molest them or make them afraid; swords are to be made into plowshares, and spears into pruning hooks; the nations are not to lift up sword against nations; they are to learn war no more; because the earth is to be full of the knowledge of the Lord as the waters cover the sea. Then the kingdom will be set up, and the meek inherit the earth, when the wicked will be cut off. Ps. xxxvii. Then all the good things will be given to the saints; and the sooner the saints will be prepared to receive him, the sooner He will come.

The world is big with signs, earthquakes, famines, pestilence, war and its rumors, blood and fires. Jerusalem is now building, and the house of Judah gathering, the early and latter rain restored. Nothing keeps the King from appearing, but the want of a people and a place to receive him.

The promise to Abraham, that his seed should be oppressed four hundred years, then the Lord would visit them and punish that nation who oppressed them. He fulfilled His promise in visiting them and redeeming them; but it was forty-five years before they entered, because of unbelief. So in Dan. xii. 11. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (The time then is up, like Israel in Egypt.) Then vs. 12, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Just forty-five years more than in vs. 11. See also Mic. vii. 14, 15, 16.

Wilful waste makes woeful want.

and Cov. All admire the *Herald*; and predict its success.

All are pleased at the prospect of Bros. Alexander and David's going to Utah, and ultimately to California and Nevada. I hope the way may open for them to prosecute a vigorous mission in Utah for from six to twelve months. No one can do the same amount of good in that mission, as the sons of your honored father. A fine field is opening there for missionary labor. Brigham's power is rapidly breaking, and the prospects are flattering for the speedy overthrow of the "ism," of which he is the centre and circumference, the top and bottom, the beginning and the ending. I pray God that it may get a succession of terrible blows, and that speedily, that will send it reeling to everlasting ruin. Truly I feel that the time is at hand for God to wipe out that reproach. When that is done, the work will certainly roll on in power, and with rapidity.

Bro. Banta will start for Utah, and home, on the 6:30 A. M. train on the 5th; will likely be home by the 20th to 25th of May. He has been a great help to the work in California. He is every way reliable; an efficient councillor, and a sound, effective preacher. I wish the church had a few thousand such servants.

Bro. Brand will hasten on to his field of labor. I am anxious to learn when Bros. Alex. and David will go to Utah, or when they get there. I am pleased to see the Bishop's receipts; it looks business like.

Ministers' licenses should be printed on nice *durable* paper.

Your brother in the gospel bonds,
W. W. BLAIR.

GALESBURGH, Jasper Co., Mo.,
May 4, 1869.

Bro. Joseph:

Many of the saints having written to me, making inquiries regarding this part of the country, I will reply by the *Herald*.

There is as good a prospect in this coun-

try for pleasant homes as I know of. Last season I traveled through Kansas and Nebraska, and I have seen no part of the country so well adapted to the wants of the *poor* and *rich* saints as Southern Kansas, on the neutral lands. There is no prettier country to be seen in all the states. The soil is good. Stone coal is all over the country at a certain depth, say thirty feet, but in every ravine it comes to the surface. On the streams there is plenty of timber. The timber is all claimed, but some can be purchased. Lumber is reasonable. Osage plants for hedging, plenty, at \$2 per 1000. In fact there is every advantage that man would desire in a new country, and much more than he would have north. If a man has no timber on his land, he has coal.—There is a herd law, in order to give a man time to raise his hedge. All kinds of grain do well, also fruit of all kinds; roots the same. In the fall he can buy Texas cattle cheap, at an average of \$15 per head, from one to five years old. The Secretary of the Interior has contracted this land to J. F. Joy, for a small sum per acre; and in my opinion, if there were many of the saints wanted homes, this land could be had, say from \$4 to \$6 per acre; and for less in large bodies. There can now be had for colonies, from five to ten miles square in a body, all of the best prairie land. I know there are many poor saints in Iowa that this would be a good chance for. The saints could live by themselves, and be free from the vain fashions of this generation, where they could plant vineyards, and eat the fruit of them—providing they keep the law of God. To conclude, if many would want to come to our country, send an agent to negotiate for large tracts; there is five years time given, if wished, at 7 per cent interest.

I am glad to say that the saints here are gaining spiritual strength, and the outside settlers would like that many more such people would come and inhabit some of the vacant lands. There is an increasing desire to hear the gospel. The Lord is bless-

sing my efforts and labors. I held meetings every Sabbath, one Sunday in Kansas, twelve miles from here, and the next at Galesburgh, Mo., alternately. The Spirit of inquiry is increasing with some, and wickedness in others; but all must grow together until the day of harvest. Wishing the prosperity of the cause of our Lord and Master, I remain your humble servant,

S. MALONEY.

MACHIAS, Maine,

May 12, 1869.

Bro. Joseph:

And still they come. On the 3rd, Bro. Benj. Foss; on the 5th, Bro. Emery Foss; on the 10th, Sister Amanda Johnson, and Sister Naomi Blüher; and in all, thus far, *twenty*. On Saturday evening we organized the branch. The Lord designated Bro. Emery Foss as the best qualified for Presiding Elder; Bro. John C. Foss, Priest; Bro. Henry C. Foss, Teacher; Bro. Samuel J. Foss, Deacon. These are all young men; Bro. Henry being the oldest, about 40; the P. E. 31; the Priest 24, the Deacon 29. Activity, fidelity, and zeal according to knowledge, is the motto. I never felt such a hurrying, pushing, determined spirit as I have since the Annual Conference.

The way for preaching is opening in every direction; yet we are commanded to depart next Monday westward, for Brooksville, Maine, for there are some waiting for us; and we are to be at the Mass. Dist. Conf., to be held in Providence; from there, after our work is done, for Dennisport; then here I expect, for I feel that I shall return here, perhaps by the 1st of September, if not earlier. The work is by no means finished here; but the saints must have their share of the work to do for a few months. The experience that they will have in our absence is as needful as the instructions given by our presence.

I have preached almost incessantly, day and night, for over a month. I have spo-

ken publicly about 34 times, since April 8th. There is no time to waste; I can't spend an hour in idleness without loss of ground, and a feeling of condemnation.—My work at Brooksville, will be short and decisive; so at Providence, and at Dennisport; in fact, I look for nothing short of constant and unremitting labor, till we lay our armor down stained with our life-blood in a distant and hostile land. It is a contest for life, and nothing short of absolute physical inability, will furnish me a justifiable reason for idleness.

A large measure of the Spirit will be enjoyed by many here; some will have much of human nature to contend with in the shape of faultfinding, and hasty tempers; others in other ways, for all shall be tried as with fire. I think the branch will be called the Little Kennebec, as the members mostly live in a district by that name, taken after the Little Kennebec River, which is close by.

As ever, yours, contending for the truth.

THOS. W. SMITH.

GOARSVILLE, JOHNSON CO., ILL.,

May 7, 1869.

Bro. Joseph:

I am happy to say that the saints here, in Southern Illinois, are being aroused out of the sleep that they have been in so long; and are made to feel that it is their duty to awake and come out of such darkness, and remember their former covenants, not only to say, but to do according to them.

I have been preaching the word and trying to get a subscription for the *Herald*, and by the blessing of God I have succeeded in making up a small list for that messenger that carries good news and glad tidings to the people.

I think I have done all that I can do here until the saints organize. I think we can get about twenty or twenty-five members here into the branch. If so, I will stay awhile with them, and send you my

address for the *Herald* and some tracts; but if we don't organize, I shall go to Tennessee soon after the meeting. May God bless and prosper me in His great work of the last days. I ask an interest in your prayers, that God will help me here, for I have a hard time alone. Every public voice here is against me; but I have not yet been confounded.

Yours in the faith of the new covenant,
BENJ. H. BALLOWE.

Holt Co., Mo.,

May 7, 1869.

Bro. Joseph :

I am delighted with the prospect that surrounds us on every side. We have had no difficulty in effecting an opening in any place we have tried, although prejudice has been, in many places, very bitter against us as a people. When they hear the truth advanced, they are heard to remark that it is any thing but what they expected.

The brethren in the Northern Kansas District are few in number, yet they are full of life. At Atchison can be found a noble band, who are filling their lamps with oil. In that branch can be found talent that is able to make the honest in heart among men rejoice, when once it is put before them.

The brethren in this District are moving with a careful step, in the right direction, to advance our Master's cause. My efforts have been in connection with Bro. D. H. Bays. We have not gone over much ground; but after sowing the good seed, have continued to water the place, and now the seed begins to sprout and shoot forth. We rejoice, knowing that God has blessed us with His Spirit. In this county Bro. Bays has baptized six, and others have given in their names. A branch is to be organized at the next meeting. Bro. Willey and wife, who once belonged to the old organization, are among the number. They are well stricken in years. The

hearts of scattered Israel leap for joy, as they begin to behold the light of eternal day break in and around them.

This has been my first effort away from home. I have been much strengthened in spirit, and this gives me a hope that my feeble effort has not been in vain. I expect to start home in about a week or so.

Your brother in Christ,

STEPHEN BUTLER.

MACMILLAN, Maine,

May 8, 1869.

Bro. Joseph :

I have the pleasure of announcing the addition of five more, yesterday, two men and three women. Our confirmation in the evening was a happy season. Those confirmed received the Spirit. One of the men was told that the Lord had raised him up to be the teacher of the branch, when organized. We have now the material, and good at that, for officers. I shall organize next Sunday, if the Lord will. There are others to come. I expect to baptize one at least this week, and perhaps several more next Sunday.

Your brother in the field,

T. W. SMITH.

P. S. I expect to baptize another in a half hour or so. Not the one referred to above.

WILMINGTON, Illinois,

May 12, 1869.

Bro. Rogers :

Through the mercy of our heavenly Father, I am well, and doing the best I can to promote the glorious cause of our great Redeemer. I have been happily disappointed to meet with Bro. E. C. Briggs here. We had a glorious meeting in the forenoon, in Bro. Dancer's house, at Twelve Mile Grove, the last Sabbath day; when three gave in their names for baptism. In the afternoon, we met in a stone school house near Bro. Dancer's

Bro. Briggs spoke first, and I followed. The Lord's Spirit rested upon us mightily, and the truth was made plain to every understanding mind. We have appointed to baptize a week from next Sabbath, when four, if not more, will be baptized.

The enemies of our cause are not idle. They study to put every obstacle in our way that their fertile imaginations can invent; which chiefly consist of lies and slander. But thank the Lord for a clear conscience. The God of Jacob is our refuge, and who can harm us.

Dear Brother, I know that you have a great deal to occupy your time; I hope, however, that you will take time to pen a few lines, to let me know if you are all in good health, temporally and spiritually. I have felt pressed in my spirit to pray for you more than common for about a week past; it will relieve my mind greatly to know that you are all well; may the Lord surround you with his arms of power and keep you from all harm, or, if need be, that you must feel affliction, may it tend, every particle of it, to your purification, that you may be pure as Jesus is pure; that you may be mighty in your testimony, in words, and deeds, before this wicked generation. How I wish I could see you and your family. I hope I will before long.

There is a foundation laid for a good work here, and I do not say "pray for me" as a common-place word; I need your anxious, struggling prayer. Like Jacob, "I will not let thee go, till thou bless me." I have a feeble body that needs strengthening by a miracle; and I must abide in Jesus, or I shall do harm in the place of good. The Devil assails me with temptation on every hand, to decoy me by surprise, or deception, out of the narrow way of self-denial; which, if he could accomplish, he would destroy the good seed that has been sown in the hearts of the people; and, although I am like a spark of fire in the midst of the ocean, yet glory to God in the highest be given, his

strength is made perfect in my weakness; and through your prayer of faith, and His abounding grace, I shall live in and through him to accomplish a good work, which will bring salvation to many souls. I am not satisfied with merely doing good, and not evil; the question is, how can I do the most good regardless of the cost? Because, in exchanging earthly for heavenly, or temporal for spiritual good, I know the traffic to be, beyond account, gainful.

As ever your brother in the Lord.

JOHN LANDERS.

MANTORVILLE, Minn.,

May 17, 1869.

Bro. Joseph:

Your letter, with Conference Minutes, informs me of my re-appointment to Minnesota; which is satisfactory to myself. Disappointed though to think we were not remembered with a good zealous companion to travel with us. There is much which can be done here, and we are but one. So we can but make haste to go slow.

Recently there were five good faithful members united with us here; all new members. We trust that quite an augmentation may be made ere our mission closes. We are confirmed and encouraged to still try to *build*. The enquiry interest is on the increase.

We are glad of the peaceable session of the last Conference. And a most glorious and gratifying presentation to learn of the implicit confidence and united effort put forth by the three brothers who are upon the stage bearing witness to the divine mission of their martyred father. It makes the hearts of the saints thrill with joy to see them thus unite to call the wanderers home. Peace attend those who go among the mountains.

We enclose in draft \$2.50 as a payment on the *Herald* being sent to Bro. H. Olmstead. Though blind, he has by sawing wood, and otherwise, procured this

amount, as the widow's mite, the testimony of a blind man to the faith of the saints. Father Olmstead passed through the trying ordeal in Jackson and Illinois, and now in his old age, with joy contributes his *all* for the support of the glorious truth of the last days. Were all saints of even an approximate faith to this, the stringent and urgent demands from the pen of "Scorpio" would not have place for suggestions.

We think the publishing of the History of the Church will materially aid in soliciting subscriptions for the *Herald*; for many of the world's people are anxious to learn the "Mormons'" history from their own pens. Wm. H. KELLY.

NEW OREGON, Holt Co., Mo.,
May 15, 1869.

President Joseph Smith:

Since I last wrote to you, I have baptized eight in different parts of this district, but mostly in this vicinity; two have united with us on their original baptism, and some six or eight others are to be baptized soon.

If the Lord will I shall organize a branch here on the first Sabbath in June. Those who have come out from the world and declared themselves at war with Satan and all his hosts, with few exceptions, are firm in the faith, and manifest a worthy zeal for their blessed Redeemer's cause. May the Great Giver of all good bless and prosper them; and we humbly trust the prayers of the faithful saints will continually ascend for the blessing of God's work and people here.

At present the prospect for a flourishing district is flattering. Indeed there is nothing to prevent it, if the proper labor can be performed. If the good Lord will, Bro. Joseph, from, and after the October Conference, I expect to devote myself continually to the "work of the ministry." Pray for me.

The action of the Annual Conference,

recently held at St. Louis, relative to the establishment of a Theological School or Seminary, meets my cordial approbation, and will doubtless receive the hearty co-operation of the saints throughout America. The plan upon which it is to be conducted is decidedly a good one. Where shall the school be located?

May the Lord inspire His people with a becoming zeal for the great cause in which they are engaged, is the prayer of

Yours in gospel bonds,
DAVIS H. BAYS.

HENDERSON CREEK, Oneida Co.,
Idaho, April 24, 1869.

Bro. Joseph:

The Henderson Creek Branch, in Malad Valley, being small, and many of us deciding to move east, have sold our meeting house; and herewith remit to you the proceeds of sale, amounting to fifty-two dollars, as a gift to the Press Fund. We by this means hope to aid in printing such matter as will be of value to the church.

We shall hold our meetings in our dwelling houses.

Yours in Christ,
JOSIAH D. PRICE.

PLANO, Ill.,
May 24, 1860.

Bro. Joseph:

Learning that you are contemplating the early issue of the Question Book written by Sister M. H. Faulconer, for the use of our Sunday Schools, I beg the indulgence of a corner in the *Herald*, for a few words in relation thereto.

Having been favored by its talented authoress with an examination of the Question Book, in MSS., I most unhesitatingly pronounce it to be an excellent work, eminently didactic from its inception to its conclusion. I anticipate great good from its publication and introduction into our Sunday Schools, whenever these circum-

stances shall take place, and shall hail it as the first of a series of valuable works. which, with the eye of faith, I already see as forming the standard educational literature of our S. Schools.

There is an increasing interest in the church on the "Sabbath School Question," and to promote this interest, I trust that an increase of both means and talent will be employed. As an adjunct to this end, I foster and express the hope that our Sunday School Superintendents and Librarians, with those who, under whatever name, act as Procurers for our Sunday Schools, will give such encouragement, in the shape of orders for the Question Book, as shall justify the office in the issue of an edition commensurate with the *actual needs* of the church for so excellent a work on biblical subjects, a work that can but result in the most pleasing satisfaction to every saint endorsing in spirit or letter the teachings of our Divine Master, "Feed my lambs."

Respectfully Yours,

MARK H. FORSCUTT.

BELMONT, N. Y.

May 21, 1869.

Bro. Joseph:

Having learned in the 1st of May number of the *Herald*, of the action of the Annual Conference in assigning me a mission in the Southern States; and a request for me to report to you by letter for further instructions; I now improve the present opportunity to answer your request in regard to the mission appointed me; I can but say "The Lord's will, not mine be done." Any advice or instruction relative to the mission, will be gratefully received by me. It is a part of the country that I am entirely unacquainted with, and do not know the best way and route to get there; and am at present lacking for necessary means for travelling fare; but trust the way and means will open in due time. I am now at the home of Sister Polly Hyde,

at Belmont. My address will be the same as it was when I wrote to you last week at Andover, Alleghany Co., N. Y.

I was glad to learn by the *Herald*, that the Spirit of peace, and love of God abounded, and was manifest during the Annual Conference at St. Louis.

I will now close for the present, praying that the blessings of the Lord may be with you, and over all His saints. My regards to all.

Yours in the covenant of Israel.

C. G. LANPHEAR.

NEBRASKA CITY, Nebraska,

May 17, 1869.

Pres. Joseph Smith:

You will please forgive my boldness in penning these few lines.

Our quarterly district conference has just closed, and we all feel to thank our heavenly Father that His Holy Spirit did lead and rule our minds in love, with the manifested firmness of sustaining the truth as it is revealed from heaven, for our salvation. We are trying to be just what we appear. D. P. Hartwell is here. He is somewhat better.

Yours in Christ,

ROBT. M. ELVIN.

KEWANEE, Ill.,

May 24, 1869.

Bro. Joseph:

I arrived safe, met the brethren.—They desired me to stay over Sunday, I staid, baptized two yesterday, the fruit of other's labors, preached twice, have enjoyed a good visit, shall remain till Wednesday morning, speak again to-morrow night.

Yours ever,

ALEX. H. SMITH.

PRIDE.—Of all human passions pride most seldom obtains its end for aiming at honor and reputation, it generally reaps contempt and derision.

Conferences.

Central Nebraska Conference.

Minutes of a Quarterly Conference for the Central Nebraska District, held in Florence, Neb., May 1, 2, 1869.

H. J. Hudson presiding; B. V. Springer, chosen Clerk.

Official members present: 2 of the seventy, 11 elders, 3 priests, 1 teacher, 1 deacon.

WHEREAS, The minutes of our last Conference, as published in the *Herald*, convey no part of its transactions and that it is inexplicable to this Conference how they could be so worded, therefore*

Resolved, That they be rejected and expunged from the records of the District.

MORNING SESSION, MAY 2.

Preaching by Bro. Z. S. Martin, followed

*The brethren of this Conference would do well to send a censor up to this office, to tell us what their minutes do mean; if they contain *no part of its transactions*.

If there is a District Record kept, and the minutes of the Conference referred to appear on record, the Clerk will confer a favor upon us by sending us a certified copy of them.

If there was anything kept back not sent to the *HERALD* office, it is no fault of ours.

It does not read altogether logical, however, to say that the *minutes as published in the Herald contain no part of its transactions*, and then to say that they be *expunged* from the Record.

It will require some better apology than that offered by this resolution, to reconcile us to the publication of conference minutes sent from so captious a District.

Better try again brothers. For that which was published we had the authority of the written copy of minutes sent by the Clerk.

by Bro. H. J. Hudson.

BRANCH REPORTS.

Columbus: Elders 8, Priests 1, Teachers 1, Deacon 1. Total, members 48, added by vote 1, baptized 2, children blessed 8. H. J. Hudson, President. G. Galley, Clerk.

De Soto: Of the Seventy 1, Elders 9, Teachers 2, Deacon 1, children blessed 2, cut off 1, total number 45. Z. S. Martin, Pres. S. Butler, Clerk.

Omaha: Elders 4, Priest 1, Teacher 1, added by baptism 1. Joseph Gilbert, Pres. Geo. Sylvester, Clerk.

Florence: Of the Seventy 1, Elders 2, Deacon 1, removed 4, total 11. James Plested, Pres. James Hodges, Clerk.

Omaha Scandinavian: Elders 6, Priests 2, Teachers 5, Deacon 1, cut off 3, removed 2. Total 41. P. Olsen, Pres. G. Pegan, Clerk.

AFTERNOON SESSION.

Preaching by Pres H. J. Hudson

Resolved, That all members of this District removing from branches and failing to report themselves within six months, shall cease to be represented by the branches.

Resolved, That all elders of this District failing to report themselves at the next Quarterly Conference, will be called upon to show cause why their licenses should not be demanded.

Resolved, That all the elders of this District be requested to labor to the best of their abilities and report at the next conference either in person or by letter.

Resolved, That we sustain Bro. H. J. Hudson as Pres. of this District.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

EVENING SESSION.

Preaching by B. V. Springer. The Pres. then gave some excellent instruction in a few thrilling and soul-cheering remarks. A good feeling prevailed throughout the entire Conference.

Resolved, That this Conference now adjourn to meet in Columbus, Neb., on the first Saturday in August, 1869.

H. J. HUDSON, President.

B. V. SPRINGER, Clerk.

Utah Conference.

The Conference for Utah, held in G. S. L. City, April 6th and 7th, sent up their minutes, from which we glean the following items; it being out of the question to publish them as they were received:

Elder Thos. Job was chosen to preside.

The Conference was called to order by prayer, led by Elder Jesse Broadbent.

The general condition of the mission was presented by Elder Job; when other brethren followed him in the following order: Bro. Henderson, of Ogden, spoke feelingly upon his labors for righteousness.

Prophecy by Elder Job of an excellent conference.

Eld. John Brackenbury, could get no hearing for the cause in Centreville, though trying hard to leave his testimony there.

Bro. Rumel spoke also of the goodness of God.

Adjourned.

The afternoon session was sacrament and testimony meeting. An excellent spirit prevailed, and a season of peace and rejoicing was had.

The second day's session was occupied, in the usual routine of business.

The spiritual authorities were sustained in their order, Wm. W. Blair as President of the Pacific Slope; Thomas Job of the Utah District; C. F. Anderson, of the sub district.

George Quinn was disfellowshipped; cause, denial of the faith.

The Salt Lake City Branch was then reported: 4 baptized, 1 cut off since last reported, 9 elders, 1 priest, 2 teachers, 1 deacon; members 55, total 71.

Jesse Broadbent reported having preached in Tooele Ogden, E. T. City, as also the

distributing tracts in both places.

Thomas Job reported the South District, 15 baptized, some likely to do a good work.

The Goshen Branch, 8 elders, 25 members, total 33.

Elders Miller, Sterrett, and others reported.

AFTERNOON SESSION.

Preaching by Elders Job, Broadbent, and Sterrett.

Adjourned.

Fremont Conference.

Minutes of the Quarterly Conference of the Church of Jesus Christ of Latter Day Saints, held in the Fremont Branch, at the house of Bro. B. B. Anderson, on the first Saturday and Sunday in May, 1869. Commenced on Saturday at 1 o'clock. Bro. E. B. Gaylord chosen President.

By some mishap, the minutes of the last conference, had not been sent for publication. They were read and accepted, and *Resolved*, That we send them for publication.

BRANCH REPORTS.

Plumb Creek: Reported by J. Leeka, Pres. 43 members, including 1 high priest, 6 elders, 1 priest, 1 teacher, 1 deacon, 5 removed and 5 added since last reported. John Leeka, Pres.; E. B. Gaylord, Clerk.

Elm Creek: 15 members including 2 elders, 1 priest, 1 deacon; 1 child blessed. John Thornton, Pres; Hugh Thornton, Clerk.

Fremont: 63 members, including 1 high priest, 9 elders, 1 priest, 1 teacher; 1 removed by death. In no better condition than when last reported. J. J. Kaster, Pres.; S. S. Wilcox, Clerk.

The Nephi and Farm Creek branches not reported. The following elders reported: J. Leeka, Wm. Redfield, J. Kaster, Wheeler Baldwin, S. S. Wilcox, A. Shearer, J. R. Badham, N. Taylor, G. Redfield, Wm. Leadingham, S. Dike, M. H. Bond, M.

Gaylord, Wm. Gaylord, Wm. Matthews, E. B. Gaylord, B. B. Anderson.

Some had preached in public what they could, others had preached privately, etc.

Bro. Wm. Redfield urged the necessity of having a more effective ministry in our district. Moved that Bro. Shearer preach on the morrow, at 10 o'clock A. M.

Resolved, That we sustain all the authorities of the church in righteousness.

Resolved, That Bro. D. Leeka be released from being District Clerk, and Bro. J. R. Badham be appointed in his stead.

Prayer meeting at Bro. R. P. Baldwin's at early candle lighting.

Adjourned until Sunday morning at ten o'clock A. M.

SUNDAY MORNING SESSION.

Conference met pursuant to adjournment. Sung, "God moves in a mysterious way." Prayer. Preaching by Bro. Shearer, followed by Bro. Wm. Redfield.

2 o'clock. Conference met pursuant to adjournment.

The subject of the ministry of the District was again introduced. After some deliberation, it was

Resolved, That we sustain Father Baldwin in keeping up three regular appointments at the following places each month, Elm Creek, Plum Creek and Mantli.

Resolved, That each elder in this District labor under the direction of the District President.

The following elders were appointed to labor in the District: Bros. S. Z. Redfield and J. R. Badham, Bros. Wm. Leadingham and Wm. C. Matthews, Bro. E. Gaylord and sons, Wm. and Moses, Bro. S. S. Wilcox and J. Tuller, Bro. Wm. Redfield and M. H. Bond.

Resolved, That we invite Bro. Shearer to labor in our District until next Quarterly Conference.

Sacrament was administered by Pres. E. B. Gaylord.

Resolved, That we raise \$1.45, as a balance, to purchase a book, to record our District Conferences, etc., upon.

Resolved, That we hold our next Conference the first Saturday and Sunday in August, at the School House in Bro. Gaylord's District, in the Plum Creek Branch, to commence at 1 o'clock on Saturday.

Sung "When shall we all meet again." Adjourned. In the evening we listened to a discourse from Edwin Cutler, a member of the old church. Subject, Laws of the Church.

JAMES R. BADHAM, CLERK.

[The Feb. minutes are not published.]
Ed.

SREDS OF SILVER.

COLLECTED BY W. C. LANYON.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.

"I am the rose of Sharon, and the lily of the valley."—Solomon's Song, II, 1. The rose is considered the chief of flowers, and it is probable that Sharon was eminent for flowers of beautiful hue, and peculiar fragrance. Thus, Christ in his person, character, and mediation, combines every excellency in the highest degree, and is most delightful, and refreshing to the souls of his people. The lily which adorns the lovely valleys, is an apt emblem of his humiliation in assuming our nature, of his dwelling and communion, with the poor of this world; and likewise of his spotless purity. They that believe in Christ partake of his excellencies."—B. P. Patrick.

All the world is complaining of the want of friends; and yet scarcely anybody gives himself the trouble of bringing the necessary dispositions to gain and preserve them.

Original Poetry.

TO H. P. ALEX. H. SMITH,

*On his leaving his home in Plano, Ill., for
his mission to Utah, May 20, 1869.*

Onward, faithful, veteran soldier,
Few more brave and wise than thou;
Once I saw thee face the vanter.
Pluck the laurels from his brow.

Now again I see thee enter
In the lists, the foe to face,
God protect and bless thee, brother,
Guard from ill in every place.
Thou hast borne the brunt of battle.
Boldly like a champion stood,
Unflinching 'gainst the priests of error,
True to honor, true to God.

Noble son of noble father,
Living proof of mother's care,
Happy those who entertain thee,
Who thy company shall share.
I have proved thee always faithful.
Manly honor sits enshrined
Upon thy brow; thou seek'st no honor.
Save in right, from human kind.
Thy wife and babe, God keep from harm.
Freddie, Vida, Inez, too,
Oh! the sacrifice is Christ-like;
Brother dear, a fond "ADIEU!"

M.

Selections.

SYMPATHY.

Her soothing tones with peace beguile.
The weary hours of pain,
And make the lonely sufferer smile,
And joy to come again.

How sweet is sympathy to the sad and
hopeless heart. So cheering in its sweet,
calm, angel-like influence, that it soothes
and comforts you into rest, and fills all the
winding pathways of the heart with music,
which vibrates in perfect harmony with
every gentle thought and impulse.

The heart is the laboratory whence char-
acter springs; and from it flow our
thoughts, and both blessings and cursings.

And so I think that expressions of sym-
pathy and love, to touch the heart, must
come from the heart.

Genuine sympathy soothes the inward
pain, and quickens the warm affections of
the excessively sensitive—those whose
hearts and minds are so delicately organiz-
ed, that their very life is made wretched
and unhappy by association with persons
who have no sympathy in their souls. How
many ways are given us to show and ex-
tend our kind sympathy to the sick, poor,
and weary ones whom we daily meet in the
journey of life. Kind, gentle words, lov-
ing, pleasant smiles, the willing heart and
ever ready hand, the little gift of flowers,
or fruit, as modest mementos, whereby we
may show that we feel for them. Much,
very much, could be done by every one to
ease the breast and brain of the unfortun-
ate. And how much better we love those
who seek with large, loving hearts to min-
ister to the needy and suffering. Charity
and sympathy are so closely allied that we
cannot possess the one, but that hovering
near we find the mate; in fact, I feel that
they are the same.

"Now abideth faith, hope, and charity,
but the greatest of these is charity."
And what is this last, greatest gem in the
human heart, pouring forth its brightest
light—outshining the diamond in luster
and beauty—but pure and holy sympathy?
How many go hand in hand, heart pressed
to heart, through the journey of life, who
do not understand each other; who scold
and fret, and drive from their home-hearth
the angel of happiness, because no word
of loving sympathy is ever spoken to cheer
each other on the rugged, wearisome path,
which, at times, all must tread. How
many a wrong is done—how many a young
trusting heart forever crushed—how many
a home made unhappy—how many high
aspirations forever quelled, and dashed
upon the rock of unrequited affection and
loving, confiding trust, by simply failing
to speak words of cheer; by never point-
ing to the silver lining above the cloud, or

thrilling the yearning heart with sweet sympathy! None but the All-seeing One knoweth how keenly the heart can suffer when kind nature's nourishing food of loving kindness is withheld. How dark, at times, to all of us, is the future; how rayless the heavens above, when friends seem cold and unfeeling; and when, all at once, in our utter despair, warm hands are extended to grasp ours, tender smiles quicken the sluggish pulse, and hearty tones of sympathy thrill every nerve, and quiver along every heart-string, like sweet music from unseen angels' voices, we are comforted and encouraged. The sunbeams are dancing o'er our pleasant path; flowers which in our gloomy seasons, we did not notice, are springing beside our life-way, and the world seems to have gained new beauty. The birds sing sweeter, the gentle shower is more refreshing, and all nature, smiling in the blush of God's goodness and tender mercy, fills our hearts with praise and glory to Him who implanted in each human breast the tender germ of loving sympathy. Then it is that "every prospect pleases," and hope peacefully reigns in the buoyant heart.

Sweet and pure are the flowers of feeling, clustering thick in the gentle heart which is alive to the wants, sorrows, and woes of kindred hearts. Brightly do they bloom on earth, and brighter will shine these fadeless flowers when gathered in the eternal mansions above.—*Annie S. Bartlett, in American Odd Fellow.*

"Ask in faith, believing that God is ever ready to impart to His creatures whatever they need, there must be no wavering, no staggering at the promise of God, through unbelief, or through a sense of any disadvantage that lies on our part. To feel our wants, is the first thing necessary in prayer, and he who knows not his deficiency in grace or wisdom, can have little reason to expect supplies."—*Sister Sophia Lanyon.*

TATTLERS AND TATTLING.

The disposition to pry into the privacy of domestic life is, unfortunately very common, and is always dishonorable. The appetite for such knowledge is to be regarded as morbid, and the indulgence of it disgraceful.

A family have a sacred right to privacy. In guarding the delicate relations of the household, secrecy becomes a virtue. Even if by chance the private affairs of a household are laid open to a stranger, honor would require him to turn from them, and if a knowledge of them were forced upon him, they should be locked up in a sacred silence.

A double obligation of silence and secrecy rests upon one who is the guest of a family. The turpitude of a betrayal of family history by a visitor, is far greater than theft would be. To pocket half a dozen silver spoons would do far less damage, produce far less suffering, and be less immoral than tale-bearing. It is a thing so scandalous that it should degrade a person, and put him out of society. To betray the secrets of a household is not only an odious immorality, but it is a sin and a shame to be on good terms with those who are known to commit such outrages. They are miscreants. They put themselves out of the pale of decent society. They should be treated as moral outlaws.

These hungry-eyed wretches who sit in the unsuspecting circle of parents and children, treasuring their words, spying their weaknesses, misinterpreting the innocent liberties of the household, and then run from house to house with their shameful news, are worse than poisoners of wells or burners of houses. They poison the faith of man in man. If one opens his mouth to tell you such things, with all your might smite him in the face! There are two actions which justify you in instantly knocking a man down; the one is the act of pointing a gun at you in sport, and the other

is the attempt to tell you a secret which it is disgraceful for him to get, and for you to hear. Make no terms with such people. Tale-bearers have no rights. They are common enemies of good men. Hunt, harry and hound them out of society! They are the worst of pests save one, and that is the listener to the tale-bearer.

There could be no tattling if there were no one to hear. It takes an ear and a tongue to make a scandal. Greedy listening is as dishonorable as nimble tattling. The ear is the open market where the tongue sells its ill-gotten wares. Some there are who will not repeat what they hear, but they are willing to listen to it! They will not trade in contraband goods, but they will buy enough of the smuggler for family use!

These respectable listeners are the patrons of tattlers. It is the ready market that keeps tale-bearing brisk. It is a shame to listen to ill of your neighbor. Christian benevolence demands that you do not love ill news. A clean heart and a true honor rejoice in kindly things. It should be a pain and a sorrow to know anything that degrades your neighbor in your eyes, even if he is your enemy; how much more if he is your friend?—*Henry Ward Beecher, in New York Ledger.*

REMARKABLE DISCOVERY.—The *Chattanooga Union* says that a Mr. William Staples, while digging recently in a salt lick on his farm, a few miles northeast of Kingston, Tenn., struck a solid limestone rock, about seven feet below the surface. He found in it a well about eight inches in diameter, filled with very salt water. After the discovery of the well, Mr. Staples prosecuted his investigations, and found, to his surprise, a line of salt kettles. The kettles were of stone ware, made of the same material as that used by the Indians for their houseware, such as plates, dishes, etc. The kettles were about forty in number. A most striking fact connected with this discovery is that the kettles were

found at a depth of seven feet below the surface of the ground. Growing above them were trees, poplar and oak, which were evidently two centuries old.

THE PUBLIC DOMAIN.

During the three weeks the Forty-first Congress was in session there were introduced in the Senate and the House of Representatives bills granting land and money to railroads, canals and wagon roads to an unprecedented extent. The following estimate of the grants made by these bills has been published. By Senate bills:

To railroads - 151,524,440 acres.

To canals - 2,421,200 acres.

To wagon roads 3,584,000 acres.

The House bills propose to give:

To railroads - 24,096,000 acres.

To canals - 8,300,000 acres.

Add Senate bills 157,529,640 acres.

Grand total 181,945,640 acres.

In addition to these donations, the Senate bills proposed to give in national bonds \$99,300,000, and the House bills \$15,000,000—or an aggregate of bonds of \$114,300,000. These do not include the money and other subsidies to steamship lines. Previous to this date the Government has donated for railways 184,813,000 acres of land, or an extent of land equal to the surface of all New England and the States of New York, New Jersey, Pennsylvania, Ohio, Maryland, Delaware and Virginia.—*Chicago Evening Journal.*

Where necessity ends curiosity begins, and no sooner are we supplied with everything that nature can demand, than we sit down to contrive artificial appetites.

A little misery sweetens life. It is the salt that makes it palatable and wholesome; the shade that relieves, and sets off the monotony and brilliancy of the sunshine.

Miscellaneous.

NOTICE.—A Special Conference, for the North Kansas District, is appointed to convene at the Hedrick School House, in the Wolf River Branch, seven miles north-west of Troy, Doniphan Co., Kansas, on Saturday, June 19, 1869, at 10 o'clock A. M.

Brethren from a distance will enquire for brethren Thos. Davies and Wm. Gurwell, who live about five miles north-west of Troy. By order of

D. H. BAYS, *Elder.*

ERRATA.—In No. 8, vol. XV, page 282, fifth line from top, for "Luke 14th chap," read "Acts 14."

In same No., page 228, for "1860 years, or more, since," read "1835 years."

SUNDAY SCHOOL LESSONS.

LESSON VIII.

WATER BAPTISM.

What is the third principle of the gospel?
What do you understand by baptism being used in the plural?

A. Baptism of water and of the Spirit.

When the word of the Lord came unto John the Baptist, what did he preach?

A. Luke iii. 3.

Upon what conditions did John baptize those who came to him?

A. Matt. iii. 18, (I. T.)

Before Christ entered upon His ministry what did he do?

A. Matt. iii. 18.

What reason did Christ give John for His action?

A. Matt. iii. 16.

CONVERSATION.—Conversation should be pleasant without scurrility, witty without affectation, free without indecency, learned without conceitedness, novel without falsehood.

DRIPPINGS.

BY "AMICUS."

The world may make a man unfortunate, but not miserable: that is from himself.

Courage is evidenced in words as much as in deeds, and in acts of omission not less than in those of commission.

The difference between honor and honesty seems to be chiefly in the motive. The honest man does that from duty, which the man of honor does for the sake of character.

Excess of ceremony shows want of breeding; that civility is best which excludes all superfluous formality.

HONESTY AND WISDOM.—A person will not be apt to lose nor gain honesty or wisdom by accident.

BENEFITS AND FAVORS.—We should never remember the benefits we have conferred upon others, nor forget the favors we have received from our friends.

Man's riches are to be estimated rather by the fewness of his wants, than the greatness of his possessions.

ACTIONS.—Things may be noticed in various ways by different persons, and one's conduct viewed strangely; but our actions tell, although our intentions are veiled.

TRUE CHEERFULNESS.—Along with humility we should cultivate cheerfulness. Humility has no connection with pensive melancholy or timorous dejection. While the truly humble guard against the distraction of all violent passion and inordinate cares, they cherish a cheerful disposition of mind. There cannot, indeed, be genuine cheerfulness without the approbation of our own heart. While, however, we pay a sacred regard to conscience, it must be enlightened and directed by reason and revelation. And happy are those who can say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world."

DIED.

Bro. Matthew Fielding, at his residence in Chesnut street, Lawrenceville (now 42d street, Pittsburg, Allegheny Co., Pa.), of catarrh, March 13th, 1869, aged 64 years and 7 months.

He was a member and elder of the Pittsburgh branch of the Reorganized Church of Jesus Christ of L. D. S., and was in the church during part of the lifetime of Joseph Smith, our martyred prophet.

At San Bernardino, Cal., March 26, 1869, of Pneumonia, HILAH ARPHENA, daughter of Rozela Urila Wight, grand daughter of Lyman Wight, aged 16 years, 1 month and 20 days.

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HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 12.—VOL. XV.]

PLANO, ILL., JUNE 15, 1869.

[WHOLE No. 180.]

ANSWER TO MR. DALE, B. P.

BY ELDER W. H. KELLY.

In answer to the writer of the "Reply to Wm. H. Kelly," found on page 194 of the *Herald* for April 1, we frankly admit that we fail to see, from his manner of communication, the exact views he entertains. To us, there is a blur of mystery, or indefiniteness of expression, characterizing much of his article. But so far as we are able to discern, we answer with pleasure.

1. "What is the soul of man?"

Ans. The immortal spirit of man; spirit.—*Webster.* Here then in common parlance we have the terms soul and spirit, expressive of the same thing. And we have yet to learn, from Bible authority, that this view is false. We further answer, that the word "soul" like many others, has a several-fold meaning; this, to be determined by the sense in which it is used. See Gen. ii. 24. "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." It is plain that the word *cleave*, here, means to unite, form a union, become *one*.

For an opposed meaning to this same word, see Zech. xiv. 4. "And the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south." From this, we learn that the word *cleave* has a meaning in direct opposition to that in the text first quoted. In the former, come together, become one; the latter, divide and push asunder; the meaning to be determined, wholly, by the sense in which it is used.

By the way, we remark, that it is not possible for man to even translate from one language to another, save he is able to determine the exact sense of the writer in that language; and also, understand, perfectly the terms conveying the same sense in the other. Hence the absurdity of a few ambitious men, who have a *theory* to support, retreating behind the barricade of the dead languages, and arrogating to themselves the right to issue translations in support of their half-learned ideas; and thus, impose on the credulity of the simple-hearted and unskilled, by the presumption of great scholarship; of whom the world is being filled with too

many examples. Wherein raising up a Choice Seer, confidence the mantle of the Holy Spirit, to bring out from the ancient manuscripts the meaning that God, by His Spirit, impressed upon the minds of the ancient writers; and thus bring to naught the pompous presumptuousness of the—fain-would-be-wise.

The text quoted from Ezek. xviii. 4, "The soul that sinneth it shall die," is used with reference to the visiting of the sins of the fathers upon the children; showing that a child should not die because of the sins of the father. But he that sins, "his blood shall be upon him," which is the life of the body; which proves that the Prophet was speaking with reference to this life. Hence, "the soul that sinneth it shall die;" "his blood shall be upon him," of which the whole text and context shows. He continues, "all souls [or beings] are mine;" "the soul [or being] that sinneth, it shall die." Physical man, then, dies.

The same is true of Gen. xix. 20. Lot says, "Oh, let me escape thither! [to the city,] and my *soul* shall live." Gen. xvii. 14, "That *soul* shall be cut off from his people." 1 Pet. iii. 20, "That is, eight *souls* were saved by water." These passages refer to the whole being of man; and why do we thus conclude? Because the connection and sense declare it.

Our interrogator conceives a marked distinction between body, soul and spirit. As evidence in support of this, he quotes 1 Thess. v. 23, with the illustration of a mill. To begin with, we see no analogy, or resemblance, between a man and a mill. Though we have heard the illustration till it has become stale; and it is yet as void of argument as when first we heard it. If the body represents the mill-house, the soul the engine, with other machinery, and the spirit steam, then we have this monstrous absurdity; the steam running

engine the mill-house; moving the soul, and the body.

He further says, "This spirit is the spirit of God." If this be true, and it is the intelligent part of man, then the agency of man is destroyed; and man moves only as God directs him; acts as he is acted upon. Hence, when man sins, it is God sinning; and thus God would be responsible for all the acts of man. This belief repudiates and literally destroys the whole plan of responsible agency, and man is naught but an organism through which the Infinite Mind may operate at will.

It might, taken in the abstract, be thought that the text quoted conveys the belief expressed by our friend, was there a passage in the whole Bible to bring to its support. But it seems to stand alone, and is not, necessarily, to be received as inspiration. It appears to be only a declaration of the Apostle Paul in beseeching God to preserve Timothy; and to make the language strong and impressive, he uses the three terms, before mentioned, without, as we believe, wishing to convey the idea that body, soul, and spirit, are three and distinct.

If the soul is not the spirit, what is it? What is its structure? Is it a composition of oxygen, nitrogen, carbon, sulphur, phosphorus, iron and lime, as is the body? Thus being a tangible substance with which the common senses of man may have to do? If it is, and is a distinct organism to that of the body and spirit, who has seen it? For if a gross material organisation, the senses of man can take cognizance of it. And if this be true, how wonderfully strange, that some of our most observing and learned anatomists have not made the important discovery. Has it bones, muscle, and nervous fibre? Or, indeed, is it a material spiritual organization, or substance, bearing resemblance to either body or spirit? And if so, who made the discovery? And

if spirit, who can say it dies at the death of the body? or, is dependent on the Spirit of God for its spiritual life? Who has seen dead spiritual matter, or a dead spirit? God makes "His angels spirits," but who has seen an unconscious—dead one? Can our friend prove that there is any spiritual matter, or substance, which has not life? We affirm if the soul is composed of gross material substance, it can be pointed out by the senses of man. And if a material spiritual organisation, it is not subject to death. Before we change our present belief, we would like to see some square answers to the above questions, revealing several, to us, mysteries.

The Apostle continues, "Greet all the brethren with a holy kiss." If the above text is inspiration, as the friend asserts, then Paul received a revelation that Timothy should kiss the brethren. And if so, it is essential to the moral growth of the saints; is profitable for doctrine; and should be preached as one of the essentials of the Christian faith. In point of definition, then, the soul is the spirit; and the spirit is the soul. This seems to be in keeping with all the Bible writers.

Now we believe, that there is in the organization of man, as *principal*, the bony, muscular, venous and nervous systems; these respectively performing the functions for which nature prepared them. The bony forming the base, or frame-work; the muscular, the covering, by which greater symmetry and beauty is given; also containing the power of strength and motion.

The pulmonary, arterial and venous organs or systems, operating in purifying, conveying and dispersing to all parts of the body the blood, which supplies all waste by means of absorptions and secretions.

The food, masticated and digested, is introduced into the system by means of lacteals, arteries, veins and lymphatics; by which all waste of flesh and bone is replenished. Hence the blood is prop-

erly termed, in scriptural phrase, "the life" of the body.

The nervous, is that part of the organism through which we receive the sense of feeling, and power of motion; so we have in science the motor and sensitive nerves. These systems all belong to the physical man.

In contiguity with the brain, the throne of the mind, we see ranging all through the body the nervous filament, through which the will of the mind may be sent and executed.

In near alliance to this, the soul, or spirit, is brought in view, which is, in itself, an independent spiritual entity, acting at will and in harmony with the physical, according as it has power to control. Is not dependent on the physical for its existence, neither, the inspiration of the Almighty; but is as independent, in its sphere, as any being in the universe.

Yet, in the wisdom of this corporeal creation, the All-wise Architect has so allied the spirit to the physical, that in the absence of the spirit, or soul, the physical ceases to perform its functions, by which life is kept up in the body. See 1 Kings xvii. 21, 22. The Prophet prays, "O Lord, my God, I pray thee. let this child's *soul* come into him again. * * * And the *soul* of the child came into him again, and he revived." In Luke vii. 55, the Savior said, to the dead, "Maid, arise; and her spirit [soul] came again, and she arose straightway." We can see no reason why we should not call the spirit the soul here; or, the soul the spirit. Indeed they are here used for the same thing, in kind. And if here why not elsewhere? But we fail to find, here expressed, the third part mentioned by our interrogator.

He assumes that the soul dies at the death of the body, and that they, (the soul and body) will be resurrected; and their spirits (spirits of soul and body) will enter them, and that this spirit is the Spirit of God.

Now we believe this to be untenable. There is a something in man, called the *soul* which does not die at the death of the body; and, indeed, which man cannot kill. "And fear not them which kill the body, but are not able to kill the *soul*." Matt. x. 28. Here man has power to kill the body, but is not able to kill the soul; hence the soul does not die with the body. This is that which the prophet prayed might come into the child, this is the spirit that came again when Jesus said, "Maid, arise."

When Stephen was stoned, he said, "Lord Jesus, receive my spirit." His persecutors killed the body, and had no more that they could do; for the Savior says in Matthew, they cannot kill the soul. It was delivered to the hands of the Savior; and Stephen had just described him as high up in the heavens.

Again, John saw, "under the altar, the souls of them that were slain for the word of God," "and they cried with a loud voice." Rev. vi. 9, 10. Mark, they were the souls of them which were beheaded, and not the killed part itself; else, it might read, the souls that were slain. He saw the souls of the saints, whose bodies had been killed by their enemies; and there was no more they could do, hence, the souls went to God who gave them; and were there existing in a conscious state, with power to make their wants manifest. Truly as the wise man says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. xii. 7.

The persecutors of Jesus, killed the body, and like all other murderers, had no more they could do: for He said, "Father, into thy hands I commend my spirit." Tells the thief, "To-day shalt thou be with me in paradise." This was the spirit, or soul, that the crucifiers of the Savior and thief could not kill. Why say, then, that the soul

does not go to God when the body dies? Or that the soul is not the spirit? We are firm in the faith, that no man has a right to say any such thing. The Bible does not authorize any such a belief.

Job says, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job xxxii. 8. Paul says, Rom. viii. 10, "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." While Paul enquires, "what man knoweth the things of a man, save the spirit of man which is in him?" All these texts, with a multitude of others, are positively against the belief, that the spirit in man is the inspiration of the Almighty; but is a living, thinking, and active entity, as independent, in its sphere, as any being among the great multitude of beings. But "the inspiration of the Almighty giveth them understanding; developing, unfolding, expanding, adding "line upon line; precept upon precept," by the operations of the Holy Spirit, both upon soul and body, as God willeth.

And Jesus "sighed deeply in his spirit." Mark viii. 12. Mary said, "My spirit hath rejoiced in God my Savior." Luke i. 47. Paul says, in Heb. xii., that the saints had come to "the spirits of just men made perfect." John calls them "souls of them which were slain." All these unite in one voice, and declare that the spirit in man, is not the Spirit of the Almighty.

The little maid that met Peter at the door, called it his "angel." "The child's soul came into him;" "the maid's spirit came;" John calls it "soul;" Paul, "spirit;" and we have yet to learn, from nature, or revelation, that the spirit of man is the Spirit of God; or that the soul is not the spirit.

Mr. Dale remarks, "If we have been born of the Spirit and of the water, we become heirs and joint heirs with Christ," * * * "adopted then into the

family of God. Jesus becomes the Mediator between God and us." Had he said "born of water and of the Spirit," we could have sanctioned this. But the baptism of water precedes the baptism of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

When Phillip preached at Samaria he baptized those who believed, with water. When the tidings reached Jerusalem, Peter and John were sent, who, when they had come, laid their hands upon them and they received the baptism of the Spirit. Indeed, the initiatory laws of the gospel appear to be these: faith, repentance, (forsaking of sin,) baptism by water, the laying on of hands for the baptism of the Spirit. Heb. vi. 2. Obedience to these, followed by a holy, virtuous, and godly walk, brings, in this life, joy and peace in the Holy Ghost; and in the end, life everlasting. How beautiful to read!

We quote again. "Then they with their body is resurrected, and their spirits return to them, Ezek. xxxvii. 14, of which is the Spirit of God. These bodies, [the soul-body, and body-body, as we understand the author,] are raised incorruptible." We know of no soul-body aside from the physical man. And it is vain to talk of plurality; for in the absence of the spirit, the body is a unit.

In Ezek. xxxvii., "They say, our bones are dried, and our hope is lost." The hope of Israel, here referred to, was an inheritance in Canaan; the bones the whole house of Israel. "They say, our bones are dried." Who says? Do the dry bones say? No. It was the then existing souls, or spirits, who had long since left their bodies, but were in conscious existence, as were the souls of them that were slain, that John saw; and they, thus, called to mind the promise made to Abraham, that they should receive the land of Canaan for an everlasting possession.

To show that He had not forgotten his promise, the Lord consoles them with the promise of bringing them up out of their graves, and putting His Spirit in them, and bringing them into the promised land. When He puts His Spirit in them, they are to know that He is the Lord. It is not for the purpose of giving them life of soul, but to teach them who He is.

Truly, as the Apostle says, "No man can say that Jesus is the Lord, but by the Holy Ghost." Hence, the absolute necessity of giving them His Spirit; for they are all to know him, from the least to the greatest. And there is no way yet revealed, whereby men may attain to this knowledge, but by the inspiration of the Spirit. See Matt. xvi. 16. It leads into all truth; teaches things to come; searches all things, yea, the deep things of God. Isaiah says, "the knowledge of the Lord shall cover the earth as the waters do the sea." Hence, the Spirit is the great and destined teacher of man. And we entertain the belief that, one day, all God's people will be taught by it. Hence truth profound will be received, and a perfect oneness pervade all the acts of men; and peace undisturbed, will reign over all the earth. But we nowhere learn that the spirit is not the soul of man.

"This word, is the word of eternal life, of which raised up Christ from the dead." We infer from this, with the connection, that our friend would have us believe that the resurrection is brought about by obedience to the revealed law. In 1 Cor. xv. 22, we read, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order." By the gift of the Son, all attain to a resurrection; but each one in his time. Jesus says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life." Jno. iii. 36. But does this mean, shall not see a resurrection? or have conscious

existence? We answer most emphatically in the negative. How many thousands of beings there are, who have not so much as heard of the law of life revealing a Savior, much less to believe? How many Infidels, and Spiritualists, who ignore the belief in a living Savior! Yet, according to Paul, all these must receive a resurrection; but as one star differs from another in glory, so are all these raised and rewarded.

Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you." Did all those cease to have consciousness, who did not thus eat and drink? Or would they be left without a resurrection, and an eternal consciousness? This seems to be the theory indicated in the above language.

Jesus, evidently, had reference to that life of felicity which the saints begin to live in this life, and receive a fullness in the life to come. It is the opposite of what John calls death. "He that loveth not his brother, abideth in death." "We know that we have past from *death* unto *life*, because we love the brethren." Here it is possible to be in a conscious state before a resurrection, and yet be *dead*. This death is the opposite of the life given through the gospel. This *life* is the foretaste "of the powers of the world to come;" by which we are sealed till the day of redemption; the glory of the world of immortality, peace and abiding love.

When the trump of God shall sound, and the dead in Christ shall arise, this mortal shall put on immortality. United with the spirit, or soul, from the Paradise-world, being resuscitated by the ever-living essence, the Holy Spirit, will be made an abiding, enduring substance; of which, the resurrection of Jesus shows a perfect order.

That all men will be raised by the great power of God, we have no disposition to dispute; this has been a

fundamental doctrine of the saints, since the world began.

As to the probability of some of the saints being changed when Christ arose, who had not tasted death, I think it, probably true. The Scriptures say, that "many of the saints AROSE."

Though Christ's was the first of a uniform resurrection, yet, we think it more properly termed, in scriptural phrase, "the first fruits of them that slept."

The first resurrection, scripturally, is that which immediately follows the appearing of the Savior; when the righteous will be raised to reign with him a thousand years. "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6. "The rest of the dead lived not again until the thousand years were finished;" when "the dead, both small and great, stood before God;" which, evidently, would constitute a second. Then we thus conclude:

1. That the soul is the spirit of man; which returns to God when the body dies.
 2. That the meaning of words are determined by the sense in which they are used.
 3. That the word *soul* has different meanings, according to the manner in which it is used.
 4. That the spirit of man is not the Spirit of God.
 5. That the law of the gospel is Faith, Repentance, Baptism, Laying on of hands, Resurrection, and Eternal Judgment.
 6. That *all* men will have a resurrection; but the saints a first resurrection.
 7. That when the Savior comes, this mortal shall put on immortality; and mortality shall be swallowed up of life.
- "O death, where is thy sting? O grave, where is thy victory?"

What kind of vice is it that even the most wicked shun? Ad-vice.

THE RESURRECTION.

BY W. W. B.

No subject within the scriptures is fraught with greater interest to the race of man than that of the resurrection.

"If a man die, shall he live again?" Job xiv. 14.

What a profound question! Who can answer it? Shall human wisdom? Can the philosophy of the learned? Ah! no; we may search in vain for the wisdom of men in any age to solve it. Man may found empires, may subjugate nations, may bind the lightnings, make the elements his servants, and hold converse with the starry hosts that are nightly marshalled upon the cerulean plains of infinitude, but the secrets of the hereafter, the future of the dead, they belong alone to the Maker—Almighty.

In vain has the wisdom of man sought to know the future, and to disclose the mysteries that are hidden with God. Sages and philosophers, toiling and wearying, have ever left this subject where they found it—unsolved and unknown.

Shall the untold myriads, who have lived, and loved, and suffered, and died,—shall they find that "death is an eternal sleep?" Shall man, who is "fearfully and wonderfully made"—man, the best, the noblest work of God—shall he sleep forever in the silent dust? That body, so grand in design, so lovely in form, so majestic in bearing, so complex in structure, so perfect in all its parts; has it answered all, and the *only* end of its creation, by enduring but for "three score years and ten?" The scriptures answer, No! and enlightened reason answers, No!

Ages, succeeding ages, have witnessed the terrible conquests of death; one generation after another has risen, fallen, and passed away. The infant; the youth; those in the strength of

life; and old age—with decrepit, tottering step—have bowed, have fallen, at his hand. The statesman, and the warrior; the poet, and the sage; the king, and the subject; the rich, and the poor; the servant, and the master; aye, the parent, and the child; the loved and loving companion, more precious than life itself; all have felt the heart-strings breaking, all have stepped down into the cold, turbid waters of death. The chambers of silence, the voiceless grave, is their resting place. Wealth, and honor; beauty, and ambition; "hither shalt thou come;" here, here, is thy goal!

The tears of our suffering race for their dead for the past 6000 years, shall they prove unavailing? Is there no balm in Gilead "for the wounded, broken heart? Is there no comfort for the mourner? No hope for them that have gone to "the land of the enemy?" Ho! perishing mortals! look upward! "Look unto Jesus!" See him yonder, seated upon the throne of his Father! See! he holds the sceptre of universal power! Hark! Listen! "All power is mine, both in the heavens and in the earth?" "I am he that was dead, and am alive for evermore, and have the keys of death and of hell. I am the Almighty!" "Come handle me and see, for a spirit hath not *flesh* and *bones* as ye see me have." "I am the resurrection and the life, no man cometh unto the Father but by me," "and this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life; and I will raise him up in the resurrection of the just.

O, man; the mystery is solved; the question is answered; the dead *shall* live again! "Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." "I will ransom them from the

power of the *grave*; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." "Thy dead men *shall* live, together with my *dead body* shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the *earth* shall cast out the dead." "Thus saith the Lord God; behold, O! my people, I will open your *graves*, and cause you to come up out of your graves."

Precious promise! Delightful prospect! Inspiring hope! Hope, "like an anchor to the soul, both sure and steadfast." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Jesus is the "ransom;" he is the "Redeemer;" he is "the Saviour of *all* men, especially of them who believe." Jesus has bound the strong man armed," and will "spoil his goods." He is "the captain of our salvation," and the promise to us is, "If we have been planted together [with him] in the *likeness of his death*, we shall be also in the *likeness of his resurrection*."

OF WHAT DOES THE RESURRECTION CONSIST?

The resurrection consists in the *spirit* of man taking another, or *second* body; not by natural birth, or fleshly reproduction, being born again of woman, as some vainly teach; but taking, so far as element, size, and general form is concerned, the same body that was lost in death;—this body to be made, and prepared, by the Spirit of God, (which is his creative power), and to be composed of flesh and bones; and to be incorruptible, immortal, and indestructible. Jesus was the *first* resurrected being upon this planet. Others had been "raised from the dead," but that was to natural life only, for they

were afterwards mortal,—subject to death. Jesus was "the *first* begotten of the dead." Rev. i. 5. "The *beginning* of the [new] creation of God." iii. 14. "The *first-born* [in the new creation] of every creature." Col. i. 15. "The *first-born* from the dead; that in ALL things he might have the pre-eminence." 18 v. "Christ the *first* fruits." 1 Cor. xv. 23. "And that he should be the *first* that should rise from the dead." Paul, Acts, xvi. 23.

Christ is the *pattern*, and the *pledge*, of the resurrection. Before he conquered death, and "led captivity captive," the question of the resurrection was purely a matter of faith,—it remained undemonstrated. But when he broke the bands of death,—when he took his crucified body from the cold and gloomy grave, and lived again,—he proved himself to be "the resurrection and the life," and laid a firm foundation for our hope. His *first* body was natural, but after he took it from the tomb it was spiritual. "It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body." 1 Cor. xv. 44. Joseph the Martyr taught that the child that dies would be raised the child; the man that died would be raised the man, etc.; and in his history, *Mill. Star*, vol. xv, p. 397, 422, he tells us of a certain "Joshua," who came to Kirtland, and undertook to teach him in regard to the resurrection, that the spirits of the fathers are taking natural bodies, by human generation, and that heretofore is the resurrection. He (Joshua) said "The spirits of the fathers that were cut down, or those that were under the altar, are now rising; this is the first resurrection." "Joshua" further said that "he possessed the *Spirit* of his fathers, that he was a literal descendant of Mathias the Apostle, who was chosen in the place of Judas that fell;—and that his *Spirit* was resurrected in him; and that this was the way or scheme of

eternal life,—this transmigration of soul or spirit from father to son.” Joseph says; “I told him that his doctrine was of the devil—that he was in reality in possession of a wicked and depraved spirit, although he professed to be the spirit of truth itself; and he said, also, that he possessed the soul of Christ.”

The theory that the spirit of man may have many earthly probations,—having as many bodies as probations,—was not peculiar to “Joshua,” for many after Christ’s time believed in it; and long before the days of Christ it was taught in Persia, Egypt, Greece, &c., as we learn by history; and it is being taught by some in this nineteenth century, even by those who once were saints. Joseph who, with Sidney, saw in the “vision” the resurrection in all its order, and should therefore know whereof he testifies, pronounces that theory “the doctrine of the devil.”

We learn not only by Joseph, that the doctrine is false, but the fact that Christ was the *first* that should be resurrected, and that the resurrection consists in raising up, so far as size, general form, and element, is concerned, the same body that we lay down, goes clearly to show the doctrine to be false. Christ was the first that was resurrected, and at—or immediately after—his resurrection, *all* the righteous were resurrected; all from Adam to John the Baptist, “were with Christ in his resurrection.” Doc. & Cov. cviii. 10. “And the graves were opened; and the bodies of the saints which slept, arose, who were many, and came out of their graves. And after his resurrection, went into the holy city and appeared unto many.” Matt. xxviii. 56, 57. “There is no resurrection, or, I would say in other words, that this mortality does not put on immortality; this corruption does not put on incorruption, until after the [first] coming of Christ. Behold, he bringeth to pass the resurrection of the dead.” Alma xix. 5. “And behold, again it hath been spo-

ken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead * * * it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ.” 6, 7, pars. “And many graves shall be opened, and shall yield up many of their dead, and many saints shall appear unto many.” Helaman v. 7. “And the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness.” Doc. and Cov. xxxvi. 11.

By the foregoing we learn that the resurrection does not consist in taking bodies again from the womb, but from the grave. The bodies are not born again of the flesh, but raised up in the same general form and size as they were laid down. They are raised “spiritual,” incorruptible, “immortal.” “I say unto you that this mortal body is raised to an immortal body; that is from death; even from the *first* death unto life, that *they can die no more*; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can *no more see corruption*. Alma, viii. 11. “Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that *all* shall be raised from this temporal death; the spirit and the body shall be re-united again in its *perfect* form; both limb and joint shall be restored to its *proper* frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and

even there shall not so much as a hair of their heads be lost; but all things shall be restored to its *perfect* frame as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil. 10 par. "Notwithstanding they [the saints] die, they also shall rise again a *spiritual* body; they who are of a celestial spirit shall receive *the same body which was* a natural body; even ye shall receive *your* bodies, and your glory shall be that glory by which your bodies are quickened [made alive, or resurrected]." lxxxv. [vii.] 6.

The resurrection is purely the creation of God in every particular,—equally as much so as the making of the bodies of Adam and Eve. Their bodies were *miraculously* made,—made by the power of God's Spirit,—and so, no doubt, will the bodies of all, in the resurrection, be miraculously created and made. The process of the resurrection is clearly stated in Ezek. xxxvii. 7-14. "And the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and

cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live." For a further evidence that in the resurrection God will raise up the bodies miraculously we may quote: "But if the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that *dwell*eth in you." Rom. viii. 11. "And as the words have gone forth out of my mouth, even so shall they be fulfilled; that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my spirit; for by the power of my spirit created I them; yea, all things, both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work. D. & C. xxviii [x]. 8.

The creation of man, in the beginning, was a miracle; the resurrection of Jesus and his saints, one thousand eight hundred years ago, was a miracle; and the resurrection yet in the future, are to be equally as great miracles. Oh, how the child of God longs for redemption! How his soul leaps forward at the thought of being clothed upon with a "glorious body,"—a body "immortal," "incorruptible," a body "raised in power," "raised in glory,"—"for we that are in this tabernacle do *groan*, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought [created] us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v. 4, 5.

TO BE CONTINUED.

HOW TO KNOW THE TRUE BELIEVERS IN CHRIST.

BY A NEW BEGINNER.

Jesus said unto the apostles, when he sent them forth to preach the gospel to all nations, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." They went forth preaching, the Lord "confirming the word with signs following." See Mark xvi. 26-21. This was the promise made by him who spake as never man spake, and his word cannot fall to the ground. Heaven and earth may pass away, but his word will stand for ever.

If the words of Paul are true, and no one will doubt, for a moment, that the manifestations of the Spirit were given to the saints, or to those that did believe in Christ, he said, "To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Corinthians, xii. 8-10. All these gifts were given by the same spirit to profit withal. Again; Paul, in speaking of the blessings, in the 14th chapter, says, they were for the edifying of the church, and for the comforting of the saints.

There was another promise made by Peter, as recorded in the 2d chapter of Acts, 38 verse, unto those that repented and were baptized in the name of Jesus Christ, for the remission of sins, that they should receive the gift of the Holy Ghost. This was the promise

made unto all them that believed that Jesus was the Christ; and not unto them only, but unto "as many as the Lord our God shall call." Then, if we are true believers in Christ, the promise is unto us, as well as unto them.

Was this promised blessing enjoyed by any that did believe? We answer, yes. Let us turn to the 10th chapter of the Acts of the Apostles, and there we shall find that after Peter had preached Christ unto Cornelius, and those in the house, they believed in Jesus, and the Holy Ghost came upon them, and they spake with tongues and magnified God.

When Paul passed through the upper coasts, and came to Ephesus, he there found some believers who had not received the promised blessing, namely, the Holy Ghost, and he baptized them in the name of the Lord Jesus, and laid his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied, and all the men were about twelve. Now if this promised blessing was enjoyed by twelve men, and by Cornelius and those in his house, then the promise can be realized and enjoyed by as many as believe in Christ.

If God is the same yesterday, to-day and forever, the Holy Ghost is the same, and if those blessings spoken of were the fruits of the spirit eighteen hundred years ago, they will be the same to-day. The same cause will produce the same effect. If those gifts were given for the edifying of the church, and for the comforting of the body of Christ in those days, does not the church need edifying, and the saints, or the true believers, need to be comforted in this our day? We answer, Yes.

If the words of the prophet Joel, in his second chapter, be true, the time will come when the spirit shall be poured out upon all flesh, and the sons and daughters of men shall prophesy, and their young men shall see visions.

Peter tells us in the 2d chapter of Acts, and the 17th verse, that it shall be in the last days.

My dear readers, if you can find a people in this day, that enjoy those gifts and blessings, as they were anciently enjoyed, be assured that they have received the gift of the Holy Ghost; therefore, they must be the true believers in Christ.

A BIRD'S EYE VIEW.

BY ELDER S. F. WALKER.

The Spiritualists of California are holding occasional conventions. A national convention of Spiritualists lately met at Providence, R. I. They passed strong resolutions against the use of liquors and tobacco; and in favor of the extension of the elective franchise to women. They expect, by the aid of departed friends, to be lifted above the evils of ordinary life—superstition, ignorance, and suffering of all kinds.

The wine-growers of California have an association, and have elevated themselves into the ranks of moral reform. Their dream of the "good time coming," is, when men shall sit under their "own vines and fig trees, and none to molest them or make them afraid;" when wine shall take the place of water, which impedes digestion, and of strong drink, which inflames. When life will thus be prolonged and cheered, and drunkenness banished from the land.

Our fellow citizens of Utah, believe that they are the heaven-favored few, and have the kingdom come, and that they will be saviors of the world; that the millenium is begun with them, and that all who oppose will perish; that they will redeem man from sin; that all power is given them in the earth; and that they will become gods, and create and people worlds throughout the eternal ages.

In Michigan is a sect who believe

they enjoy the gifts of the ancient church and have visions, tongues, etc.

Another sect in the east publish the *Prophetic Watchman*.

Another neighborhood is represented by the *Advent Herald*.

The Millerites have merged into numerous congregations of Adventists, and are looking for the things coming on the earth, and not looking for some things that will take them by surprise.

The Church of Disciples of Christ publish a paper with the significant title of *Millennial Harbinger*.

At Oneida, N. Y., is a COMMUNITY who believe that they have found the true remedy for human ills. They have all things in common. They believe in the Bible, and from it teach universal salvation, and that the second coming of Christ was at the time of the destruction of Jerusalem. They believe in free-love. They devote specific hours to the study of science, and profess to live in accordance with the laws of physiology and medical science; and claim to be free from certain evils and abuses prevalent in the world.

The hygienic reformers are establishing "homes," and health colleges, in various places. At St. Anthony's Falls is a college and cure that accommodates many hundreds.

On the Sciota River, in Ohio, four thousand acres of land are devoted to hygienic farming, and tilled by individual sovereigns of both sexes. At Vineland, New Jersey, is a similar colony; and one in Maine, and one in New York. All of them favor women's rights, and all claim to banish disease, and to materially diminish suffering.

The temperance people hold world's conventions occasionally, and are seeking by legislation to enforce their ideas upon the bloated and degraded subjects of their care.

Auna Dickinson, Fredrick Douglass, and their compeers, are zealous in the cause of negro elevation.

The Fenians say that England's

reign is short and that Ireland must be free.

Young America stands upon his inherited doctrines, and proclaims death to monarchy and slavery everywhere; and is looking out with covetous eyes toward the Isthmus and the Pole.

Russia is looking toward the Mediterranean, and her priests are teaching the people that the Holy City must be redeemed from the hands of the Infidel intruder.

In England the Reform League demands extension of suffrage.

France and Prussia are contending for the supremacy. The Italians are uniting to rear Daniel's image on its feet again. Spain has felt the electric shock of ideas, and taken a step forward in the march. Greece feels a kindling of ancient fire, and war-clouds hang around the whole horizon, but there is a lull in the sound of battle, for the prophet said, "after many days."

The archaeologists are ransacking catacombs and ruins; and the geologists are delving into the rock-ribbed hills; thinking to sap the foundations of the prevailing faith; and "Ichabod" seems to be written upon all present institutions.

Plague, epidemic, and earthquake, startle the thoughtful into a fearful looking for things coming; but the fashionable women—frail from false habits—pursue their giddy rounds; and fashionable men are stark mad in pursuit of wealth and the pleasures it buys.

Seeing all these things, a society in Maine have concluded that the time to usher in the new dispensation has come, and, a year or two ago, they sent out a colony to Palestine, to bring that realm under cultivation, and thus hasten the necessary preparation for the millennial era. They also published a paper called *The Sword of Truth*.

A society in Europe, with the aid of the Rothschild's and the French Emperor, have undertaken the same project.

Doctor Cumming, of England—learned and pious—has been looking down from the pinnacle of scientific and theological attainment upon this scene, for many years; and, looking into the prophecies, he found that many lines of prophecy crossed each other in 1867, and that several periods terminated in that year; and startled into impropriety by the disasters and commotions about him, he proclaimed to the world its speedy destruction; and proved to the satisfaction of many followers, that 1867 would terminate the great eastern and western apostacies, Mahomedanism and Popery. But this is 1869, and the great world goes on, sobbing and whirling on its rounds through space.

There is in man a religious element, that, encouraged, will elevate him, and beautify his life. Christianity succeeded because it gratified the natural cravings of the heart for truth and holiness; but, alas, these evil times! Creeds and systems are in confusion, and many anxious minds are longing for the truth that will dispel the gloom, and bring peace, purity and consolation; and the more the prevailing systems are examined, the more apparent their deformities and defects; falsehoods are interwoven in their structure, and incorporated in their foundations; and the history of some of them is disgusting, and of others, terrible. The world awaits a reformer, and lo! he has come.

The Lord came at the close of the old dispensation and at the beginning of a new one; hence the commotions of those times. Our era is like His. A new dispensation is begun. It is manifest in the moral, social, and political, as well as in the religious world. In our own nation the time has dawned when men are measured by their sentiments, and are equal otherwise, and are free, and the gospel is untrammelled, and all the providences of God combine to favor its onward march and speedy triumph.

L. D. Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Tuesday, June 15, 1869.

PLEASANT CHAT.

This number closes the Fifteenth volume of the HERALD.

For the steady patronage of its readers we feel grateful, and hope that nothing has intervened, or will intervene, to disturb the relations of amity between the officers of the HERALD and its owners, supporters, and patronisers.

A steady increase in subscriptions has led us to hope, that we may now ask for another and better effort to still further extend the circulation of the HERALD. A moments' reflection will show to many, that they can, very creditably to themselves, and very materially to the aid of the cause, subscribe for one, two, or more copies, beside the one which they desire for their own reading; and by using them as an advertising medium, now and then secure a new subscriber. Many of other faiths are supporting their publications to considerable extent in this way. It would be aiding us as much as a free gift, and would be more acceptable to both. Suppose you who have the means try it. Again, those who have friends abroad, can easily spare a few cents, or even a dollar or two, to send the HERALD to them for a few numbers, or a few months, by doing which they may be induced to subscribe for themselves.—Try it.

To clubs of Ten, or more to one address, we offer a reduction of *ten per cent*. This may induce some to interest themselves in getting up lists. It is incumbent upon the saints to assist every laudable effort to advance the cause.

There are reasons for believing that there has been an advancement in the moral tone of the church, and that higher, better aspirations are moving the people of God. It is well. The day when all of religion seemed to be an outward semblance of obedience, apart from the inward grace wrought by the love of the truth in the heart, should long since have passed. The saints should now learn, if they have not sufficiently learned heretofore, that the law of ordinances is arbitrary; while the law of purification ordained of Christ, in the gospel, is for the purpose of preparing the heart for the reception of future glory and is not arbitrary, but is of free will in him that willetth to serve the Author of life.—Unless, then, we are believing in vain, there must be a purifying, either by the Spirit, which now accompanies the word, or by the fire with which the world and all in it is to be baptized.—If by the former, then are the saints indeed blessed; if by the latter, woe may be to some.

In attending the meetings of the saints, in various parts of the country, we have been pleased to see such strong affection to the word with such fervent desire to do good. It only remains for them to put these desires in motion and practical righteousness will as naturally result as fertility follows

the rain and the sunshine.

The sterility of winter is but the barrenness of the state of sin; the plentiful harvest of autumn, the result of the heat of summer; so the fruits of the Spirit are, after the cold of the winter of discontent in sin and the heat of the conflict for victory over the unrighteousness of this world. The gloom and the cold we have known, the storms and heat we are now experiencing; will the glorious harvest be ours to reap?

Since writing for the last number of the HERALD, we have had the pleasure of attending a meeting of the saints at Quincy, Branch Co., Michigan, where we were permitted to enjoy a season of peace in Christ.

Bro. E. C. Briggs was there, attending to the work of his ministry.

Among others present we saw with pleasure Bro. Wm. Arnold, of Utica, Mich.; Bro. J. C. Gaylord, of Burlington, Wis.; Bros. Norman and Sherman Smith, John E. Hopper, Horace Church and Asa Cochrane, of Hopkins, Allegan Co., Mich.; Bro. Henry Smith, of Decatur, Mich.; all living at distances from the Coldwater Branch, within the precincts of which, the meeting was held. The presiding elder of this branch should feel justly proud of the steadfastness of his charge; for, notwithstanding much that has occurred within the past two years was of a character to injure their faith, they are but the more firmly united. We shall pray that Bro. Wm. Reynolds may be continued in wisdom to watch over the saints of Coldwater.

Brothers Samuel and Oliver Bailey, George and Bradford Corless, George

L. Pope, with others of the branch, seemed to be full of patient endurance for the work there.

May it be granted that the feeble effort which we were able to put forth upon that occasion of assembling together, may work no injury to the saints in Coldwater, is our prayer.

Messrs. L. D. Hickey, Winfield Watson and John S. Comstock; adherents to the claims of James J. Strang, were present at the meeting; and being permitted the liberty asked many questions respecting the positions which the church has assumed touching the presidency, the doctrines of the church, &c.

To some of these questions Bro. E. C. Briggs replied. To some we replied. The answers to some were satisfactory to the questioners, to others they dissented. On the whole they expressed themselves not satisfied with our reasoning, though they could not complain of the treatment which they received.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."

FOR "ZION'S HOPE," we also ask a strong effort. Every friend of progress in the church, every lover of the truth, every father, every mother, every brother, every sister, is materially affected by the teaching and training of the children of the household to which each separately belongs.

A corner, or column in the HERALD, is insufficient to meet the great want felt in this direction, and to give success to any new enterprise engaged in by us as a people, it is requisite that

the object for which we especially strive in that enterprise be worthy; and the effort persistent.

We do not desire to quote scripture voluminously to prove that the saints should educate their children, for this is conceded.

The tendency of the age is toward light reading, to counteract the evil growing out of this taste, it is essential that a united public opinion should pronounce against it, and should declare in favor of that which combines the elements for instruction and entertainment.

The young mind must be fed. If fed with that which is conducive to a healthy growth, vigorous minds may be expected.

If fed with that which does not enrich, there is no growth. Neither can we expect our faith to be correctly understood by the rising generation, unless we take some pains to inculcate its principles by precept, and example.

There are some who are fearful of, and object to, any thing sectarian. If then it be desirable to procure proper mental aliment for the young, and it can not be found in the current publications of the day, as a progressive people, we must furnish within the reach of all, that which is not liable to the above objection.

By adopting the paper plan, we will, in a cheap, interesting, and useful manner, accomplish the end desired. And while it is not intended to take the place of books, it will be, if properly conducted, a valuable auxiliary to such books as the church may ultimately issue, as well as to those now in use by the schools.

We shall be disappointed, if, when

this project is started, we receive a faint support, a feeble secondary effort, where we should have a hearty co-operation, a strong, reliable and firm support.

The terms for the Sunday School paper will be fifty cents per Vol., until further notice. It will be published semi-monthly, the first number to be issued on the 1st of July. To clubs of ten and upwards to one address, or of fifteen and upwards to separate addresses, we will allow a discount of ten per cent.

Specimen copies will be furnished on application, when published. To those who have applied, we will send as early as possible.

Contributions and subscriptions are both required, and confidently looked for in such supplies as shall justify our efforts in behalf of "ZION'S HOPE,"—our rising generation.

IN company with Bro. Israel L. Rogers, we attended the June session of the Kewanee Conference, held at Truro, Knox Co., Ill. Bro. John S. Patterson, presiding.

We had a peaceful and interesting session. The business was done in an orderly, quiet, and expeditious manner. One thing which was peculiarly pleasing to us, was, the manifestation on the part of the saints, to discountenance the somewhat too prevalent practice of getting in debt and failing to pay, or making satisfactory explanation for not paying.

The saint who will so far disregard the principles of honesty ought to be reconstructed.

Some three hundred saints were represented at the Conference, and of course we will not be expected to name them all. May peace ever attend them.

GERMAN TRACTS.—We have now on hand for sale, and can supply to order, "*Who then can be Saved?*" by Pres. Joseph Smith, translated by Elder Karl W. Lange into German, at \$1.40 per hundred—also "*the Gospel*," translated by Bro. Lang at 86 cents per. hundred.

Brethren and sisters have German friends and neighbors and in your orders, and let our friends of other tongues read the glad message of salvation.

WE have now ready for binding, a Question Book, for parents, teachers and scholars' use.

Orders will be filled as rapidly as possible.

Price twenty-five cents per copy.—Ten per cent off on all orders for ten copies and upward. Send in your orders.

WANTED TO KNOW.—The whereabouts of Justus Morse, not Justin Moore, as heretofore requested. Report to this office.

Superior cleanliness sooner attracts our regard than finery, and often gains esteem where costly dress fails.

A sentence of forgiveness in five letters—**I X Q Q U.**

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do the Sunday Schools within a branch organization come under the government and directorship of the branch officials, or are they self-existent and self-supporting?

Answer.—As the members of the branches are, or should be, interested in the education of their youth, it would be advisable, when practicable, that the Superintendents of Sunday Schools be elected by the branch, to which the school is, or is to be, attached, at its regular business meetings, and sustained as all officers holding authority from the body to officiate are; but the Superintendents and Teachers of Sunday Schools should hold their regular meetings to transact business for the Sunday School, in like manner as the branch officers hold their regular meetings in the interests of the branch.

Q.—Should Sunday Schools be conducted with or without reference to doctrinal points.

A.—The doctrines of the gospel should be taught in a manner that will beget love for them, confidence in them. Doubtful and disputations points should never be taught in the Sunday School. To be successful, the teacher should be prompted by love for his profession, sincerity must mark his devotion to what he teaches, and simplicity adorn his manner of teaching.

Temperance has promising children; but among the sons of Drunkenness are Debt, Dishonor, Disease, and Death.

Correspondence.

BINGHAMTON, Wis.,

May 26, 1869.

Bro. Joseph:

I am very much interested in the correspondence of the elders, as published in the *Herald*, and believing that a brief sketch of the work of the Lord in this region might be interesting to others, I will, with your permission, contribute my mite to that department.

It gives me great pleasure to say that the work here is in a prosperous condition. Four were baptized last Sunday, and there are more believing. Last winter a preacher of the Free Will Baptist order was baptized. He is a worthy brother, and was ordained an elder last evening, by Bro. J. M. Wait and myself. He is from Germany, and preaches in the German language, and will lift up a warning voice to his countrymen in this and adjoining counties, as often as his circumstances will permit.

I must not omit to mention that one of the four who were baptised last Lord's Day, was my eldest son, a lad of eighteen years, who had been leading rather a reckless life for some time past. This caused us to rejoice, and to praise God for His goodness, in plucking him "as a brand from the burning."

The Spirit of the Lord is with us, as manifested in the gifts of the gospel.

Nearly a year ago it was made known by the spirit of prophecy, that the Lord had a work to do in this place, and it appears now as if the work had commenced. May it roll forth on every side.

A few weeks ago, Bro. Wait, while bearing testimony to the truth of the latter day work, after the sermon, was constrained to speak in tongues, to the astonishment of all present. The interpretation was not given at that time, but was given at a prayer meeting a few days afterward. It was a prophecy that if a Mr. Calkins, (who

was present at the previous meeting, and who had belonged to the church in the days of Joseph the Martyr) did not speedily repent, he should be cut off. Mr. C. did not repent, but he died very suddenly two or three weeks afterward. Thus we see that the Lord is not to be mocked in these last days.

Your brother in the bonds of the gospel.
GILBERT WATSON.

OLD ALEXANDRIA, Mo.,

May 26, 1869.

Bro. Joseph:

Thinking that a few lines from this part of the country may be interesting to you and to the readers of the *Herald*, I give you a short sketch of my travels in Missouri during the last seven or eight months.

I left Council Bluffs the 27th of August, 1868, and went to St. Joseph, Mo., where my parents and one brother were living. I was truly glad to see them, but more so to find them in the Hope of Israel, and also to find others in the like precious faith. I remained there during the winter, and had many seasons of joy in witnessing the manifestations of the Spirit of God upon the Saints. May God bless our fearless brother, Joseph S. Lee, in that part, and crown his labors with success.

In March, my father and brother and myself, with our families, started for Lincoln county, where we have been kindly received by our relatives. We had hardly got the mud off our faces and boots before "Mormonism" became the theme. I soon discovered that they knew but little of the gospel scheme, and judged of what they call "Mormonism" by the conduct of wicked men, who have caused the right way to be evil spoken of. So I took the Bible, Book of Mormon, and D. & C., and endeavored to explain to them in my weak way, what the faith and practice of the true Latter Day Saints are. They unanimously agreed that our faith was entirely

different from what they supposed, and some of them are investigating the truth. I pray God that they may find the right way. I have not had the opportunity of speaking in any public place here yet. My friends inform me that a number in this vicinity who have heard that I was a "Mormon" preacher, have expressed a desire to hear me preach, and think there will be no difficulty in procuring the school house for that purpose. I hope soon to have the opportunity of addressing those who wish to hear the principles of eternal life set forth, though it may be done in my weak way. I hope the next time you hear from Adams county, it will be that truth has prevailed. A good elder sent here, who could give his time to the work, would find a good opening here.

May God bless you, and every faithful laborer in the cause of Zion.

Your brother in the gospel of Christ,
DANIEL K. DODSON.

NAUVOO, Illinois,

May 31, 1869.

Bro. Joseph :

Through the columns of the *Herald* I wish to thank those kind saints and friends whom I have met at Kewanee and elsewhere, for the kindly interest shown in my behalf, while sojourning in their midst.

When I left you at the depot, my heart was pained; I felt sad. When I stepped off the cars at Kewanee, I still felt lonely; and debated in my own mind whether I should stay or not. There was a small whisper said "stay;" but a sense of loneliness, and a desire to be hastening onward in my mission, caused me to hesitate. While in doubt the cars moved on without me, and settled the question. I said, "It is well; be it so."

I visited the saints, met a warm welcome, and was urged to stay over Sunday; it did not take much urging, however, for I well remembered the pleasant time I had

at the conference in that place, and desired another season of rejoicing in their midst.

Sunday came, and I attended Sunday school. After school I was informed of two who desired baptism. We went from the school to the water, and I had the pleasure of baptizing two sisters, noble souls, who desire to "serve the Lord in their youth, that their days may belong in the land." I simply watered the seed of others' sowing. May God give the increase of fruit in abundance. Meeting at 2½ P. M. I spoke briefly. Sacrament afterward, with testimony. Evening, I again essayed to teach. There seemed to be a good feeling existing among all present.

Again I was beset by the dear, kind-hearted saints to stay till Wednesday. I yielded more reluctantly than before, but I was made to rejoice. The desire seems ever uppermost in the hearts of the saints to seek diligently to establish the spiritual welfare of those who once knew the truth, but through false dealing and wickedness in high places, have become disgusted, and alienated almost entirely from their faith toward God.

Tuesday night came. I spoke and was blessed of the Spirit. After meeting we went again to the water, and I was again the chosen instrument to administer. Confirmation at meeting room and a solemn, quiet season was had; the Spirit expressly bearing witness in confirmation, inspiring a feeling of sacred awe in the hearts of all.

The Spirit of God prompted the saints, and my wants were attended to in a substantial manner. May the Lord bless them and comfort them, as they have blessed me, and given me comfort, only more abundantly, according to the mercy of our beloved Lord, who hath said, "By these things shall ye know my disciples," and "they shall in no wise lose their reward."

David and I start west in a few days. The Spirit of our mission says, "Hasten!

Souls are waiting to hear your faithful testimony!" May that same Spirit guide us, and help us to guide many of the scattered sheep into the true fold, that they may no longer wander in the mountains of Discontent and in the vallies of Desolation, but find rest in the fold of the Lord.

ALEX. H. SMITH.

BIRMINGHAM, England,
May 4, 1869.

Bro. Joseph Smith:

I am pained at hearing of your bereavement. Though no word of mine or others can make it less, I cannot refrain from allusion to so sad an event, though silence is more befitting the scenes of grief. May the God you serve provide the balm for this severe wound.

Yours containing the Emigration draft came duly to hand, forwarded to Wales, where I have been for about a month, visiting every branch in South Wales, holding meetings in all of them, and in other localities also, and trust some good has been accomplished by it. The work there suffers for want of an able man to take charge of that mission, (the Welsh.)

Bro. Jenkins does not travel, and cannot; but follows a business like others, to support himself and wife. Still he does attend meetings as much as possible, and is a good man; but cannot fill the wants in that principality.

We are commencing preaching out of doors, and so get more hearers, and the prospects are somewhat brighter in some respects, and in some localities. Business is dull in all parts, and its effects are everywhere felt.

We have begun preaching but in different places, whenever the weather will admit of it. My health is in general much better, as the warm weather returns. Bro. Ellis is well now, but was laid up for a while; also Bro. Rush is, and has been well, all the time, I believe.

I wish you would send me one or two of

your best portraits; I have promised L. N. Fowler one. He is here lecturing, (he has your father's), please send me one.

The emigration this spring is unprecedented. The people are in a panic to get away from their native land. Shippers have taken advantage of this, and raised the fare to seven guineas, by steamer. I send this by a brother to New York.

We anticipate a better opportunity to get a hearing this summer than the past winter. I intend going to London in about two weeks, and if a door can be opened, one of us will remain as circumstances require. Bro. Ellis has been since January in Sheffield and Nottingham; he is in the latter place now, where some additions have been made to the church, and some difficulties exist also, but the real nature of it I am not advised of. Small things make great trouble in this country, I find. The saints generally feel well, and see the need of more activity in rolling on the work.

Yours in faith and hope,

J. W. BRIGGS.

YRENA, Illinois,

Bro. Joseph:

We cannot effect an organization here at present, on account of the saints living in a scattered condition. There is good to be done here if some one could labor. I have had more calls to preach than I can fill. I preached in a large school house last Sabbath, and had invitations to preach in three other school houses; but as time is passing, I feel like going on to Tennessee, to our brethren there. If you will send John F. Thomas some tracts on the first principles of the gospel, he will distribute them in this county, and do good.

I shall start for Tennessee to-morrow morning, if nothing unforeseen takes place, and hope you will send my *Herald* with that "shower of tracts," to Johnsonville P. O., Humphreys Co., Tennessee. If you could send an elder here into Johnson Co.,

I believe that he would do a good work for the Lord. I would stay longer if I did not want to get to Tennessee. The people there begged so hard for elders to be sent to them from the Conference, that I feel it to be my duty to go there—it is my old field of labor also.

Brother Joseph, I want to see this glorious gospel roll forth and fill the earth, for the eternal Spirit of God testifies that it is the gospel of Jesus Christ.

Yours in the everlasting covenant,

BENJ. H. BALLOWE.

St. Joseph, Missouri,

June 6, 1869.

Bro. Scott:

I have to tell you something good what the Lord God has done for me.

What I have suffered about my husband being in Holland, and not able to come, no body knows but the Lord. I did not know what to do. I kneeled down and pray to the Lord for help, and took hold of the promise, "What you pray for, and dont doubt, you shall receive." And lo! a couple of days after my prayer, there came a man in my house, in the morning at eight o'clock, and says, "How much money you want, Mrs. Bourguoin, for the expenses of your husband? Name a sum, and you can have all you want." I never had talked about it to that man. O, brother, it was of the Lord God. He has come out of his hiding place for me! I could hardly give the man a reply. I was so full of praise to the Lord, I called on every thing for to help me to praise the Lord!

O, I wish I could write well, I would tell the saints what a blessed God and Redeemer we have, if we are but faithful to him.

I feel to do all I can for the cause of Zion. I got not much, but a few cents off a poor one is as good as a hundred off a rich one; so I send you two dollars for the Press Fund. If my husband was here,

and got any work, then I hope that I do more. I would buy me a new dress, but I read in the dear *Herald* for help, I thought it is summer, and I can wash my dress in the evening and iron it in the morning, so I can do as well with one as with two. That is no more than our duty; and I hope the Lord bless that little.

I think my husband will be here in six weeks, if it please the Lord to aid him.

I am pleading with the Lord for my release from my deafness. It is so amazing that the Lord has given me all I ask, and I pray He will give that too. Help me with your prayers. Thank God in your prayers for His kindness to me. Salute all the saints, and tell them how good the Lord has been unto me. The Lord bless you with all desirable blessings.

Your sister in our Lord Jesus Christ,

S. BOURGVOIN

SINGULAR.—An English paper relates that about five months ago a girl of about twelve years of age, became ill, and in a short time fell into a lethargic state, resembling that of a person in a trance. In this trance-like condition she remained for several weeks in succession, but at length returned to a state of consciousness, and, calling upon her mother, related that she had been in heaven, and seen numerous angels, and her brother, who died some time ago. This power of speech remained only for a short time, and the girl relapsed into her former state, or nearly so. She lies in a lethargic condition, but when a question is put to her, she manifests her power of understanding it, by a slight movement of the head. The only sustenance she has taken for fully fifteen weeks, has been the occasional moistening of her lips with a little brandy and water, or tea.

The smallest circle visible on the sun's disc contains 220,000 square miles. Spots 45,000 miles in diameter are visible; and such spots have disappeared in six weeks.

Conferences.

Northern Illinois Conference.

The Northern Illinois Conference was held May 22, 23, 1869, at Capon, Boone Co., Ill.

Joseph Smith and Henry A. Stebbins sustained as President and Clerk of the District.

Minutes of the last session read and accepted.

BRANCH REPORTS.

Mission: 4 elders, 2 priests, 2 teachers, 1 deacon; total 56; 1 removed by letter; Thomas Hougus, Pres; Austin Hayer, Clerk.

Marengo: 1 of the seventy, 4 elders, 1 priest, 1 deacon; total 16; 1 removed by letter. H. A. Stebbins, Pres.; Horace Bartlett, Clerk.

Boone: 1 of the seventy, 3 elders, 1 priest, 1 deacon; total 26; 2 added by baptism. W. F. Randall, Pres.; Curtis Randall, Clerk.

REPORTS OF MISSIONS.

Horace Bartlett, C. H. Jones, Richard Marks, H. A. Stebbins, and Joseph Smith for P. S. Wixom. Missions continued as last given.

ELDERS REPORTED.

Bishop I. L. Rogers believed that he had a part to do in this work, which demands our earnest attention in order to succeed.

H. P. William Aldrich; Elders Walter Tayler, C. H. Jones, Anthony Delap, A. B. Alderman, W. F. Randall and Frederick Squires, reported.

The President read a letter from Z. H. Gurley Jr., in which he requested being received into fellowship; and on motion it was

Resolved, That he be received upon his former baptism.

Resolved, That, upon adjournment, the

Conference meet at Plano, on the 14th and 15th of August 1869.

EVENING SESSION.

Preaching by the President upon the parable of the kingdom of heaven being "like unto a net that was cast into the sea, and gathered of fish of every kind."

SUNDAY MORNING.

A sermon by Elder Samuel Powers upon the general principles of the gospel.

AFTERNOON SESSION.

Preaching by the President.

The meetings were well attended by the citizens, and good attention given to the word preached.

EVENING SESSION.

A prayer and testimony meeting at the house of Bro. John Randall. Blessings were received.

Present during the session: of the First Presidency 1, Apostles 1, High Priests 2, of the Seventy 2, Elders 6, Priests 2, Deacons 1.

Several were administered to, and blessings promised, both for this life and for the life to come.

JOSEPH SMITH, PRESIDENT,

HENRY A. STEBBINS, Clerk.

Providence Conference.

Minutes of a District Conference held in Providence, R. I., May 15, 16, 17, 1869.

Cyriel E. Brown, President; John Smith, Clerk.

The minutes of the last Conference were read and accepted.

REPORTS OF ELDERS.

Elder C. N. Brown's labors in Providence, R. I., had been a success; there were some to be baptized during Conference. He had hired the Lester Hall for Sunday services.

Elder Cyriel E. Brown reported his labors in the District, and, in connection with Elder Jno. W. Smith, in Little Compton, R. I.

Elder A. Cowden, reported his labors in Pawtucket.

Elder E. N. Webster, in Boston.

EVENING SESSION.

The evening was spent in testimony, in which the Spirit of the Lord moved upon His saints, in prophecy, tongues and interpretations, which strengthened the saints in the cause of Christ. Some declared their intention of uniting with us.

SUNDAY MORNING SESSION.

Appointments.—Elder Wm. Cottam to labor in Westport and Dartmouth, Mass.

Elder R. Farnsworth in Bristol, R. I.

Elder J. Gilbert to labor under the direction of the President of the District, so soon as his circumstances shall permit.

Missions Continued.—Elders C. E. Brown and J. Smith's mission to Little Compton, R. I., continued.

Elder A. Cowdin's mission to Pawtucket, R. I., continued.

Elder E. N. Webster to Boston and vicinity.

Elder C. N. Brown to Providence, R. I. Adjourned for baptism.

At 1 o'clock five were baptized by C. N. Brown. The ceremony was witnessed by a large number of spectators.

AFTERNOON SESSION.

Preaching in the Lester Hall by Bro. J. Smith, from John iii. 5; after which the five that had been baptized, were confirmed by Elders C. E. Brown, C. N. Brown, and A. Cowdin.

EVENING SESSION.

Ordinations.—Wm. Pond to the office of Priest.

George S. Yerrington to the office of Teacher.

Wm. Bradbury to the office of Deacon.

Ordained by Elders C. E. Brown, and A. Cowdin.

Met at half past seven, in Lester Hall. The time was spent in testimony.

MORNING SESSION.

The following resolutions were unanimously adopted:

Resolved, That we sustain the authori-

ties of this Church, together with all the authorities of this District, in righteousness.

That we request the presidents of branches to use their influence among the saints, to raise moneys for the District, and that the same be forwarded to the District Treasurer.

That Bro. J. Smith be the District Treasurer, and that he and the President of the Conference shall appoint an elder to audit the Treasurer's accounts.

That all money held by the District Treasurer shall be subject only to the call and order of the President of the District, and the voice of the Conference.

BRANCH REPORTS.

Boston report, which was accepted at the last Conference was reconsidered and rejected.

Fall River reports 70 members, including 10 elders, 6 priests, 1 teacher, 1 deacon; 4 out off; 8 removed; 10 scattered. Jas. Hacking, Pres.; J. Gilbert, Clerk.

Rescinding Motions.—The first clause of a resolution, compelling the brethren to meet in Conference once in three months was struck from the minutes.

Also a resolution by which branches in this District could not receive members unless they had a letter of recommendation.

Adjourned to meet at the call of the President.

CYRIEL E. BROWN, President.

JOHN SMITH, Clerk.

This was the first conference of the Reorganized Church in Rhode Island, and was a success; the discussion being done in a spirited and brotherly manner. J. S.

Philadelphia Conference.

Philadelphia Conference was held March 25, 1869, at the house of Bro. N. H. Ditterline.

John Stones, President; N. H. Ditterline, Clerk.

Number of members as last reported, including 5 elders, 19; baptized during the three months since, 7; making a total of 26, all in good standing. N. H. Ditterline, P. E.

The President rehearsed the account of a sister being healed by the power of God, through the administration of the elders, after having been attended for nearly three months by a physician without any effect whatever.

Bro. Copeland was ordained an Elder, by Elders Ditterline, Stones and Lewis.

A list was opened for subscriptions to aid in getting machinery for the *Herald* office, and the sum of \$16.25 was raised.

Resolved, That we will sustain Bro. Joseph Smith as Prophet, Seer and Revelator, of the Church of Jesus Christ of Latter Day Saints, Bro. Wm. Marks as his Counsellor, and all the officers in their respective callings, in righteousness.

Adjourned to June 24, 1869.

Southern Nebraska Conference.

Held in McLennan's Hall, Nebraska City, Neb., May 16, 17, 1869.

W. Waldsmith, President; Robt. M. Elvin, Clerk.

Preaching by Robt. M. Elvin from Prov. xxix. 18, followed by the President.

AFTERNOON SESSION.

Met for fellowship, and the saints enjoyed the whisperings of the still small voice of the Spirit, shedding forth joy to the faithful, giving consolation to the troubled, making one and all to realize that God has not yet forgotten us.

EVENING SESSION.

Preaching by Henry Kemp, from Acts ix. 6, followed by John Chapel.

Resolved, That we meet for business to-morrow, at 8½ A. M.

MORNING SESSION.

The President made a few remarks, and stated the business of the Conference.

Minutes of the last Conference read and accepted by resolution.

BRANCH REPORTS.

Camp Creek: 4 elders, 8 priests, 2 teachers, 2 deacons, 26 members; total 37. Received by baptism 1; by letter 1; removed by letter 5; scattered 4; children blessed 5. John Chappel, President; Oscar M. Evans, Clerk.

Neb. City: 2 deacons, 4 teachers, 3 priests, 9 elders; total of priesthood 18. Last reported 86; received by baptism 1; by vote 4. Aggregate 91. Removed by letter 8; out of 2. Present strength 81. Scattered 16; residence unknown 1; doubtful 3; marriages 1; children blessed 1. Henry Kemp, President; Robt. M. Elvin, Clerk.

K. Johnson raised an objection against the report. It was

Resolved, That we accept the report. K. Johnson and John Jamieson voting in the negative, requesting their names recorded.

Weeping Water: as last reported, excepting 1 accepted by vote. Total number 15, including 1 elder, 5 scattered. Present strength 10. J. W. Waldsmith, President and Clerk.

Neb. City S. School reported 49 scholars and officers. Number of library books 82. Verses recited, including 10 hymns, 2,241. Average attendance 27. R. C. Elvin, Supt.; John Ritchie, Librarian; P. Tempest, Clerk.

ELDERS REPORTS.

Bro. J. Waldsmith reported going to St. Louis. Bro. John Chapel reported his labors in the Camp Creek Branch; Bro. John Jamieson, in New London; Samuel Campbell, in Camp Creek; James Kemp, in the branches; K. Johnson, in warning his neighbors; Henry Kemp, in the Neb. City Branch. R. C. Elvin had been no Sunday without laboring; preached both in the branch and out of the branch; Elki Jasper had been laboring to go on his mission appointed him by the Annual Conference; Robt. M. Elvin had preached eleven times, and labored in the S. S.

Report of Committee showed \$23.10

received, and paid to J. W. Waldsmith.

AFTERNOON SESSION.

J. W. Waldsmith, as Bishop's Agent, reported that he had collected no tithing.

Resolved, That all missionaries be released.

Henry Kemp reported collecting \$2,60 of tithing.

Resolved, That we aid the church in sending Bro. E. Jasper on his mission.

APPOINTMENTS.

J. W. Waldsmith and Robt. M. Elvin, to be associated in a mission out west,

R. C. Elvin to a mission in and around this city, not to interfere with the Branch meetings, having the privilege of calling two or three to his aid.

RESOLUTIONS PASSED.

That all elders take upon themselves a mission, or be prepared to give up their license at our next session;

That H. Kemp and J. Chapel be a committee to raise means for E. Jasper;

That the \$2,60 handed in by H. Kemp, go to assist E. Jasper;

That we appoint a District Treasurer, and buy a book; and that P. C. Peterson be said Treasurer.

PREAMBLE AND RESOLUTION.

INASMUCH as the Weeping Water Branch is laboring under great disadvantage, and has not male members to keep up the branch organization, and as the members are all willing that the branch should be disorganized, therefore be it,

Resolved, That we disorganize the Weeping Water Branch, and that the names of its members be placed on the record of the Neb. City Branch.

Resolved, That the Clerk of the Weeping Water Branch bring in the records to the Clerk of the Neb. City Branch.

Resolved, That Robt. M. Elvin be District Book Agent.

Resolved, That this Conference recommends to the saints in this District to sustain the Sunday schools, both with their talent and their means.

Resolved, That we sustain Joseph Smith

as Prophet and President of the Church of Jesus Christ of Latter Day Saints in all the world, and Wm. Marks as his Counsellor; with all the quorums in the legitimate pursuits of their several callings, in righteousness.

Resolved, That we sustain J. W. Waldsmith as President of this District, Robt. M. Elvin as Clerk, and P. C. Peterson as Treasurer.

Adjourned to meet at Camp Creek School House, at 11 A. M., Aug. 18, 1869.

J. W. WALDSMITH, PRESIDENT.

ROBT. M. ELVIN, Clerk.

Alabama District Conference!

Held in the Evening Star Branch, on the second Saturday, Sunday and Monday, in April, 1869.

Bro. Isaac Beebe was chosen to preside, and Bro. Wm. T. Speir, Clerk.

Preaching at 11 A. M. by Bro. Isaac Beebe.

AFTERNOON SESSION.

Preaching by Bro. Isaac Beebe.

EVENING SESSION.

Prayer meeting in which the saints had cause to rejoice.

SUNDAY MORNING SESSION.

Preaching by Bro. F. West.

AFTERNOON SESSION.

Sacrament administered and one child blessed. Preaching by Bro. Beebe, followed by Bro. Franklin West.

EVENING SESSION.

Prayer meeting, in which the saints had manifestations of the Lord's Spirit.

MORNING SESSION.

Branch Reports.—Evening Star: 29 members, including 2 elders, 2 priests, 1 teacher. S. G. Mayo, President and Clerk.

Santa Rosa: 23 members, including 1 elder, 1 priest, 1 teacher. James Calhoun, President, Wm. West, Clerk.

Bro. S. G. Mayo was appointed Book Agent for the saints.

Resolved, That Benj. West be ordained to the office of an elder.

Resolved, That we sustain Bro. Joseph Smith, and all the authorities in their several callings.

Resolved, That this Conference adjourn to meet again on the first Saturday and Sunday in August, in the Evening Star Branch, Escambia Co., Alabama.

Special Conference.

Meeting held at the house of Bro. E. C. Brand, Nevada, May 22, 1869.

The church had increased 8, by baptism, since the March Conference, making the number 98.

Present 11 elders.

Resolved, That we recommend our Book Agent to send for one hundred copies of *HERALD*, Vol. 16.

[Good! "Go thou and do likewise," each conference, accompanying the order with means to purchase material to fill it.—Ed.]

Bro. E. C. Brand then tendered his resignation, with thanks to the brethren for their kindness to him. Accepted.

Bro. E. Penrod was chosen to preside over the Nevada Conference, *pro. tem.*

Adjourned, *sine die*.

E. C. BRAND, PRESIDENT.

E. PENROD, Clerk.

A cooper, seeing a dandy's fingers covered with rings, declared he must be a weak fellow, or he wouldn't require so many hoops."

Good advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

The merit is not in doing extraordinary actions, but in doing ordinary actions extraordinarily well.

The Breton mariner, on putting to sea, touchingly prays, "Keep me, my God! my boat is so small, and thy ocean so wide."

Original Poetry.

ON WITNESSING A FUNERAL PROCESSION.

What is that I now behold,
That glides so slowly by?
What in that narrow shell is hid
From every human eye?

What mean that meditative train,
As pensively they go;
Why does each look an aspect wear
Of some sad tale of woe?

Ah! there is one whose mourning weeds
Whose sombre, tear-stained cheeks,
Whose features, pale and anguish-riven
The broken heart bespeaks.

Ah! who can tell the pangs that rend
That widow's aching heart?
None can her grief and anguish share;
There's none to bear a part.

The monster death has torn away
Her partner from her side;
Alas! she feels the fearful blow,
Cast on this rough world, wide.

Though friends may lend a helping hand,
And drop the bitter tear;
There is not one can fill the place
Of him she held so dear.

She mourns a husband, loving, true,
A fond and faithful friend;
Her darlings have a father lost
Whose kindness knew no end.

M. R.

A TRUE GENTLEMAN.

Some one has given the following portraiture of a true gentleman. It is true to life. We wish there were more of them in the world. If all in the church of Christ were such, it would be the dawning of heaven on earth.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He takes selfish advantage of no man's mistakes. He is ashamed of inuendos. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to

a man's face and another to his back. If by accident he comes into possession of his neighbor's counsels, he passes upon them instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He profanes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, bonds and securities, notices to trespassers are not for him. He may be trusted out of sight anywhere. He buys no office, he sells none, intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He insults no man. If he has a rebuke for another, he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate don't lie on his track. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable he practices towards every man.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

For a fit of idleness, count the ticking of a clock.

A new way to pay old debts—settle them in full.

All things are cheap which are bought with another's money.

Every body is anxious to go to heaven, but few are in a hurry about it.

Swift said, "We see what God thinks of riches by the people he gives them to."

To get money without earning it is a chase that leads few to affluence, but many to the penitentiary.

It is poor economy to get in debt for anything you do not need, or borrow with no prospect of being able to pay.

Themistocles said, "I would bestow my daughter upon a man without money, rather than upon money without a man."

There's no harm in a glass of whiskey—if you allow it to remain in the glass.

A bore is a fellow who keeps talking to you about *himself*, when you want to talk to him about *yourself*.

It is silly to be enraged with an ill that cannot be remedied, or to endure one that can. One must bear the gout; but he need not let a fly tickle his nose.

The Milky Way is a system of worlds; so vast that its centre is 84,000,000 times as far from us as the sun. Our own earth, our own solar system, is supposed to form a part of it.

CHINESE PROVERB.—The fish dwells in the depths of the water, and the eagle in the sides of heaven; the one, though high, may be reached with the arrow, and the other, though deep, with the hook; but the heart of a man, at a foot distance, cannot be known.

Miscellaneous.

NOTICE.—There will be a two days' meeting at the Wolf River Branch, in the town of Black Creek, Outagamie Co., Wis., on the 19th and 20th of June. A general attendance requested.

Done by request.

GILBERT WATSON.

BINGHAMTON, Wis. May 27, 1869.

NOTICE.—Any of the saints who desire to have their friends or relatives visited in Utah, will please forward their names and address to E. C. BRAND,
Salt Lake City.

ERRATUM.—For "Distributed 107 vols. of No. 15 *Herald*, \$107," in Minutes of Annual Conference for the Pacific Slope, on page 313, cur. vol., "Book and *Herald* Account," read

Distributed 107 copies, of vol. 15 *Herald* \$160.50.

DIED.

At Pittsburgh, Ill., April 7, 1869, Bro. PETER ADAMSON, aged 61 years.

Peace to the dead, that die in the Lord.

In White Pine Co., Nevada, of pneumonia, May 6, 1869, Elder THOMAS R. JONES, aged 48 years, 8 months, and 8 days.

He was a member of the Jack Valley Branch, and died full in the faith.

At Moscow, Muscatine Co., Iowa, April 23, 1869, Bro. SAMUEL BRATT, aged about 90 years.

At Piper City, Ford Co., Ill., May 27, 1869, of pneumonia, Sister ELLEN E. CHITTENDEN, wife of Homer Chittenden, aged 34 years and 4 days.

"Precious in the sight of the Lord is the death of his saints."

At New Canton Branch, Ill., Nov. 9, 1868, of congestion of the lungs, Sister ELIZABETH LEONARD, aged 74 years, 7 months, and 24 days.

She obeyed the gospel in an early day, in Henry Co., Ind. She went to Missouri, in the fall of 1837, and remained there until the saints were driven from that State, suffering with them many things in that time of bitter persecution. She crossed the river into Pike Co., Illinois, where she has remained ever since. She has never doubted the latter day work since she first heard it, but has borne a strong testimony of its truth, and especially to the truth of the Book of Mormon, a testimony which was given to her for a witness by the Spirit, before she entered the church. She was rebaptized Nov. 1, 1863, by Bro. Loren W. Babbitt. She

died as she had lived, strong in the faith, and in the hope of the resurrection of the just, at the coming and kingdom of Jesus Christ.

RECEIPTS FOR THE HERALD.**To find how your account stands.**

The present Number of the HERALD is 180. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been receipted in at the proper time, they should write to us concerning it without delay.

\$3.00 each—J L Foss 202, E Pureley 197, H Pemberton 190, J Becker 200, G R Seegin 200, J Woodward 200, R A Gambel 208, Etzenhouser —, A White 178, A Kennedy 203, D O McCarter 191.

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END OF VOLUME XV.

THE TRUE
LATTER DAY SAINTS'
HERALD,

A SEMI-MONTHLY MAGAZINE,

PUBLISHED BY

THE REORGANIZED CHURCH

OF

JESUS CHRIST OF LATTER DAY SAINTS.

"I will seek that which was lost, and bring again that which was driven away."—JEHOVAH.

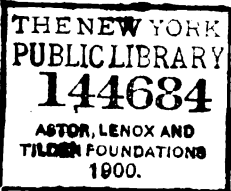
"I say then, hath God cast away His people? God forbid."—PAUL.

"Zion shall be redeemed, although she is chastened for a little season."—JESUS.

VOL. XVI.

HERALD STEAM BOOK AND JOB OFFICE,
PLANO, KENDALL COUNTY, ILLINOIS.

1869.



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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARSTH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCLUBES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 1.—VOL. XVI.]

PLANO, ILL., JULY 1, 1869.

[WHOLE No. 181.]

DECISION OF CHARACTER.

BY ELDER J. H. P. NELSON.

Human life may be compared to a voyage. Like a proud ship with all its sails set, or propelled by the mightier power of steam, freighted with the most costly merchandise, and the more valuable burden of human lives, admirable in all her appointments for a safe and prosperous voyage, to an eternal world.

But if while contemplating that ocean-bound vessel, as it passes from its moorings, heading away for the port of destination, we should discover that the helm was wanting, that by some oversight the means for controlling the vessel was neglected, with good reason would we fear for the safety of the ship and all on board. In fancy, we follow it, as it rolls unmanageably at the mercy of the waves, thrown from its course into inter-tropical regions, or dashed against icebergs in northern seas, and at last swallowed up in the abyss, with nothing to mark the spot of the catastrophe.

This is a brief but imperfect representation of that young man, who essays

to make the voyage of life without the controlling principle, Decision of Character. The chart by which his course is to be taken, and the outfit for the passage may be perfect, but without this Decision, all these will not avail, except by chance, to bring him to his desired haven.

To be unable to make a decision on a matter in science, in philosophy or in morals, is virtually to have no mind at all, and, for all practical uses, instinct would be a mere reliable guide. But just so far as the mind is trained to give its decisions with promptness, force, and correctness, in that same degree it becomes useful as a guide, and a source of happiness to its possessor.

It would be an easy task to show the essential relation of this decisive spirit to success in the secular affairs of life; and is it to be supposed that its relation to our higher life—the life of principle—the life of the soul, is less important? To this higher exertation we may perhaps be less disposed, but how, I ask, is it less our deep concern? If the interests of our immortal natures comprehend and subordinate all our other interests, and contain them as the greater contains the lesser,

then the attainment to every lower good will be best secured by aiming at the higher. If then it may be assumed, that Decision of Character is vitally important in the secular employments of life, much more will it be valuable in our moral relations; or, in other words, Moral Decision gives tone, and imparts firmness and strength to character.

To recommend the cultivation of this decisive disposition of mind, on the grounds of Christian Principle, is the object we propose in this article.

And first, in respect to the nature of this moral decision, I observe, that in a very important particular, it is different from mere firmness of character.

In the original constitutions of men, both moral and physical, a great diversity is found to exist. One is bold and forward, another is timid and reserved; one is frank and confiding, another is prone to concealment and distrust; one is wavering and undecided, another is firm and decisive. Now this latter quality of firmness differs from moral decision, since it may never act in harmony with the dictates of conscience, or be controlled by sentiments of duty.

This native heroism of the soul, as it may be termed, is as thoroughly compatible with injustice, cruelty, and oppression, as with any of the nobler attributes of the mind, and when linked to a revengeful and malicious spirit, it blossoms out into the most showy crimes, and ripens the most pestiferous fruit.

But in contrast with this mere, undiscriminating firmness, moral decision first takes counsel, and inquires into the law of duty, and then resolves in regard to what is right or wrong in the case.

Without this moral element, firmness is obstinacy, a quality possessed by some brutes, but beneath the dignity of a rational being. Obstinacy is an instinct, moral decision is a principle; the former is a degradation, the latter

a means of elevation.

In the next place as an element of this moral decision of character of which we speak, I would mention *Clear Conviction*.

No one should infer from this statement that the attainment to clear convictions of duty, will necessarily insure decision of character, but no man can be practically decisive without a strong conviction that he is in the path of duty. So long as that path is uncertain, timidity and irresolution will mark his hesitating footsteps. Like a benighted wanderer in the woods, uncertain whether his way lies to the right or to the left, fearing to go forward lest he go further astray or fall into danger, he first hesitates, then doubts, and finally despairs. So the man with no clear convictions of duty palters with the most important concerns, and his efforts die away in languid and inefficient endeavors.

To the man who is conscious of acting without any clear convictions, and perhaps on this very account disheartened by the reflection that he may be acting contrary to the will of God, how paralyzing the thought. This is a moral torpedo that benumbs all its executive faculties, and forever consigns him to the shelf of uselessness.

I do not pretend, that it is easy to arrive at assured convictions of truth and duty on all subjects, but be admonished of the impossibility of being prepared for resolute and persevering action unless sustained by this firm conviction of which we speak.

But it must be obvious to all, if we are designed in our creation to act a part, and to act it well, then the principles which should govern us must be equal to our apprehension, and hence the path of duty must be plain to every honest mind, and a clear conviction with respect to that path by no means an unattainable good. As nervous *aura* courses along the muscles and thus gives them tension and force, so clear

convictions energizes all our decisions respecting duty; and imparts unto them constancy and power. This is the germ from which the resolute and heroic virtues are produced.

The last element of moral decision, we mentioned, is reliance on our convictions.

The very first conception, as it seems to me, which we form of decision is, that we rely on our own perceptions, reason or intuitions. These are manifestly designed to lead us to the cognizance of truth and duty; and the intensity of our moral decisions will have a fixed ratio to the reliance we bestow upon them.

Hence I am not surprised to hear the Savior declare, that if need be, a man must hate even father or mother, in order to be his disciple. Upon his own convictions, he must rely and act, though the tenderest ties be severed, and a man be ostracised from the amenities of domestic life. Reliance on the views, wishes, or practices of another fellow mortal, is contrary both to sound philosophy and true religion. The order of nature has been so disposed, that in making up our decisions respecting duty, we must rely at least upon our own perceptions, reason and intuitions. These original faculties of our nature are regarded as trustworthy and sufficient guides in tracing the attributes of Deity, and the credibility of the revelations which he has given to us. And if these are a court of ultimate appeal when we enquire into the loftiest subjects ever presented for the consideration of the human mind, surely, we may rely on them with unqualified security, when the questions pertaining to human duty are brought up for decision.

This leads me to remark, that the want of reliance on our convictions, and conformity to the moral standard of others, will most effectually scatter the forces of a man. No matter how clear a man's convictions may be, if he is

not willing to trust them, and follow them, he has withdrawn so much force from his own proper life. This is that element of strength in all those master minds that have left an eternal imprint of themselves on the ages. Such are reliant on their own convictions of truth; and like Paul, when a great truth was brought home to their mind, they confer not with flesh and blood. Henceforward, what they must do is their concern, not what people will think. To them a platform of principles is something to stand upon, and not a convenient something from which to step off.

It would be an easy thing, comparatively, to live in the world if we might always follow the opinions and practices which are in fashion; but if we set up our own usurping views, the way of life will become hard and vexatious, since there will always be these who think they know what our duty is better than we do ourselves.

If at any time therefore, we are tempted to throw away that reliance which rightly belongs to our convictions, in the hope of securing some ephemeral and sordid advantage, let us reflect upon the words of the great astronomer, Kepler, who, true to himself and the cause of science, thus wrote to his friend: "I keep up my spirits [at this time he was in great want] with the thought that I serve not the Emperor alone but the whole human race—that I am laboring not for the present generation but for all posterity. If God stand by me and look to the victuals, I hope to perform something yet." Truly this is the eternal type of that consolation which a relying consciousness brings with it.

A decided course is a safe course. I apprehend that much of the moral indecision in the world, results from a lurking suspicion that some how it is not quite safe to take a decided stand in favor of right. No doubt men would generally prefer to be right rather than

to be wrong, but yet they would like to be insured in case the right should fail. Though they would assent to the maxim that "honesty is the best policy," yet it is not believed to be an insurance policy which will adjust all losses. Now, if we could be thoroughly assured that it is altogether safe to be decided with respect to moral truth, and moral action, much indecision would be banished from the world.

It stands to reason that a course of moral decision must be a safe course, whether we regard this world or that which is to come. Is it not an obvious law of our being, that we shall be decidedly in favor of right and truth, and opposed to falsehood and wrong? And is it reasonable to suppose that God would make it our duty to obey this law of our nature, and then reward us for disobeying it?

If the Divine Lawgiver thus enacts and rewards infractions of His laws, He is arrayed against himself, we thought so repugnant to the moral sense of every thinking being that it cannot be entertained for a moment.

But it is true—it must be so—that that God's providential government is exercised in favor of right, and against wrong, and discriminates in favor of those who are decided in virtue and against the vicious and depraved.

In the vegetable world; the sweetest flowers spring from noxious plants, but flowers without fragrance and sweetness betray the plants that are pernicious. Such harmony and congruity belong to the fundamental laws of the vegetable world. Nor is the harmony of things less striking in the moral universe of God.

It cannot be safe to poison the fountains of truth, and then attempt to slake our thirst therefrom, nor to adulterate the bread of life, and then seek to appease our hungering after righteousness.

In the very nature of the case, therefore, there is safety in a decisive

course of moral action, since in this way a man drops into the current of God's providences, and is borne easily and safely by them, unimpeded by the eddies and counter currents of a hesitating, and undecided course.

Again, a decided course is the most useful course.

Were I to ask, why of two men with equal natural abilities, this one is more useful in life than the other? in most cases the answer would be, the one has a decided character and the other has not.

To be useful as a man in this commercial age, one must possess this quality; and when on this stock you graft integrity and Christianity, you have the fruitful boughs on which will cluster all the ripened virtues.

Moreover, to the student in the laws of Christ's kingdom, is it especially useful to cherish this decided state of mind. "No real progress can be made when effort is chilled by indifference and indecision. A feeble assent to demonstrate, a vague idea of some lurking truth in philosophy, or a heliolumous, misty notion of the beauties of Christian literature, is of no avail in the discipline or information of the mind. There are those who profess to be students in the science of theology, and delight to be called disciples of the Christ, that lack ligament. There is nothing to tie together their faculties, which are lying loosely around. They are like some kinds of cloth, so loose in texture that no amount of workmanship can make them into garments of any account.

Such christians would willingly—that is they would not object to have some religion galvanized upon the surface in some easy way. But if the solid metal of religion must be obtained, as the real gold is toilsomely gathered by the miner, they turn away from such decided efforts with undisguised aversion. It is no easy matter to gird up the loins of the mind so as to think in-

tensely on a given subject.

Absorption, too, is a method of acquiring knowledge that is greatly praised by loose and spongy minds. If knowledge could be imbibed as automatically as the sponge draws in water, then nothing would be more delightful than the process of education in religious matters.

But I greatly fear that all these methods are impracticable, however desirable they seem to be.

Lieut. Nathan commend to your earnest consideration the importance of Decision of Character, in making attainments in knowledge. If you do not have a decided tendency of mind by nature, let it become yours by habit.—Resolve to do nothing, except with decision. This is the fundamental principle of energy. Which if you may fail, without it you cannot succeed.

The communication of moral and religious truth, and its exemplification in life, is the most important work ever committed to men. For this purpose was the mission of the Son of God, and for this the apostles and martyrs labored. With them all considerations of temporal policy and expediency, all temporizings and compromises were made to bow before the commanding majesty of duty. "What moral decision was that which could hurl twelve men strong only in truth and the resolution it imparts, against the opposing hosts of the world in arms against them.

What the power of decision in Moses Reared in all the luxuriousness of a sensual and effeminate court, prospective heir to the throne of Egypt, he called to make a most important decision—one in which the interests of millions are at stake, he hesitates not, but chooses to be classed with the oppressed people of God, rather than enjoy the wealth of the most renowned nation of ancient times.

There can be no excuse for any man who turns away from rectitude for the sake of outward prosperity. If he sells

his principles for secular prosperity, he will find in the end that its promises were all spurious. In public affairs the course which carries with it the highest good, is the safest, the best, and most prosperous course.

Let a man, especially a young man, when the temptations of the world are spread out before him, show himself determined and able to resist them; let him when solicited to haunts of sin by wicked associates, exhibit a firmness of denial that no sneers or flatteries can shake, and let this be repeated if necessary, a few times, and soon there will be no occasion to repeat any more; for at length, convinced that their efforts will be unavailing, his tempters will retire from the fruitless contest.

Thus we have attempted briefly to indicate the nature of decision; that it is mainly composed of clear convictions, and reliance on our convictions, and we have endeavored to recommend a course of moral life as the only useful, safe, and easy course.

And in conclusion it seems almost unnecessary to add that this is also the course of true happiness. Our beings end and aim, that something still which prompts the eternal sigh, that ideal and intangible good, which we call happiness, can only be found in this direction. This must be so, because all experience and observation declare that a man is not to be judged happy by what befalls him in the outward circumstances of life, but by the spirit with which he bears the allotments of life. Milton truly observed that "The mind in its own place, and in itself, can make a heaven of hell a hell of heaven."

Before then we can pronounce a man happy, we must know how he lives within, who are his thought companions, and what his spiritual fare.

We are apt to think the man happy who has much riches, while at the same time he may be wasting away by strange combustion in the penal fire of

self-kindled gehenna.

Ye seekers after happiness, know ye, that true life is not made up of externals, but of the status of the soul, and in walking across this narrow bridge of time, if your look is bent downward upon this world you shall grow dizzy and fall; but if your eye is steadily fixed on the shore of the eternal world, you shall walk straighter here, and be more sure of reaching the other side in safety. Let your guiding star in this journey be a decided mind in favor of God's holy law,—THE GOSPEL.

A REVIEW.

Dear Herald:

Congratulating you upon your enlargement and the legibility of your words, while your ideas take a wider range, requiring on the part of your readers more activity in order to keep up. This corresponds with the general idea of progress, or "marching on," it is certain.

But you carry some queer logic in your bosom. For instance, on the first page for the current year, you say, "It is universally admitted that mind is the result of the organization of matter."

Now I am not aware that this is admitted universally; but, rather, by a very few Materialists, Atheists, etc. Deists even do not admit it, and nearly all sects of Christians deny it. Philosophers deny it.

But the logical deductions are equally against the *dictum*. For, if true, it stands in the relation of *cause* and *effect*—the organization of matter the cause, and mind the effect. Now I believe that it is "universally admitted" that when a cause ceases its effect must also cease. Hence the disorganization of matter blots out mind.

Now I supposed the "organization of matter" was the result of mind, instead

of *vice versa*. And this you affirm, also, when you say, "Organization most positively implies design, and design cannot be conceived without the operation of mind."

Now since you take both sides, which are you going to "stick to?" True, you say at this point, "Man finds himself in a labyrinth of inexplicable mystery, from which all the wisdom of this world cannot extricate him." But you created this very labyrinth by premising two antagonistic principles, that will admit of no logical deduction not fatal to it. And you cannot extricate yourself from it, and I do not see how the *wisdom* of any other world can mend it, except by reversing the proposition, as we have already suggested, to wit: Mind is the cause of organization, not the result.

I feel bound to advert to the subject so warmly introduced by "Scorpio." Not the dream, but the waking reflections upon the Twelve and the Bishop, touching their duties, to "execute the law of tithing."

To illustrate: The President of the U. S. is required by law and his oath to execute the laws of Congress. He is supposed to comply with this duty when he makes known such law; when needed—by proclamation, and by appointing courts and officers to carry out their provisions. In this light the Twelve and the Bishop have not been derelict, for in the same number of the *Herald* in which that law was published, is an epistle of the Twelve, calling attention to the law, and enjoining upon all saints to give heed unto it. Also, appointing officers in every branch as agents to the Bishop, to teach it, and to receive offerings under it for the store-house of the church. Again and again have the Twelve and the Bishop called upon the saints to give heed to this law. And when uncertainty manifested itself in the minds of the saints as to what was really required, the Twelve and the Bishop, according to

the best light they possessed, defined that law, and pointed out what seemed to them to be the most practicable method of compliance with that precept.

But "Scorpio" has heard it said, "Let the Bishop tithe himself, and we will gladly follow." The last financial report, accepted by the last Conference, shows that the Bishop has not shut up his bowels, when his brethren (the church) needed. Who will gladly follow his example, as indicated by that report? Who?

Again, "Scorpio" has "heard it hinted that but for the fact that the Bishop and the Twelve could not consistently ask others to follow where they were not *willing* to lead, the law of tithing would to-day be in force, and the church enlarging her borders," etc. This is somewhat serious, bearing upon the Twelve. But reasoning upon the only true basis, "from what we know," we should exculpate or at least palliate, where "Scorpio" sees *blood stained garment*.

The object of tithing is stated to be, in part, "for the priesthood." The ancient Levites too, who "executed the law of tithing," received tithing, but paid none; but they *gave themselves* to the ministry. So the Twelve are to give themselves to the ministry. And one purpose of tithing is to loose their hands, that they *may all go out into the vineyard*. And if they need a portion of the tithing to assist them to go out, they can have no surplus to be tithed.

To illustrate, "Scorpio" says, "I have known the Bishop called upon for a mere pittance, and though that pittance would have kept a faithful man in the field months longer, the pittance was not to be had, because there was nothing in the store-house of God." Now suppose Bro. Banta, (or any other brother,) was the man needing that pittance to keep him out in the field, could he not teach the law of tithing without fear of being asked, "Have you

paid your tithing?" That is to say, the same parties are not expected to have a surplus, (in order to be tithed,) and a deficiency to be supplied out of the tithing at the same time.

But while "Scorpio" lashes the Twelve for dereliction of duty in "executing the law of tithing," one part of which is to "*see to it that the means so obtained is truly used*" etc., the late Annual Conference exonerates them from this latter part of the duty originally enjoined, for if they have no control of the fund accruing from tithing, they certainly cannot *see to its being used*. And a law which authorizes the collection and disbursement of means, is but half executed in collecting.

Here allow me to say that the Twelve have at no time sought to control any matter relative to tithing, only on "connection with the Bishop." If the intention of the resolution alluded to, is to dissolve that connection," then the original charge and commandment, quoted by "Scorpio," must be revised, in order to place upon the Bishop, what is there enjoined upon "the Twelve in connection with the Bishop."

Again, the preamble to another resolution represents the past policy of the church as drying up the streams of supply, etc.; then affirms the true policy to be found in carrying out the order recommended in the "Epistle of the Twelve." (*Herald*, Jan. 1862.) I supposed this had all the while been the policy of the church, but knew that some individuals had another policy; viz., to collect tithing on their own account, that is, indiscriminate begging. This policy has dried up some streams of supply, inasmuch that I have heard it more than hinted, that to pay an honest tithing would be a relief.

But I am satisfied that "Scorpio's" heart is right, in spite of his name and his cudgel; and when he quoted Malachi, he hit upon the only principle at all tenable in relation to it. These

who would obey it, must *bring in their offerings*. No one may go and take it. It must be brought, and that with a good will, for it is a "systematic free-will offering."

I desire to suggest to the Committee on Hymn Book, to see to it that they admit no hymn, the sentiment of which they cannot preach. Preaching an idea and singing a contradiction to it, is, to say the least inconsistent. An addition to the length, and perhaps the width, leaving the thickness to take care of itself, I think would be advisable.

Now, my dear *Herald*, one point more. I think you are misled sometimes by your zealous friends; but with "steam power," you can correct yourself with more ease at least.

Chloe says you are egregiously misled, when you say "It is common in our church for both men and women to use tobacco," etc., for there are none but a few "grand-ma's" that indulge in the habit. She is sure that forty-nine out of every fifty of the sisters could maintain an action of slander against an elder for the accusation, but they wont; but will be satisfied with an apology. J. W. B.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Farmington, Iowa, June 7th.—We are fairly on the wing. The fair familiar scenes of home, passed from our sight last Friday morn. Soon after the mid-day repast with the faithful in Montrose, we started by assistance of Bro. E. Blakeslee, for String Prairie. There was quite a company in the wagon, and our pleasant conversation robbed our departure of thoughts of sadness. One poor unfortunate enveloped in a sack, attracted much attention by his squealing, and finally managed to leap out of the back of the wagon, to our amusement. Ah, must not the loud

outcries, and blind efforts of these who are enveloped in darkness, as with a sack, seem strange to the higher powers. We arrived at String Prairie safely, and received a hearty welcome from the saints there.

Saturday we enjoyed a peaceful session in Conference with the elders of that district, and Saturday we listened to a discourse by Elder G. E. Duel, which in force and energy of expression I can compare to naught save chain lightning.

Sunday morn we enjoyed a testimony meeting, and listened to a clear, concise, and truthful definition of the gospel by our brother Alexander.

In the afternoon we partook of the sacrament, and we think we have never seen this feast more appreciated by the saints, than it was at that time. Evening brought preaching again, and separating from the brethren of the Conference. We take this occasion to thank them for kindly care, and freely expressed loving kindness, together with aid to further us upon our long tramp. God enable the saints of String Prairie to walk in uprightness that they may prosper before His face, gathering strength for trial, and fruit for the vintage time. May all clouds that gather in their pathway be swept away by His loving hand, and the white dove of peace abide in their homes. Bro. J. Lake is about to start upon his mission to Canada. May heaven favor him greatly.

At Vincennes we had a most delightful visit with a goodly number of the people of God, and in all our wanderings we can not behold a more beautiful and moving sight than the portico of Bro. Griffith's house crowded with their blessed forms, as with snowy kerchiefs and friendly hands they waved us farewell, as we sped away upon the train. It was a scene that attracted even the attention of our fellow-passengers, and unto us, one that brought a mingled feeling of sadness and intense gratitude.

to God, that we were wafted away with so much faith and prayers ascending in our behalf.

We are now enjoying the hospitality of Bro. Frank Reynolds, and pleasing company of Bro. Ebenezer Robinson, who sends you his respects. We are to have meeting to-night, and so in haste I take this opportunity to remember you, and thank our friends for aid and hospitality.

Council Bluffs, Iowa, June 10.—My last letter left us in anticipation of meeting at Farmington. It passed off pleasantly, quite a number of saints gathering at Bro. Westman's house, also some that were not of the faith. It was my privilege to speak first, followed by Alexander. We remained all night at Bro. Reynolds'. In the morning we enjoyed the company of the saints at Bro. Warnock's place.

Farmington gave me the impression of being quite an old town, very much dilapidated in some parts, reminding me of Nauvoo, in its being somewhat scattered, and interspersed with trees; these and the multitude of summer flowers made it very pleasing however.

The examination of some interesting volumes and the most impressive and beautiful rendering of a psalm and prayer by Bro. Robinson, closed our visit. We parted in the "rain" if not in "darkness." At the door of his school room Bro. Warnock gave us the shelter of his umbrella, and we hied to the depot. Let me express thanks for letters of recommendation given by Bro. Reynolds as Engineer of the I. & M. S. L. R. R., also means for our journey; last, though not least, a large bouquet of rare and delicate flowers artistically arranged, from one of the sisters. We left Farmington Tuesday at nine o'clock in the morning. In the afternoon, about five, we steamed into DeMoines City. This is quite a place, situated each side

of the river of the same name, which is spanned by four bridges, two for the rail roads and two for street cars and teams.

We had some little difficulty in finding the brethren, but did so at last. Bro. Robert Young, also Mr. Rees and Anderson were our entertainers here. In the evening we called upon Mr. Briggs, who is with us in the faith. It was quite a long rough walk getting there, but after we did get there, (in company with Bro. Young and family and Mr. Anderson,) we had a remarkably interesting talk on the gospel, also music and song, and a real treat to a glass of milk all round. The walk back to Mr. Anderson's was rough and slightly muddy from rain, but wit and wisdom, with the lantern's yellow rays, lit up the pathway.

We breakfasted at Bro. Young's, and then viewed the city. The business portion is built up quite densely. I entered one place where I found the fine arts pretty well represented. Some of the oil paintings were excellent; chromos and statuary, also many fine musical instruments, a table loaded with sea shells, many rare models of everything makeable, nearly, were here collected.

After dinner we repaired to the depot, and waited five or six long hours, (the train being delayed,) entertained by the heterogeneous class that usually congregate at that delectable place. The train came and departed literally loaded with passengers. Alexander appropriated the newspapers, while I enjoyed the scenery at the window. Flashes of silvery rivers among the willows and cottonwoods, sweeps of bottom land fenced in by smooth, rolling hills, anon the river again, broad fields of corn, like figured calico, brown dotted with green, dense woods, and by and by the prairie, wide as a thought of eternity. At one station Alexander tossed some papers to the bystanders, who nodded their thanks in a manner

pleasing to behold. . The sunset burned out in the west, and after our lunch, or supper, I went to sleep, to be aroused by the conductor who impudently shook me, shouting "Council Bluffs!"

THE RESURRECTION.

[CONTINUED FROM PAGE 335, VOL. XV.]

WILL ALL WHO HAVE DIED BE RESURRECTED?

Some teach that the wicked, and the infant children of the wicked, will not be resurrected. Some, that all but the wilfully and finally impenitent will be; and others, that none but those who attain to righteousness in this life will be. The Scriptures teach us that *all*—positively *all*—will be resurrected.—The final judgment does not take place with either saint or sinner until *after* their resurrection. Christ does not fully reward His saints until after His second and glorious appearing, which is after the resurrection of the saints.

"And, behold, I come quickly; and my *reward* is with me, to give every man according as his works shall be." Rev. xxii. 12.

"For the Son of Man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." Matt. xvi. 27.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." Acts. x. 42.

"For *we* [the saints] shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of *us* shall give account of himself to God." Rom. xiv. 10-12.

"For *we* must all appear before the judgment seat of Christ; that every one may receive a reward of the deeds done in the body; things according to what

he hath done, whether good or bad." 2 Cor. v. 10.

"I charge those therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and in his kingdom."—2 Tim. iv. 1.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be *judged*, and that thou shouldst give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. xi. 15, 18.

All this takes place at the commencement of the thousand year's reign; and at the end of the thousand years, they who remained wicked are to be punished finally.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death [the grave] and hell [the prison] delivered up the dead which were in them; and they were judged every man according to their works.—And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 12-15.

That *all* the dead shall be raised is further manifest from the following:

"Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust, and shall *all* be judged of the Son of

Man." John v. 28-30.

Paul said he had "hope toward God, which they [Pharisees,] themselves also allow, that there shall be a resurrection of the dead, both of the just and *unjust*." Acts xxiv. 15. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall *all* be made alive." 1 Cor. xv. 21, 22. "And I saw the dead, small and great, stand before God." Rev. xx. 12.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous; and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and *all men* become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment and their righteousness,

being clothed with purity, yea, even with the robe of righteousness.

"And it shall come to pass, that when *all men* shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, and they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end." 2 Nephi vi. 4-6.

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold the day cometh that *all* shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the *wicked* and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the

Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that *this* mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." Alma viii. 10, 11.

"Behold, there is a time appointed that 'all' shall come forth from the dead. Now, when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case: that there is a time appointed that 'all' shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time of the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired dilligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when 'all' shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of 'all' men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous,

are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part, nor portion of the spirit of the Lord; for behold they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignation to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you, nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken, shall all be re-united

at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they ALL come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup." Alma xix.

Yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought

into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord; yea, and it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; but whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again the spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto the second death." Helaman v. 6.

"And he [Jesus] did expound all things, even from the beginning until the time that he should come in his glory: yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; and even unto that great and last day, when ALL people, and ALL kindreds, and ALL nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began." Nephi xi. 7.

"But, behold, verily I say unto you,

before the earth shall pass away, Michael, mine arch-angel, shall sound his trump, and then shall the dead awake, for their graves shall be opened, and they shall come forth; yea, even ALL; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." B. of C. xxviii. (x.) 7.

"And Enoch beheld the Son of Man ascend up unto the Father, and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your only begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace; wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, then so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of ALL men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it

shall be called Zion, a new Jerusalem." B. of C. xxxvi. 12.

I have been thus profuse in my evidences, that we may see what a great amount there is to prove that *all* the dead are to be resurrected.

W. W. B.

TO BE CONTINUED.

THE EDUCATIONAL MOVEMENT.

What is the principal reason that we find fault with the preachers of the day? Is it simply because they are men of education? Well says one, we often speak of that; to be sure we do, but is that our chief objection? No; evidently. The main cause of our faultfinding in regard to them lies in the fact that they fail to promulgate the true gospel, and assume authority to declare what, reasoning from their own stand point they have no just right to. Supposing they held legal authority, and preached the true gospel, leading lives of purity, still possessing a polished education, could we have just reason to complain upon the ground of that education?—Certainly not. On the other hand, should our preachers having the pure principles of Jesus Christ add thereto an enlarged and clear view of all the subjects and branches of knowledge, would it not in a great degree add to their usefulness? It certainly would; always provided that they keep their minds free from pride, and kept pure their allegiance to the gospel covenant.

But says one, "Education begets pride."

There could be no greater mistake. Give one a thorough education and he will see his own littleness, and learn his ignorance more thoroughly than the most unlettered. As the dove that soars high beholding the vast fields below, yet unexplored, and sees the horizon expanding far beyond her vision seems a speck in the blue ether, even

so, the soul that looks into the laboratories of nature, the mysteries of science, or examines the collected thoughts of many scholars like himself, feels his pride sink within him, and his efforts compared with those of prophets, kings and philosophers, dwarf to their own true standard.

Does not the education in worldly knowledge tend to infidelity, or at least to a nominal, inactive faith in God?—Their teaching in regard to religion may; but we were considering this subject as abstract from the religious element in the world. And, considered in this light, knowledge can in no case work save for the furtherance of the mind in its worship of God. Let the saint of God study the language he speaks, that he may speak the gospel more plainly and effectually; let him look with critical eye through all the sciences that language unfolds to his view, that he may see that they are founded upon eternal principles, as are the truths of Christ's doctrine. Let him study the geography of the heavens that he may believe in a material God, with a material heaven and universal material over which to preside, and lo, no place for the visionary, ethereal rows of benches before the topless throne.—Let him study the grand science of measurement, would he comprehend how incomprehensible the power that laid out the universe, and measured the foundations thereof. Let him glance at history, and behold the clouds of witnesses bearing testimony to prophecy, and holding up the Mosaic record, even as the arms of Moses himself were held up that the enemies of truth might not overcome.

Does our religion fear the light?—Are we of those who would not know any thing save that which they know naturally?

Ignorance for which we are not responsible can not hinder to any great extent our preaching or progress, but do we love it? Do we hug it unto our-

selves? If we do, then are we responsible, and greatly to be blamed, and verily we shall have our reward. To know God is eternal life; and to know His works and all that we can in righteousness know, but makes more beautiful, enjoyable and useful that life.

Saints, do we comprehend the field before us? Did we, methinks we would have less time for the labor and works of the evil one, and more for the accomplishment of good. Let us equip ourselves for the work and spare no means, in truth, whereby we may be enabled to do our work well.

AORIUL.

SHREDS OF SILVER.

COLLECTED BY W. C. LANTON.

Lift up your hearts and be glad.

The snow so white, comes from a black cloud, not a clear sky.

Behold, I will bless all those who labor in my vineyard with a mighty blessing.

Behold this is my work to my glory, to the immortality and eternal life of man.

If the wise and the good do not love us, it is not our misfortune, but our own fault.

It has been wisely said that our differences of opinion lessen as we approach the grave.

It is difficult to understand our own ignorance, for it requires knowledge to perceive it.

Whatsoever ye ask in faith, being united in prayer according to my command, ye shall receive.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

There is a simple and beautiful propriety in all things, which gives grace to the manners, beauty to the person, sweetness to the disposition, and loveliness to the whole being.



JOSEPH. SMITH, Editor.

Plano, Thursday, July 1, 1869.

PLEASANT CHAT.

WE hail the readers of the HERALD at the opening of a new volume, with the old salutation, "Peace be with you."

The Lord is being good to scattered Israel. Her borders are strengthening, and her watching and waiting hosts begin to think that they must also work.

The auspices of the HERALD Office are very flattering, and new hopes are excited by the success of the past.

The plan proposed by Bro. T. J. A. and supported by some others, for the effecting the securing of a permanently organized Publishing department, for the church, is a good one. May God speed the work.

As we were anticipating, a much more active work is being done in the ministry this year than last, and its results are quite visible in the aroused energy to be found among the Saints.

A far better spirit is being fostered in places where hitherto a great deal of misunderstanding has existed. Some who have been idle and consequently cold, are now showing fruits meet for repentance and taking hold anew. May the peace which comes from the consciousness of duty performed attend these.

"Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be

added unto you;" is a commandment found in the Savior's instructions in the inspired scriptures, and is valid in our day.

The sum of this commandment is this: The kingdom was to be built up in the last days, and it was to be taught by those who were authorized to travel and preach. This part of their ministry attaches to us, and is as much a duty now as ever; and in fact it may now be held as the ruling idea of our faith, and by far more urgent now than then because the time is so much nearer that will see the end.

How to build up the kingdom and not establish the righteousness of God, seems to have been the great study of many of the pious; but now the object must be changed and how to build up by establishing righteousness should be, must be the study; and though the church may suffer by reason of some unskillful builders who trust too much to their own strength, it will triumph in the end, if those who love life and its perpetuity in glory remain steadfast to their integrity.

What is the status of the man, who, having formed his conclusions adversely to the positions and policy of the church comes, stating that he desires to do good, to be useful to the children of Israel, to build up the kingdom, but "will be damned and go to hell a thousand years" before he will change his views or opinions in this respect, for that the church "must come to him."

Is it to be the policy of the church to accept the persons and principles of such men for the purpose of building up, who do not accept the positions in-

sumed by the church.

It will not do to say that there are none so strongly persistent in their own ways as to make assertions like the ones quoted above, for there are many such, and they feel considerably aggrieved that we do not choose to spend time and breath to *argue* with them as they say for the purpose of "coming to a unity of the faith" (?) Against the attacks of such men we have no defence to make; for while we hold that all men must bow to the majesty of the truth, we can see neither propriety, wisdom nor charity, in attempting to convince men who publicly avow that "angels" cannot change them. To discuss with such is not for the elimination of truth, but on their part is simply for the mastery, for they expect us to yield, themselves never. Both should be subject to conviction.

Men are not always convinced nor their cause defeated because they are silent before assailants. Nor is the strength of any cause alone in the vehemence and loudness with which its adherents present the claims of that cause.

If it were different, than the cause of Christ faded before the clamor of the Jews, and permanently died when the cry, "Great is Diana of the Ephesians," was heard.

We have never discovered that Jesus' ministry was any less effective because He was "as a lamb slain from before the foundation of the world," or "as a sheep before his shearers is dumb."

It is with feelings of kindness that we look upon those who are known as old Latter Day Saints, nor can we find

it in our philosophy to attempt to please men who avowedly will not be pleased, neither in conduct nor opinion. Besides, there are some of these who have no sort of respect for the feelings of others, nor the ties of friendship, when others are in the way of their theories; but insist that their feelings and their friends should be respected.

It is no true part of christian character to demand of others that forbearance and kindness which is denied to them. So while we seek to build up, it should be with an upbuilding effort, not a down-tearing one.

Good nature and kindliness is sometimes taken for fear, sometimes for defeat, it is neither. Nor is it always a mark of bravery to be first in one's own defence.

Those who are laboring or desire to labor to build up the kingdom of God must preach and baptize converts into some association governed by rules and regulations and no one can become legitimately a member of such association who does not exhibit a willingness to be submissive to those rules. Many whilom saints making inquiry of us, deride and ignore some of the points of faith held by us to which we subscribe. With such, if we are correct we can make no compromise, yielding the rule of the church to their views of doctrine. It is with some of these that we sometimes hold controversy, and sometimes refuse to answer, not because we fear for the safety of the ground upon which we stand, but for the reason heretofore given.

We do most sincerely believe that no man will ever receive the word of testi-

mony which he may seek, who will go to the Lord and asking for truth, tell Him that if the answer is according to his own ideas he will accept it, if not, angels nor devils shall change him. It would be like going to market for food to save starvation, determined to buy none.

We had not intended writing so much upon this idea, but something urged us on; and we can only hope, that if there be any grains of truth in what is written, that they may fall upon good ground.

Father Wm. Berry, aged eighty-two, now residing near to West Point, Iowa, visited the office last week. He staid with us over the Lord's day. His faith is strong, and although he has lived for many years away from the church he has in silent meditation and thought secured many glorious truths connected with the work of the last days, and is ready to go to his rest, conscious that all is well with him. Elders travelling that way would confer a favor by calling upon him. We think it is about six miles south of West Point where he resides.

The practice of "tattling," and "back-biting," is a most pernicious and evil thing. We enter our solemn protest against it, in saint or sinner, but more especially in the covenant people. Let it cease among the people of God. It is not building up the kingdom of God, nor establishing His righteousness.

The Committee is at work upon the Hymn Book, and shall get it out as soon as possible.

We have on hand a few hundred "Who then can be Saved," and "The

Gospel," in German. Will our brethren notice this.

The "Voice of Warning" will be ready by and by, only let patience have a perfect work.

Elder Eelki Jasper left Plano, June 15th for Holland, via England.

Elder John H. Donnellon started June 21st for Michigan, and Elder John H. Lake the 22d, for Canada West.

May the righteousness of God be established by them in walk and conversation, that good may be done, should be the prayer of every true saint.

"THE RESTORER," published Monthly by the church in England, and edited by Brother Jason W. Briggs, is for sale at the HERALD Office, and will be supplied to subscribers at 60 cents per volume.

The *Restorer* is a neat little serial of twelve pages, is ably edited, and is printed on a fair quality of paper.

The European Mission has in earlier times been a stay to the church in its financial department; to-day, it needs sustaining. The brethren laboring there are endeavoring to establish the work by the pen, the "mightier than the sword." Those whose circumstances will admit of it will benefit themselves by subscribing for the *Restorer*, and render aid to the cause in Great Britain, in a manner that will be acceptable to and appreciated by the brethren so earnestly laboring there.

WE have forwarded Prospectuses for the New Vol. of the HERALD and for ZION'S HOPE, through the mail, to a great number of the saints, hoping they will interest themselves to obtain sub-

scribers.

Subscriptions for ZION'S HOPE come in from some quarters very encouragingly—from others very meagerly.

Will agents and subscribers please be very particular in writing correctly the address they wish their papers forwarded to. It is no uncommon thing for money to be accompanied by a very imperfect order as to its use. Some omit their name, some their town, some their state; some neglect to state what the money is to be appropriated for; some send a note telling us how much they enclose and for what purpose, but forget to enclose the money; and the broad shoulders of the office has all the blame to bear.

Please write plainly your directions concerning or accompanying money, be certain the money is enclosed, if so stated in the letter, and write your post office address legibly and full. If our subscribers will do us the favor to observe these suggestions, we will strive to fill correctly their orders.

FROM and after July 1, 1869, until otherwise ordered, all correspondence connected with the affairs of the office, must be directed to the Editor.

QUERY COLUMN.

Query.—Does your query column represent correspondent or an editorial querist? Both are claimed by the readers.

Ans.—The publishing of the above query, with this answer, is, in itself, a sufficient reply to the spirit of this query. Our readers are right. The

"Query Column" represents both "correspondent" and querists, and "editorial querists." The correspondents' questions are frequently so propounded as to make of us "editorial querists," in order to discover their meaning.—Here we are again. "Editorial" query: Does our "Correspondent querist" wish to enquire whether we *manufacture* the questions in "Query Column"? If so, our answer is an unequivocal and decided, NO!

ANSWERS TO CORRESPONDENTS.

W. R. C.—It is not wrong to address any one to whom letters are written by their proper title. We prefer, however, the simple prefix, Mr. None but ordained ministers have a right to preach, by the law.

J. X. A.—The Sacrament may be properly administered in congregations of Saints, other conditions permitting, although they may not have been previously organized. An elder, when called to attend the dying, may consecrate and administer the emblems, commemorating the Lord's Supper.

R. E.—All baptisms and re-baptisms may be recorded. There are but seven quorums of Seventy known to the law. We can not say how little work an elder may do and retain the power of his office, certainly no man can do too much. The greater the work the brighter the glory and the better the crown. The HERALD will be bound according to order. Few will be bound for sale. The "Lectures on Faith" might be useful. The cost per 1000

would be from fifteen to twenty-five dollars. A person does not hold standing with a body the authority of which body they reject. They "have a name to live but are dead." The name will not save them. All marriages celebrated by any of the legalized authorities according to the law of the land, are binding upon members of the church, and are lawful.

T. J.—All marriage contracts entered into and consummated by persons living within the Territory or States constituting the U. S. of America, must be so entered into and consummated according to the laws of such States or Territories, subject to the general laws of the U. S. or they are null and void, and subject the parties to prosecution, and the penalties attached to violation of law. Illegal marriages not being binding upon the parties to it, cannot bind others to regard them, neither those belonging to this church or any other.—Acts illegal in themselves, can only be made legal by the operation of the law which has declared them illegal, hence cannot be regarded as legal until so declared. The elders of the church have no right to dissolve any marriage, or other contract, entered into by parties in or out of the church. Illegal contracts are null, and need no dissolution. All apparently legal marriages are to be accounted valid by the church until their illegality is shown. Questions of a local character should be tried where the crime is alleged to have been committed. Cases which depend upon written evidence affecting the question of the public polity of the church in the acts of its elders, may be tried where

most convenient.

J. S. P.—The Church of Christ is understood to be a Theocracy. (Our opinion is that it is a combined Theocratical Republic.) A Theocracy is governed by the immediate direction or administration of God. A Republic is governed by the voice of the people, through their chosen representatives. The will of God in the government of the church, should also be the will of the people, and we judge that such a form of government is contemplated by the Almighty, when He says, "Let all things be done by common consent," (signifying things touching the law.) From this we infer that the church may be partially governed upon republican principles subject to the law given of God.

E. H. W.—The various testimonies which the members may have had given to them would be gladly received by us. Of course their publication must be determined by circumstances and availability.

Correspondence.

Petaluma, California,

February 29, 1869.

Bro. Joseph:

While thinking of home and its pleasures and comforts, as the time drew near for my departure from my field of labor, my thoughts more upon home, and my mind turned away from home and the comforts thereof, the words of our Savior came into memory, "he that will not forsake father and mother, houses and lands, wife and children, is not worthy of me." This passage of scripture shows

CHRIST'S ambassadors their duty.

Paul says that "God is in Christ reconciling the world unto himself, and had committed unto us the word of reconciliation," and he exhorts them in Christ's stead to be reconciled to God. He, being an agent or minister of Christ to teach this word of reconciliation or plan of salvation, which is the gospel of Christ, felt as though a great responsibility rested upon him as a special ambassador, for he was called by revelation; so, I trust are the most of our ministry called. If so, their salvation depends upon their magnifying their calling, as did Paul's.

Has this word of reconciliation been committed to me? If so, I am responsible how to handle the word. I have been examining my ministry since I entered on this mission, and find that if I were weighed in the balance I would be found wanting; but I pray God to bear with me longer, so that I may continue to try until I reach dead. While I confess I have many faults and defects, I find that my mission to California, has been of great worth to me, by coming in contact with good and wise men, and at the same time fanatical men, who seem to think they are called to the ministry. Perhaps they are, but if they have been, they have neglected to pray for that best of all the gifts of God, the gift of wisdom.

I propose to give a short history of my experience in my mission in California. Since the October Conference, Bro. Blair requested Bro. Joseph Clapp and myself to labor in and around Marysville, Yuba City, and Colusa, as the way might be opened unto us. We found some scattered members through the country, but no organized branches. There had been some preaching through this section, and some good done; but it was hard for us to determine whether there was more good done than evil. The evil of preaching against other denominations, instead of preaching the gospel; for instance, an elder goes into a neighborhood—serves

tises that A. B. C. will preach at a certain place, on such a day and hour, and give an invitation for all to come and hear the gospel of peace preached, as it was preached by Christ and His apostles; and while he is preaching the word he pulls down other people's houses to build his upon, and uses the "cat o' nine tails" because the congregation has not the truth, which it is his duty to teach to them. I find such a course very unwise, and a source of a great deal of evil. Such elders should cultivate the spirit of combativeness less.

I find that some, after preaching a few sermons, use the lash because the people do not obey. My experience is, it is not good to use the lash at any time. I notice those elders that preach by the Holy Spirit of God, preach the first principles of the gospel, and speak in the spirit of love to all men.

After preaching in this section during the months of November, December, and part of January, we came down to Sacramento. There we found Bro. Adams of Watsonville—a good man and sound in doctrine. He was on his way home, and prevailed on me to visit his section of country. I accepted the invitation, as the President of the Pacific Slope had given me liberty to travel as wisdom might direct; so we went to San Francisco, and Bro. Adams and I went to Watsonville, and Bro. J. C. Clapp to San Jose Valley to labor, where I learn he labored effectually. I was at Watsonville for four weeks—paid a visit to Santa Cruz, preached every opportunity, and was blessed by the Spirit of the Lord while there. This branch seems to be like the Corinthians. Paul says to them, "for ye are yet carnal: for whereas there is among you envyings, are ye not carnal, and walk as men?" So it seems to be with the Watsonville saints. A strange elder visiting them, would think they intended to devour one another, as Paul says to the Corinthians:

I am tired and sick of hearing saints

backbiting each other, and instead of building each other up, trying to blast the character of their brethren and sisters, who are a part of the body of Christ, for in Col. i. 24, Paul calls the church the body of Christ. Let the saints beware how they seek to destroy members of that body. I would advise them to read the 15th Psalm and James' Epistle to the church at large.

On my way back to San Francisco I visited Washington Corners; found a good branch there—heard no tattling, no envying that I could see. Met Bro. Joseph Clapp there. He left on March the 2d for San Jose City to labor, and I for Petaluma, as I desired to visit the saints in that vicinity before I left for home. Knowing it to be their wish, and the wish of Bro. Blair, and agreeable to my own feelings, I did not let the opportunity pass by. I arrived on Friday, the 5th of March. This is Bro. Glaud Rodgers' district. I met him the following Sunday and was happy to make his acquaintance, for he is a good man, sound on doctrine and a good preacher. This has been the stronghold of G. P. Dykes, but his influence is almost gone. There are none in this branch that hold to him now, or have any confidence in him but one or two families, who think that the man with the "smooth-tongue" is the best man.

I labored in this vicinity some two or three weeks, and found the damage that has been done the work in this region by unwise conduct on the part of the ministry, to be considerable. I saw it last July, when I first visited this locality. It was prophesied here that the Pope of Rome would be dethroned in 1866, and that Napoleon was the anti-christ. It was preached considerably through this part of the country, and led some into error, so that it was said "if that is not true, Mormonism is not true." The day of shame for such is at hand, and is even now. Unbelievers will say, "where is the Pope now?" I visited the "Pope" at Healdsburg.

Peter Briggs belongs to the church, but is rather lukewarm. I learn, by good authority, that an elder was laboring above Healdsburg, had full houses for awhile, and by his unwise course, lost his congregation and his influence. I will name one circumstance, that is, consecrating a bottle of oil, in a pompous way, before a large congregation and that without any explanation.

With all these drawbacks, the work is progressing steadily in California. Many believe the gospel, but they do not love the truth well enough to obey, and some that have obeyed think that is all that they have to do, when we are commanded to continue to work righteousness as long as we live. Peter says, "Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

We see from this passage that we must continue to work righteousness, or we shall become blind, that is, lose that good Spirit that Christ said should lead His people into all truth. Paul says, in Rom. x. 10, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, righteousness being a compliance with or to, the divine law means *obedience*."

He that believeth unto righteousness, obey, and then he must be willing to confess the truth with his mouth open, and continue to confess as long as he lives, or he has no promise of salvation. He may think that if they confess to Christ, that is sufficient. We must confess the whole truth. That comprises our Savior, His gospel, and His mission. Our Savior says, "whosoever shall

ashamed of me and of my words, in this adulterous generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels." And they shall not have part in the first resurrection, when He cometh, so we must make a full confession of the whole truth. For instance, an elder that had travelled hundreds of miles to preach the word, and passing through a village, he meets a young man in business. He is a Latter Day Saint. A few years ago he would advocate the doctrine *boldly* anywhere; but now he has become popular—the name "Professor" is attached to his name; the elder meets him in the street, he seems confused, wants to know "what in the world ever brought you here? But I am glad to see you; can't you call again before you leave town?" at the same time looking to the right and left, for fear he might be caught talking to a Latter Day elder and the good (?) people might find out that he was a Latter Day Saint, or had been one. He was even ashamed to ask after the prosperity of the work of the Lord, had a few minutestalk, and they parted, "I wish you success," in a faint tone. Our Savior saith to His disciples, when He sent them out, he that receiveth you receiveth me." This young man had believed with the heart unto righteousness, and had once confessed, but now the love of the honor of the world makes him ashamed to confess. Shall he have part in the first resurrection? Our Savior says not.

Conference convened on the sixth of April, in Sacramento.
I believe I have never heard of any being commissioned by any of our elders to go forth and preach the word with the Bible in one hand and a piece of pork in the other hand." The saints of California think it well for the elders to let the "mission" alone, and preach the mixture of swine's flesh

with it, or scalding their tongues in other peoples coffee pots. Forgive me plainness, but I could not help thinking of the lofty, giant mind of that man who asked such a question. Of course he must expect to some day be thus sent out of the world.

E. BANTA

VINCENNES, Iowa,
June 8, 1869

Bro. Joseph:

I feel as if I would like to write a few lines concerning our happy Conference on String Prairie, brothers Alexander and David being in our midst.

The business of Saturday was satisfactorily and peaceably transacted, and in the evening we heard a stirring discourse from Bro. Gordon E. Deuell, who is now on his way to Virginia, the field of his appointed labor.

Sunday morn at nine we met for a special meeting, and it was indeed glorious, every heart rejoiced. At eleven, Bro. H. Smith spoke at a desirable length of the principles of the gospel, and so portrayed the "Resurrection" and "eternal Life," that many strangers who were present declared that they never saw so clearly before, and that sermon has proved a marvelous good.

In the evening, Bro. David H. Smith, in his usual eloquent manner, declared his grandeur and majesty of our Creator. His glorious works, and that the Lord himself would be our judge. Beautiful flowed from his lips and touched every heart, melting many to tears. At the close of his discourse he appealed to the youth to walk in wisdom's ways, and every young heart responded.

We, living at Vincennes, three from String Prairie school house, were on Monday to open our doors to those coming to take the cars for their journey up and down the De Moines Valley. Bros. Alex and David came down

morning to proceed on their westward way, the train starting at three in the afternoon.

I will now close my letter with a touching incident at our parting: After dinner about twenty united souls were enjoying themselves sociably together in happy converse, when Bro. David proposed that before we all parted, each should rise and in their turn repeat a verse from scripture. "I will commence," he said, and rose, and in clear thrilling accents repeated:

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

They were the last words he uttered in our hearing, the locomotive whistled, we all bid farewell to the beloved brothers, and God sped them on their way, leaving the remembrance of that precious truth to vibrate in our hearts, and so I waft it to you, thinking what more beautiful sermon than those few holy words which our Father put into his heart to leave with us.

Yours in Christ,

NELLIE J. GRIFFITH.

LIBERTY, San Joaquin Co., Cal.,

April 28, 1869.

Bro. Joseph:

I have had a subject on my mind for many months, nay years; and have proposed again and again to present the same to you, still, fearing I could not explain as I understand it so as to make its importance to the church understood by you, I have failed to make even the attempt. But when I saw the intimation that the *Herald* was going to be enlarged, I felt impressed that it was the mind of the Lord that I should write to Bro. Joseph about it, still I have continued silent, and have hardly mentioned it save to one or two persons, I think Bro. W. W. Blair was one.

The subject to which I refer, is to call upon the members of this Church of J. C. of L. D. S. throughout the world, to state in writing the evidences, healings, tongues, interpretation, divine dreams, visions, min-

istrations of angels, holy impressions, special mental luminations, spirit of prophecy, &c., they have each from God received of the truth of the fulness of the everlasting gospel being restored; and the divine mission of your father, and let the same be subjected to the discretionary wisdom of the Editor of the *Herald*, and published. In many instances it would be found best to give the author's experience in his or her own language. The variety of style, combined with the vast amount of testimony, would greatly increase the interest of readers, and add to the value of the *Herald*. It would in a word constitute the *Herald* "THE WORD OF THEIR TESTIMONY." E. H. WEBB.

BOSTON HIGHLANDS, Mass.,

May 31, 1869.

Bro. Joseph:

Please give me credit for \$2 on the *Herald*, and 50 cts. for child's paper.

Say to Bro. Sheen I have ordered the books as he requested, if there is any change left it will be forwarded with the books, as they had to send out for them. I have their receipt for the money.

We had a pleasant time at the Conference at Providence, R. I. The brethren feel encouraged, and the signs are that the work of the Lord will prosper in this district. Bro. C. E. Brown felt exceedingly well; he will no doubt give you the full particulars. For myself, I can only say that my faith in the fullness of the everlasting gospel as revealed in these last days is strong, being the same as taught by our Savior and the Apostles, and with it is connected the gathering of scattered Israel and the redemption of the earth. The church as organized now, I feel will go on unto perfection until we all see eye to eye, and become one in Christ Jesus.

That there is much to be accomplished, no one acquainted with the word of God can doubt, yet the Lord will do a short work on the earth. I think I can compre-

head in some small measure the magnitude of the latter day work. Israel anciently was a fault-finding and complaining people, and Israel gathered out from among the Gentiles have not lost all their faults; have not yet become perfect. Some there are who must be dissatisfied, or they would lose their identity; but these things will be overcome as time rolls on. We are to-day looking forward for the glorious fulfillment of all that has been spoken by all the holy prophets.

I wish I could write something encouraging of Boston, but can not now; yet I live in hopes of seeing many of the honest come into the Church of Christ, and become living members thereof.

I had the pleasure of seeing Bro. Thos. W. Smith, for a short time; he is laboring with all his might in Maine, and the Lord blesses his labors greatly, there will no doubt be many more precious souls gathered into the true fold of Christ, in that State. I shall soon send for tracts to distribute, hoping to do good thereby.

Your brother in Christ,

E. N. WEBSTER.

DAVENPORT, Iowa,

June 21, 1869.

Bro. Joseph:

Since parting with you I have been with the saints at this place, and at West Buffalo, and have spent a pleasant time with them, weather and all things considered. I have been received with a true saintly feeling by all. The saints in this place have a bright prospect before them, they have rented a hall in the heart of the city, and are getting a hearing from the inhabitants. The hall is so situated that persons outside can hear as well as those in the room, and the outside congregation is generally large. Bro. Bowley, the Presiding Elder, is well and ably assisted by Bro. Jerome Ruby, in preaching the word. Several are on the eve of waiting with us. Stormy weather and muddy roads have hindered lately one or two who would have been here.

I leave for Western Branch this evening on purpose to set things in order there.

Next Sunday I expect to preach the funeral sermon of Bro. Bratt, at Masonow; after which I expect to return home by way of Buffalo Prairie.

Your brother and fellow-laborer in the gospel,
J. S. PATTERSON.

GLENWOOD, Iowa,

Bro. Joseph:

I left Salt Lake City the 3d of May. At that time there was great dissatisfaction among the people. I went from Salt Lake to Corrinne, while I was there, I called at the Reporter office, Gen. Connor was there; he did not know me, after I left, the editor told him who I was. He came out and said that he wished to have a word with me. He had heard of our people, and was sorry that we were going away. I told him it was impossible for us to live the way things were carried on in Utah, for the school of the prophets were binding the people so tight that they would not give us any work to do; therefore we could not live. I sold my place one year ago, but had to spend the means to remain there for a year for the sake of keeping up our meetings. We could not get work to keep our means good.

I don't know yet what to do, I have got no work yet. My trade is that of a carpenter and joiner, I understand the best of work; and I also am a farmer, I farmed ten years in Iowa, I there owned two hundred acres of land, and had a home that I need not have done a hard day's work, but Brigham Young sent forth his elders, and they found us, therefore I have received an experience that will not be soon forgotten, for I was brought under the curse that was spoken by the prophet, "Cursed be the man that trusteth in man." Had I known the law I should have known better, but not this. My desire now is to make a place where I can reside, and have my family settled there. If you should like to see me, I will be glad to see you.

there is a good chance for us please inform us. I am on hand for any thing, so that I am found doing the will of my Father in heaven. I embraced the gospel in the days of your father, some thirty years ago. I knew the work to be true.

WARREN WALLING.

MANTENO, IOWA,

June 9. 1869.

Brothers Alexander and David came the day after I received your letter. I have been with them to Mason's Grove Conference, where their presence gave great comfort to the saints.

Last evening David spoke to a very crowded congregation at Galland's Grove.

The saints seem glad to have the privilege of assisting them on their mission.

To-day Alexander preached the funeral sermon of uncle McIntosh's little babe.

I expect to start with them through the branches south, in company with Bro. McCord, who takes them to the Bluffs.

My Sabbath's are employed in the branches around. I have numerous calls that I have not yet been able to fill.

We have had a very cold spring, and now the summer has commenced unfavorably for the growth of some crops. Grasshoppers are doing but little damage here, thank God, and everybody hopes to raise an abundant harvest.

Please pardon my remissness in writing, my only excuse is that I have little desire to write after I have labored fifteen hours a day.

I remain your brother,

C. DERRY.

STARFIELD, Clinton Co., Mo.,

May 21, 1869.

Bro. M. H. Forscutt :

I write you these few lines to let you know that I am still in the land of the living. You may think me an unprofitable son. Let that be as it may, I have not one word of excuse to make for myself. I am

well, as also my family. I have plenty of work, both spiritual and temporal, that keeps me busy both day and night, so that I get but little rest.

You that have but the raw prairie to bring into cultivation, should feel thankful; for you have but to sharpen your plow, hitch on your team, crack your whip, and whirl over the sod. But look at the contrast! Here, we have to fell the trees, chop them into logs, roll them together, clear up the brush, pile it on the log-heaps, then apply the consumer, or, cleanser, or, more properly speaking, the purifier, which causes the whole heap to vanish in air. All this is but the beginning of the work; for we find still left, a sturdy lot of stumps, that has to be uprooted, before we can even begin to lay our foundation. This is a temporal representation of our spiritual labors. In many places the elders, have but prejudice formed through rumor; but here we have a deep rooted hatred, formed through open contact. I find men that pretend to have been acquainted with "Joe Smith" from his infancy. They know all about "old Joe." Such men as these I mark; and when I get them before many witnesses, I begin to dig at them, pretending that I have been raised among those who profess to follow him, (Joseph,) and as a natural consequence, I would but hear one side of the question. After they have told all they know, and have borrowed largely from prejudice and imagination, I begin to reason on knowledge and how it is obtained. That thought or imagination is not belief, let alone faith and knowledge. Through the union of our own thought and the testimony of one witness belief is brought; through the union of thought and two witnesses faith is produced; upon which we are justified in passing decision. But it takes all these, besides two of our five senses, in united testimony, to bring knowledge. Thus I lead them on, and I make them acknowledge one point after another, until they are compelled to ac-

knowledge that they do not even know "old Joe," let alone anything he ever did. By this means their influence against us is killed ever after, and they prove to be my best friends. I tell them plainly, that prejudice and ignorance are two of Satan's best weapons, to force the human family to hell. They are the demons of human happiness.

Hitherto the work has been uphill, but now there is fruit ready to gather. I never catch people in excitement and hurry them into the water. I give them plainly to understand that the covenant they make is with God, and not me; and if they keep their covenant sacred, their reward will be given of God, not man; and if broken, that "vengeance is mine and I will repay, saith the Lord;" and it is better for them never to make a covenant, until they comprehend it, and for what it is made.

J. S. LEE.

NEBRASKA CITY, Neb.,
June 8, 1869.

Pres. Joseph Smith:

I seat myself this evening to pen a few lines, to inform you of a change in the Agent for the *Herald*. Bro. James Kemp has been the Agent for several months, but he has moved with his family down to Camp Creek, and last evening the Branch Council, at his request released him, and appointed your humble servant, consequently you will please send the *Herald* to me, you will please continue to send the same number. As soon as I return from a short mission out west, I will collect the amounts and send to the office. I shall make it my special duty to try and increase the circulation of the *Herald*, for I believe it to be a great benefit to the spread of the truth. I shall also do my best for "Zion's Hope," which I hope will be a success.

Father is making arrangements to deliver a course of lectures on the faith and belief of the L. D. S.

We still have cause to rejoice. I had

the pleasure of baptizing one this morning.

I believe that I could sell a few Books of Covenants, Book of Mormon, Hymn Books, and Voice of Warning.

May the truth spread, is the prayer of your brother in Christ.

ROB'T. M. ELVIN.

Conferences.

Want of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

The Kewanee District met in Conference at Truro, Knox Co., Ill., June 5, 6, 1869.

Bro. John S. Patterson was present and presiding.

There were represented, Princeville, Kewanee, Buffalo Prairie, Victoria, Wilton, Inland, Davenport and St. David, containing a membership of 290 members.

RESOLUTIONS PASSED.

Brother Phineas Bronson is requested to labor in this District, especially in Rochester and vicinity, assisted by Bro. Gould.

The authorities of the church were sustained.

Bro. Amos Bronson received a recommend and license.

Bro. James Hart was appointed to attend to the organizing and more fully establishing the Galva Branch, assisted by G. W. Shute.

That the Butternut Grove Branch, Iowa, is to be added to this District, if agreeable to Bro. Derry.

That Bro. Steven Moore be instructed to appear before the Elders' Council at Galva, regulations of Council be made by Bros. Patterson and Hart,) and that the President, Bro. Patterson, be instructed to silence Bro. Moore till his case shall be heard.

That when a branch refuses letters of standing to members until special terms are complied with, should they comply

with these terms, and they then be refused certificates, the President and Clerk of the District shall be authorized to give them. —this resolution to cover cases that have arisen in this District.

That this Conference recommend to its various branches, that they do not receive into full fellowship persons coming into their vicinity who have been refused letters of recommendation from other branches for crimes or misdemeanors against the laws and good order of the church.

Preaching during the Conference by Presidents Joseph Smith and John S. Patterson.

Conference adjourned to meet at Princeville, Peoria Co., Sept. 4, 5, 1869.

At Pittsfield, Ill., May 1, 2, 1869, the brethren chose Bro. J. Goodale to preside.

The minutes of the last Conference were declared to be incorrect in the number of official members then present. No correction was made, the brethren being unable to attend to it.

Present at this session, 1 High Priest, 5 Elders, 3 Priests.

Branches at Elkhorn, Lamoine, and Pittsfield reported 80 members.

Bro. C. Mills was appointed a committee for Press Fund.

Bro. Jarius Wetherbee was reinstated.

It was resolved to raise a fund in each branch for branch purposes, subject to the voice of the branch only.

Authorities were sustained.

Bro. T. Williamson chosen President for ensuing quarter.

Adjourned till Aug. 14, 15, 1869.

A Special Conference for Michigan was held at Quincy, Branch Co., May 29-31, 1869, Bro. E. C. Briggs, presiding.

Hopkins, Yellow River, and Coldwater branches, representing fifty-one members, were reported.

It is expected by this district that all its officers will be active in the ministry. The

authorities of the Church were sustained.

The authority of Bro. Wm. Arnold, of Utica, was recognized, and he requested to labor.

The following resolutions were passed.

That recognizing the diligence and labors of Bros. James Partymen and Libanus Scott, of Stark Co., Ind., we hereby request them to continue preaching the word in the locality where they reside.

That we sustain Bro. Henry G. Smith in the field to which he proposes to go.

Two days' meetings were appointed at Hopkins, Gaines, Alpine, Mich. (Admission held) Casanova, Ottawa Co., Mich., July 8, 9, 10; Lawrence, Van Buren Co., July 10, 11; Parker's School House, Stark Co., Ind., Sept. 18, 19, and 20; Stark Co., Ind., Sept. 25, 26, 1869.

Bro. Samuel Powers was, by vote of the district, requested to assist in filling the appointments, and a resolution to bear the expenses of attending them.

Licenses were to be given to the officers of the district.

A resolution was passed to this effect:

Whereas there are persons in our ministry who travel and preach (as they should not be) but as their families should be supported, and their legitimate expenses paid, therefore,

Resolved, That we feel it incumbent upon us to see to it that, of our means, the elders who keep the field for preaching the word, worthily, shall be sustained according to our ability.

Moved and carried, that this Conference adjourn to meet with the Hopkins Branch, Hopkins, Allegan Co., Mich., October 16-17, 1869.

At Council Bluffs, Iowa, J. M. Putney presiding.

Crescent, Union, North Pigeon, and Council Bluffs branches, represented one hundred and ninety members.

Officers were requested to give in detailed reports to District Conference.

Adjourned till Aug. 21, 1869.

Original Poetry.

ON THE DEATH OF JACOB HORNER.

Fond parents now are weeping, around the couch of one

Whose form is silent, sleeping, their dear, departed son;

Brother's and sister sighing, and tears of sorrow shed
As oft the words repeating, "Our brother Jacob's dead!"

The dark bright eye that sparkled, not many months ago,

The tongue that once was joyous, is now by death laid low;

An angel form conveyeth his spirit far away,
His earthly form returneth unto its kindred clay.

He follow'd the example of Christ our loving Lord,
Obey'd each holy mandate enjoined within His word,
Was patient in affliction, his words were soft and mild,

And faith was never greater in one so young a child.

When torturing pain would seize him, how strong that faith would be

As crying "Father, hasten! Oh! come and pray for me!

The holy oil bring hither and pour upon my head,
Then lay your hands upon me, as Jesus Christ hath said."

And we, poor erring mortals, might ask the reason why,

While yet in early childhood, he should sicken, droop, and die?

But God, the Great, the Giver, can best the reason tell,

He call'd him back to heaven, "He doeth all things well."

Then weep not loving mother, thy child has gone to rest,

Far from all grief and sorrow, in Jesus' presence blest;

The thought that he is happy should consolation bring,

His voice doth with the angel's in heavenly praises ring.

Mourn ye for him no longer, but forward look with joy,

When you again in glory shall meet your darling boy;

When father, mother, children, meet on that happy shore,

Where sickness, pain, and anguish, and parting are no more.

M. R.

FASHIONABLE "RELIGION"
REBUKED.

At the sale of the pews at Grace Church, on Monday evening and Tuesday, the prices obtained for sittings in that house of worship were greater, we believe, than any ever realized in Chicago. The pew admitted to be the best went off to — at the modest figure of \$2,150, he having gallantly bid \$940 for the first choice. From that sum down to more moderate rates, the descent was easy—the sale of the evening closing by knocking off No. 136 to —, at the extraordinary low sum of \$400.

It is clearly the right of any number of men and women of Chicago, associated under any name, to build such a temple as they please, to express the force and fervency of their religious ideas; and we may not complain of what they do. If any men are moved by any spirit to pay \$2,150 for a pew, or if any are so lowly that \$400 limit their capabilities, their's is the right to do as they please with their own. But while indulging in the conceits of ecclesiastical architecture, the sweet strains of operatic music, the luxury of a house complete in all its appointments, all in the name and for the glory of God, it is well enough for them to remember that the Protestant poor of Chicago are lapsing into unbelief and darkness, because, with the exception of the few Mission churches, there is no place in the House of God for them; and that while the few of the pampered classes are building theological show boxes, and are giving to religion that tribute which hypocrisy pays to virtue, they are from their neglect of the souls and bodies whom God has given us to care for, sowing the seeds of infidelity and disorder, which will, in due time, bear their natural fruit. No man who labors with his hands will find a place in Grace Church. We do not say that such would be turned away from its door. A poor woman, the child of toil, who had given six days of the week

to her task, might, if the sexton is not a boor and a bully, find a corner in which her humble raiment would not be brought into too bold relief by contrast with the infinite gawgawgery of her richer sisters; but she would not be welcome twice. She has not \$2,150 for a seat, even \$400 are wanting; and as the Gospel in these days is expensive, she must be turned off to make room for the glittering one who can pay. What we say of Grace Church is true of all like establishments in Chicago and throughout the whole country. In them a certain number of lawyers, doctors, politicians, editors, speculators, merchants, and sometimes abortionists, meet to loll away an hour and a half of each Sunday, on luxuriously cushioned seats, listening to words which may be comforting to hear, but which have but infinitesimal effect in the control of the every day life. In all of them, the men who labor, no matter at what, nor how faithfully and intelligently, are practically forbidden—just as effectually forbidden as if an angel with a flaming sword stood at the entrance. And this in all our cities is the curse of Protestantism which once regenerated the world: and what is worse, this practical denial of the essence of the Gospel taught by Him who had not where to lay His head, is making its way into the villages and rural districts so rapidly and to such an extent, that thousands of good men are looking upon the final triumph of the Protestant cause as a thing that must wait the lapse of another era, in which Popery and slavery are again the rulers of the world. Oh men who call yourselves Christians! what a spectacle is this!

In the older days, when a church was built for the honor of our Maker, it was for His honor indeed. It acknowledged no ownership in man. Those who gave to it sent in their gifts because they were conscientiously impelled. No matter what the value of these, nor the social state of the givers, in the walls of that sacred edifice all men were alike. There were

neither privileges for the rich, nor alights and disabilities for the poor. Before God and that altar, the rich and poor were one. In His presence, the gaudy raiment, the glittering jewels, the haughty mien, and the arrogance of wealth, were less than the humble garb and the consciousness of poverty. Prince and peasant knelt together to acknowledge their brotherhood, and together to receive the sacred proof that God is the loving Father of all mankind. Grace Church is very well. It is an ornament to the neighborhood in which it stands, and no doubt a source of pride and gratification to those who built it. But sweep pew rents and sales out of it as the iron troopers swept out the idols; open wide the doors; inscribe on the front: "This is the House of God—Let those who will, come in!" and then see how wide and how beneficent its influence may become.—*Chicago Post.*

There is an everlasting harmony between the soul of man and the nobler forms of creation. If there were no innocent hearts there would be no white lilies.

Miscellaneous.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

Wm. W. Blair, Box 518, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.

Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliet, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant,
Balsal Heath Road, Birmingham, England.
C. Derry, Manteno, Shelby Co., Iowa.
Alex. H. Smith, David H. Smith, E. C.
Brand, G. S. L. City, Utah.

Wm. H. Kelly, Mantorville, Dodge Co.,
Minn.

Thomas W. Smith, South Brookville,
Hancock Co., Maine.

Wm. H. Hazzledine, 2418, Broadway,
St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo,
Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O.,
Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co.,
Wis.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the **HERALD** is 181. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the **HERALD** which has not been receipted in it at the proper time, they should write to us concerning it without delay.

\$3.00 each.—E B Gaylord 202, N Green 202, W W Gaylord 202, J Lytle 208, N Dutton 204, J Deremer 204, O P Dunham 200, W D Morton 151, Mrs. Kay 204, D Hitchcock 204.

\$1.50 each.—W May 180, D Mills 194, D Edwards 192, W Pond 192, H Wood 192, C N Brown 192, W Bradbury 192, W B Fiske 192, E H Ladner 192, R Rowley 208, D Williams 197, W Boyle 192, M Stewart 192, A Shaw 191, W Marks 192, L Cheney 192, G S Wilson 189, B F Durfee 192, J Sayer 192, J H Eldredge 198, J Matthews 191, J McMillen 187, A F Rudd 192, P Oleson 192, H Hansen (Neb.) 192, J Anderson 192, H Cook 190, J Stuart 192, L Davis 192, N Peterson 192, C Whitmore 192, S Longbottom 192, P S Win 192, J Bassett 196, J Caffall 192, J Mackland 192, H Hansen. (Iowa) 192, J Billington 192, D Chambers 192, J Hart 192, J T Phillips 192.

\$1.00 each.—J Newberry 194, L Walling 184, V White 192, W Berry (Iowa) 200, I Bond 184, F Hanson 189.

Various sums.—\$5 A George 216, \$2.10 J Shippy 198, \$0.75 P Ray 184, \$5 G Cook 185, \$2.50 W Berry (Ill.) 204, \$0.75 M Hagan 185, \$0.75 R Jones 191, \$0.75 J Folk 185, \$0.75 Wm. Morgan 185, \$0.50 H Tyler 184, \$0.50 P C Peterson 184, \$0.50 C Christensen 184, \$2.00 L B Richmond 184, \$2.00 S E Cook 192, \$0.50 I N Stadden 182, \$64.75 (gold) T J Andrews.

NOTICE.—Some question having risen respecting the second marriage of Elder James Burgess, of Keokuk, Iowa, this is to certify, that the Committee appointed by the Spring Conference of 1857, held at Keokuk, to enquire into the circumstances of such marriage, declared in their report that they found no reasons why such marriage should be held to be illegal; they therefore declared it to be their opinion that Bro. Burgess having a legal right to contract marriage, was legally married to his present wife, and such marriage should be considered binding and valid. We hope this will be respected by the saints, and tales to the disparagement of Bro. Burgess and wife be discountenanced.

JOSEPH SMITH, *President.*

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DIED.

At Paddington, London, May 17th, 1869, Bro. Henry Theed, aged 51 years. At the time of his death Bro. Theed was President of the first London Branch of the Reorganized Church of Jesus Christ of L.D.S., who in this inscrutable Providence of God lost a faithful laborer and advocate of the truth.

"Mark the perfect man: and behold the upright: The end of that man is peace."

At Salt Lake City, of measles, June 2, 1869, Bomar W., son of James and Mary Dutton, aged 8 years, 9 months, and 24 days.

At Jackson township, Jones Co., Iowa, May 11, 1869, ANTHEA, daughter of Joseph and Mary Hinds, aged 8 years, 8 months, and 2 days.

At Viola, Richland Co., Wis., May 5, 1869, Sister CAROLINE BROWN, wife of Elder Ames Brown, aged 62 years and 12 days.

At Mant, Fremont Co., Iowa, of heart disease, Sept. 18, 1868, Squire Eccleson, aged 66 years, 8 months, and 11 days.

At the same place, Feb. 17, 1869, of inflammation of the bowels WILFAM TOPHAM, aged 42 years, 1 month, 20 days.

At Chicago, Ill., May 26, 1869, of whooping cough, JENNETTE LINDLEY, daughter of Bro. Robt. Lindley.

Books, &c., for sale by I. Sheen, at the Herald Office.

Emerson's Ready Binder, for HERALD,	70
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Fifty Envelopes with Scriptural Texts,	22
The Bible Text Book,	55
New Lute of Zion, (Sacred Music),	1 70
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Brown's Concordance of the Bible,	65
Cruden's " " (Sheep),	2 30
New Testament, by American Bible Union,	30
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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCURBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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[WHOLE No. 182.]

THOUGHTS BY THE WAYSIDE.

How beautifully above my head interlocked the branches of grand, old forest trees, almost excluding the rays of the sun, while the rustling leaves swaying to the light zephyrs seemed whispering tales of love and friendship one, to the other, which mortal ear might do no more than guess at—never fully comprehend. Spring—glad, joyous, life-giving spring was abroad in the land, and here in this mountain glen seemed to have paused longer, to have decorated with fonder care each object of our Father's love.

The melody of the forest birds came back in echoes from the mountain sides, enhancing its sweetness while prolonging its strain. All nature seemed but as some vast temple erected for the worship of God, and with a silent prayer of thanksgiving my soul was filled, when I reflected, that here at least, God was worshipped "In His own appointed way."

Not far from me I saw bubbling from a spring in the mountain side, a little rivulet of sparkling water. So small it was, that the drops might almost be counted as they trickled over the mossy rocks, looking like glistening

diamonds as the sun-light flashed upon them. Now in a limpid miniature brook it passed under the spreading oak tree, and lo, an acorn, only the very small fruit of the giant forest tree, met it in its course. When the autumn winds had passed by, they had shaken the branches of the oak, and as the acorns gave up their clinging hold on the parent stem falling in showers upon the ground, one had lodged here in the way of this mountain rivulet. No formidable giant was the little acorn; the squirrel of but a few weeks growth, gathered and stored away many a larger one in his winter's nest, but the brook was feeble, ready to yield to the slightest obstruction. When the acorn splashed in among its drops, a few leaves settled around it, and not waiting to gather up its reserved forces, the rivulet turned aside, changed its course and trickled down the opposite side of the mountain. I followed it upon its way, and presently saw it joined first by one and then by another mountain brook, now flowing on steadily, now, again turned out of its course by some fragment of rock, some forest tree standing in its way; then gathering volume from time to time, it scorned such barriers—overleaping them with a fearless bound, or if compelled

to give way it only parted its waves, embracing each side of the obstruction, and seemingly coming together again with greater force and volume than before, until, through the valley there swept a mighty river, bearing on its bosom the commerce from thousands of acres enriched by its moisture, rolling deep and broad on its way to the pathless ocean. The genius of man might triumph over its waves—might span them with arch and masonry—but who would attempt with either strength of brain or muscle, to turn from its course that mighty stream? And yet, far up in that mountain gorge, no more was required to bend this swiftly rushing river hurrying to the ever restless sea, than a tiny acorn or a fragment from a mountain rock. Now it will soon form a part of those proud waters to which the great Jehovah alone may affix bounds, saying, "Hitherto shalt thou come and no farther."

Mother! Thy child is to thee that mountain stream. These years it is with thee in its helplessness, its unfolding mind looking up to you for guidance and direction. One by one like those accumulating drops, it gathers up the aims and objects of its being—then passes on. In other years, merged in the vast ocean of life you have lost sight of your treasure, or view it at best through other eyes than your own.—Men speak of *words* and *acts*, but there was a time, when in childhoods simplicity your fond eye read the very thoughts of your child, and to every dream of its young heart, the love of a mother gave form and color.

Christian mother, how are you performing this heaven-allotted task? In the great realm of nature our Father accomplishes all His ends, through agents doing His bidding. His hand unloosed from its grasp the autumn wind; from its bending, shaken stem the acorn fell, and in its course the tiny rivulet was changed. At His fiat the forked lightnings sprang forth, the

mountain rock was rent; and the crash of His thunders swept through the lonely dell, as its fragments settled down again, turning the still feeble stream in its course. Thus onward, ever guided by his hand it sweeps. Are you less faithful to your trust, than the inanimate works of God? Does that Spirit from the world of light and glory, look in vain to you for guidance in the days of its helplessness, wherein it is not able to turn aside the slightest obstruction from its course? Mother, when you first clasped to your heart your new-born babe, when you first realized its helplessness, its clinging love, when in health it stretched forth its arms with joyous shout to welcome your coming, or in sickness clung to you with plaintive wail, did you realize that that love was one means—the greatest earthly means—ordained by our Father's hand, to guide your child in paths of truth and virtue? Solemn and sacred trust—trust for which you will stand to answer in the judgment day? Years of patient after-toil, may never accomplish for your child, what in the days of its earlier years, might have been but the labor of an hour.—How many hours have you given to ease, to self-indulgence, to idle gossip, which belonged to your child? How many times when with ever-active, newly opening powers of mind, it has come to you, waiting for your answer—hanging upon it as the devout pilgrim hangs upon the answer of his oracle—have you sent it empty away, either with an inconsiderate reply, or no reply at all? Enter into the sanctuary of your soul, and when you have shut to the door, then answer to the bar of conscience, even as one day you will answer at the bar of God. Do you think when you have fed and clothed your little ones you have finished the work allotted you? If you have not stopped there, is your task finished, when you have educated them in the learning which educates the mind? Is your

task finished when you have sent them away to the Sunday School, and after that have taken them with you to the house of God? Is this all? Hand-maid of God, mother of Christ's little ones—is this all? Do you love the truth? Do you in your soul thank God for the light of the gospel, and yet suffer your little ones to grow up around your knee, ignorant of what the gospel is? Shall you so care for the body which perishes, the mind whose powers shall be worthless unless consecrated to God, while you utterly ignore the immortal soul. Let me tell you in the fear of God, if you do this, you may be called a saint, but the mere name will not make you one, and fearful is the responsibility resting upon you. You love the gospel—then you must know what the gospel is. If you know what it is yourself, you can teach it to your child. If you fail to do this, you neither love God, His gospel, nor do you love your child. You refuse to do the great work allotted you by the Master. You suffer the stream to flow on, increase in volume, and lo, when you would change its course it has become a mighty torrent, sweeping every obstruction from its way, and you are helpless—powerless to guide or direct. Into the great ocean of life your child is sweeping—like the unanchored ship it is floating out from the harbor, without a cable of love to bring it again to its moorings.

Is the gospel hid unto us—that we should not teach it to our little ones? Shall we fold our hands and let the devotees of false religion invade the very sanctuaries of our homes and snatch to their embrace our sons and daughters? We are doing it—it is being repeated from day to day, and how can we—how dare we expect the favor of our God? If we do, it is a vain expectation which shall utterly perish. Mother—whose hand might have dropped the acorn, or cast the pebble in the mountain stream, and did

not, how will you feel if in the judgment day the blood of your child be required at your hands? Do you plead want of time—the earnest desire will create the opportunity. Do you plead want of time—the most cruelly oppressed slave who ever groaned under the yoke of human bondage, held yet that power untrammelled—which in its exercise would enlist in his behalf legions of angels, who do the Father's bidding. For whom shall the mother pray, if not for her child? Think you God has bestowed upon her such a wealth of love, simply that she may care for its temporal wants? Never! Napoleon at one time remarked, "The great need of France is mothers." Might not beholding angels to-day repeat, "The great need of God's people is mothers."

Mother, by your great love for your child, you have power to enter into the sanctuary of your child's soul, as no other being has, and if the pure love of the gospel burns in your heart you have power to plant in that soul, seeds which can *never* be uprooted, and which with the blessing of God (and He can not withhold His blessing from His truth) shall yet spring up and yield an ample harvest. Was there ever a great, a truly noble man, who did not hold enshrined the memory of his mother, next in sanctity to that of his God?

Our church are wont to look with pride upon the three brothers—Joseph, Alexander, and David, and to feel that there stands foremost in the ranks, three men (at least, though thank God they stand not alone) worthy the confidence of the people. Where might they be to-day, but for the guiding hand, the restraining counsel of a God-fearing mother? Would that they might answer to the people, whether or no, *they* were taught the gospel at that mother's knee.

Let the friends of Zion take high ground in this matter. Let it be held to be a disgrace to any family, to be brought up not knowing the laws of

God, and not taught respect to his commandments. If the Jews were required with such strictness to teach to their children the law of Moses and the dealings of God with their fathers, shall the children of Zion utterly fail to do their duty in this respect and yet be held guiltless? The church is awaking to a sense of duty in this respect—but oh, how slowly. Like one robbed of her natural sight—she rubs her eyes and sees men like trees walking. God grant the day is near, when she shall see without an intervening veil, and when the mothers' hearts shall respond to the calls of Zion, then shall the sons and daughters of God's people be second to none in the land. When the pure gospel of the Son of God shall have its perfect work, how glorious shall Zion's children be.

Christian mother? if your work be left undone, it can never be accomplished by another. Not an angel from the realms of glory can do it for you. Look at your babe—mark how with the first dawnings of reason—the first evidence it gives of observation its eyes will follow you. Mark how as months and years increase upon its young life, it will come to you to settle every point of difference arising between it and its young mates. "Mother says so," is all the law it desires on its side, and no opposing power or influence can shake that faith.

Mothers! if we have the truth, let us in the fear of God teach it to our little ones—if we conclude we have not, then the sooner we search until we have found it, the better, for if we do not teach them the truth, rest assured the devil has an ample corps of teachers at his command, ready and willing to take charge of them and charge us nothing for their pains. They know the worth of souls, and are willing to work for their destruction without hire.

FRANCES.

Chasten thy son while there is hope.

THE RESURRECTION.

[CONTINUED FROM PAGE 14.]

Some oppose the idea of all being resurrected, because they think there would not be enough room. This is one of the great Infidel objections. Let us see what it is worth. The probable number of the human family from Adam to the close of this century, (by or before which it is probable Christ will come, and the first resurrection will take place,) is about 70,000,000,000, in round numbers. We arrive at this conclusion by allowing that there are now upon the earth 1,000,000,000 of souls, and that the mean average for each generation from the time of Adam till now is 500,000,000, and that for the first 1850 years there were sixteen generations; (the average age of man then, judging by the patriarchs, was about 840 years,) and since the flood to A. M. 6608, there will be about 124 generations, making 140 in all.— $140 \times 500,000,000 = 70,000,000,000$. Allowing ten square feet of ground for the burial of each person, (which would be quite enough, averaging small and great,) we would have a total of 700,000,000,000 square feet, or about 2,588,807,340 square rods, or about 16,055,946 square acres, or about 25,086 square miles as a burying ground; an area less by one-sixth than the state of South Carolina, or about 1,993 1-7 times less than the total land area, or about 7,978 times less than the area of the globe. It should be borne in mind that at the end of the thousand years reign, and by the time the unjust are resurrected, there will be "no more sea;" and furthermore, it is highly probable that then, at the great and last change, this planet will be greatly enlarged, and who knows but that it then will become a sun to some system?

When this planet reaches a state of positive perfection—when it is fully celestialized—it probably will no longer

need the light of the sun, or the moon, or the stars, but be similar, to a degree, with the "holy city." "And the city had no need of the sun; nor of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there." Rev. xxi. 23-25.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must

inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he that is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." B. of C. lxxxv. 3-6.

The *glory* that made the face of Moses to shine so that Israel could not look upon it; the *glory* that made the face of Jesus to "shine as the sun;" and that made his raiment "white as the light;" and that appeared unto Saul of Tarsus, "at mid-day," "above

the brightness of the sun,"—when this shall be given to this planet in its fulness,—then shall it become, indeed, a sun. How grand the idea! how sublime the thought! how worthy is such a work of God! Progression from chaos to absolute perfection! to a *fulness* of the glory of God! Here is Almighty power; here is infinite wisdom; here is boundless love.

"O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The faith of God's children smiles at seeming impossibilities, and rests secure in His promises; knowing that he that hath promised, is able also to fulfil.

Another objection that is urged against the literal resurrection of the body, is that the particles of which the body is composed at death, will, at the resurrection, be found in other bodies. Paul tells us that "thou sowest not that body that shall be, but grain, it may be of wheat, or some other, but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. xv. 37, 38. The wheat that is produced, is the same in form and elements as that which was sown; so is the body. It is not necessarily composed of the same identical particles.

HOW ARE THE DEAD RAISED UP?

By the Spirit of God. "If the Spirit of him that raised up Jesus from the dead, *dwell* in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11. Christ took his body from the grave by the power of the Spirit. He says:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my

Father." John x. 17, 18.

Paul says, Heb. ix. 14, that Christ "through the eternal Spirit offered himself without spot to God." The "eternal Spirit" was the "power," by which Christ offered his body to the icy embrace of death, and it was the "power" under the command of His Father, by which He took it up again.

"AND WITH WHAT BODY DO THEY COME."

We have already seen that the bodies of the resurrected come forth from the "dust," "the grave," "the sea," and that "the earth shall cast out the dead." We have also seen that those "brought up out of their graves," have bodies composed of "bones," "sinews," "flesh," and that "the skin covered them above." We have also seen that they are "restored to their perfect frame"—their perfect form—that they are "spiritual bodies," "immortal," "incorruptible," and "can die no more," and that the spirits and bodies of the resurrected can "never be divided." We have already said that Jesus was the pattern, as also the pledge, of the resurrection: Christ took the same body he laid down—a corporeal body. His disciples did not believe it, however, for when the women who saw him testified that they had seen him, "their words seemed to them as idle tales." Luke xxiv. 10. But our Savior soon dispelled their doubts on that point, for soon after He appeared unto the eleven, and some others, as they were assembled in Jerusalem, and were conversing about the matter.

"And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled, and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I, myself. Handle me, and see; for a spirit hath

not *flesh* and *bones*, as ye see me have. When he had thus spoken, he shewed them his hands and feet." Luke xxiv. 35-39.

Methinks the amazed and wondering disciples, examined with mingled sorrow and delight, the traces of the cruel nails with which his hands and feet were torn; and, as they "handle" him, make careful inquiry for the spear thrust in His side. What a scene! The smiting, the scourging, the terrors of the cross, the earthquake, and the pall of darkness; the burial, the Roman guard at the tomb, the three days of mourning and despair; how vividly, and thrillingly, must they have passed in review to the minds of the disciples as they feasted their gaze upon their risen Redeemer! Death had been vanquished! the grave invaded, and its lawful captive delivered, victory had been secured by the victim, and "captivity led captive!" Reader, can you see the hands, the feet, the side, of that crucified and risen Savior? And do you realize that all this shame, this suffering, was endured by him for you? that here, at these cruel, gaping wounds, poured forth that precious blood by which our guilt is cleansed, and we are saved?

Jesus often appeared unto his disciples, "To whom also he showed himself *alive* after his sufferings by many infallable proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God." Acts i. 3. Paul says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the

apostles. And last of all he was seen of me also, as of one born out of due time." 1 Cor. xv. 3-8. Peter says, "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even unto us, who did *eat* and *drink* with him after he rose from the dead." Acts x. 40, 41.

Here then is a literal body of flesh and bones, in the person of Jesus, raised from the dead by the power of the Spirit. But Jesus had not yet appeared in his glory. He ascends from the Mount of Olives to His Father's throne, and not long after His ascension, Stephen, who was then being stoned to death by the persecuting Jews, "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts vii. 55. And Paul testifies that, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. i. 3. For the Lord had said unto him, "Sit on my right hand until I make thine enemies thy footstool." 13. vs.

Of His personal appearance after He ascended to his Father, we have but a limited account. Probably we would not be able to comprehend it, if it was fully described to us. John says he saw him in His glory, when on the Isle of Patmos, which was about sixty-three years after His ascension. He describes His appearance thus, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see from whence the voice came that spake to me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candle-

sticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and hairs were white like wool, and white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength." Rev. i. 10-16.

In this last quotation we have a most vivid description of our Savior's personal glory. It is far beyond human conception; and after it has been given, the weak mind of man fails to appreciate it in all its fulness, for the Spirit alone can enable us fully to comprehend it. Pause and consider it well; and then know, if you are saved in celestial glory, you will have just such a body, with the same glory. Paul says, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall *change* our vile body, that it may be fashioned like unto his most *glorious* body." Phil. iii. 20, 21. Again he says, "When Christ, who is our life, shall appear, then shall *ye also* appear with him *in glory*." Col. iii. 4. John says, "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, *we shall be like him*; for we shall see him as he is." 1 John iii. 2. This is an engaging, an encouraging, a glorious hope. As the very same *elements* of which the unattractive charcoal is composed is made glorious in the beautiful, brilliant diamond, so the elements of which our weak, vile, corruptible bodies are composed, are made indescribably glorious in the celestial resurrection. John says, "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure."

WHERE ARE THE SPIRITS OF THE DEAD BETWEEN DEATH AND THE RESURRECTION?

The spirits of the righteous are in Paradise, or "Abraham's bosom," which is in the presence of Christ, and is a state of peace, "comfort," and joy; while, on the other hand, the spirits of the wicked are "turned into hell"—the "prison"—a place and state of punishment, of "torment," from whence they cannot come until the time of their resurrection. Hell is always represented as being "beneath," and is probably in the central part of our earth.

Some have represented that hell and Paradise are one and the same place; but this is neither reasonable nor scriptural. When the wicked rich man "died and was buried," he went to hell. "And in hell he lifted up his eyes being in torments, and saw Abraham *afar off*, and Lazarus in his bosom." Luke xvi. 28. "And Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus, evil things; but now he is *comforted*, and thou art *tormented*. And besides all this, between us and you, there is a great gulf fixed; so that they who would pass from hence to you, cannot; neither can they pass to us that would come from thence." Vs. 30, 31. By this we learn that one was fully conscious of his comfort, and the other of his torment; and further, that they did not mingle one with the other, but were positively debarred from going to and from each other. And in the 32d & 33d verses, we learn that however much the wicked desired to communicate with the living, they could not do so; neither *would* the righteous do so for them. It was contrary to God's order. In connection with the above, the following passages, cited, show the place and state of the spirits of the wicked: Isa. xxiv. 21, 22; Ps. ix. 17; Ezek. xxxii. 18-32;

Luke xii. 4; and the following show the place and state of the righteous: Rev. ii. 7; 2 Cor. xii. 4; Luke xxiii. 44; 2 Cor. v. 6-8; Phil. i. 23; Ps. cxvi. 15. The Book of Mormon fully corroborates the above teachings, and renders them quite plain:

"O how great the goodness of our God, who prepareth the way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy one of Israel.

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." 2 Nephi vi. 4, 5.

"Now concerning the state of the soul between death and the resurrection. Behold, it has been

made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the spirit of the Lord; for behold, they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." Alma xix.

We are often asked, if in the intermediate state, and in the resurrection, we will retain a recollection of friends, and former friendships, etc. It would be a folly to think we will not. Both Lazarus and the rich man were fully conscious of the scenes they had witnessed on earth; Mary at once recognized the voice of Jesus, after his resurrection; and his affection was no less for her than when in natural life. In the resurrection we shall know as we are known, and see as we are seen. 1 Cor. xiii. 9, 12.

We have every reason to believe, that those who have passed into paradise have as ardent love for dear friends, and for their race, and for Christ, and God, as when on earth;

aye, and far greater; and that they have a yearning anxiety for our welfare here, and hereafter; and that as many as are permitted of God, minister for us at times, though we may be unconscious of it.

Joseph the Martyr taught that many of our forefathers who are saved, are now angels, ministering for the salvation of man, and that "their bowels yearn over us," and that "at times they are pained with our actions." But mark, these are the righteous. The spirits of the wicked are in "hell," (Ps. ix. 17,) or "the prison," (Ps. iii. 19, 20,) and are therefore prevented from returning to communicate with the living. The souls that were under the altar were fully conscious of the scenes on earth through which they had passed, and of the fact that they had been persecuted and martyred for Jesus, "and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 10.

No doubt the mental—spiritual—powers of the righteous are greatly augmented after death; and that their capabilities, and enjoyments, are vastly beyond what it could be in this life.

W. W. B.

TO BE CONTINUED.

HOW I BECAME A LATTER DAY SAINT.

"How happened you to become a Latter Day Saint?" said my friend, Mr. B. to me, one day, in conversation on religious topics. "I have often thought to ask you. It seems so strange, to me, to meet a person of judgment in most other matters, and, I beg pardon, but I must say it, so grievously at fault on a question of such vital importance as the path to heaven. Will you please to indulge me with a brief account of

the means by which you were led to embrace so unpopular a creed?"

Mr. B's countenance, while making this request, wore that provoking, pitiful expression, than which no language could express more plainly, "Your heart is in the right place, I know; but your judgment is at fault—you don't know what is best for you—you are deluded."

I gulped down the rising in my throat, and *tried* to hide my mortification behind the merest ghost of a smile, as I answered, "Certainly, my dear sir, with all the pleasure in the world, if you wish it. But, would not your patience, if not your leisure, be exhausted before I could finish so uninteresting a recital, think you?"

"Why, no," said Mr. B., "I have a half hour or so to spare, and I think the account would be beneficial in one of two ways. It might remove, in part at least, the prejudice which exists in my mind toward your sect; or else unmask more fully your weak points, and enable me to go to work more systematically to reclaim an erring, though, I believe, a sincere man."

"Should every professor of religion in the world," I proceeded, "make a faithful statement of the 'why and wherefore' he is of this, that, or the other persuasion; detail the predisposing circumstances, parentage, early impressions, subsequent companionship, education, comparative development of veneration, &c., together with the proximate or peculiar exciting causes; what a sameness to weary us—what a variety to interest us should we discover! What a sameness in the primary, what a variety in the proximate causes; and yet not so great a variety even in the latter, as one might at first imagine."

"You don't mean to assert that your reasons for being a Latter Day Saint, are the same, or bear any affinity to mine for being an Episcopalian, to neighbor Donoven's for being a Roman Catholic, or to friend Speakman's for

being a Quaker ; do you ?”

“ I think,” I replied, “ that should each of the gentlemen named, publicly make a simple, truthful statement of the primary causes of his predilection for the church with which he is identified, there would be a sufficient sameness to admit of the audience going to sleep ; and that a recital of the exciting causes, after the first one had finished, would scarcely discover sufficient variety to prevent the would-be listeners from nodding.”

“ Well, well ; never mind the experience of others ; please give me your’s. Time speeds, and we may, perhaps, compare and discuss the others when we shall have more time at our disposal. I am interested in your case now,” said friend B.

I could see that he was getting fidgety, as though he thought I was trying to evade complying with his request ; and so, believing he would not interrupt me much more, I proceeded.

“ In the first place, I was born of Christian parents, and so far, was a Latter Day Saint to begin with.” Here I was interrupted by Mr. B. with,

“ I don’t see the point ; please explain ?”

“ My dear sir ; men, to a great extent, are born christians, as they are born French, Scotch, Spanish, &c. You remember the passage, ‘ Men do not gather grapes of thorns, or figs of thistles !’ This is equally true of churches. The church to which you belong is not recruited from the Roman Catholic world ; nor the Catholic church from the disciples of Mahomet. Therefore, I repeat, being born of christian parents, I was so far a Latter Day Saint to begin with ; faith in our Lord and Savior Jesus Christ being with the saints, as with all christian churches, the chief stone in the fabric.”

Secondly ; I was early taught by my dear, good mother, to pray ; and you know that the apostle of the Gentiles says, ‘ He that cometh to God, must

believe that he is.’ This was another important step towards my becoming a Latter Day Saint.

Thirdly ; I was at an early age sent to Sabbath School, and there taught to revere the Holy Bible as the word of God. This was another very important step towards my becoming a Latter Day Saint.”

“ I thought,” put in Mr. B., “ that the Mormons did not believe the Bible ; at least, I have been so informed.”

“ Whether the ‘Mormons’ did believe the Bible or not, that the *Latter Day Saints* do believe it, I know, the *fib* so industriously circulated by *clergymen with flexible consciences*, to the contrary, notwithstanding,” I replied. “ Furthermore, we not only believe the Bible to be the word of God, but I, and I trust all Latter Day Saints, regard the New Testament as the touchstone of truth ; and the doctrines taught by the Savior and His immediate followers, and exemplified in their lives, as being *all* essential to salvation. We also believe that Jesus taught nothing but what was, and is, essential to be believed and practiced in order to come where He is. That the apostles, being filled with the Holy Ghost, were the best interpreters of the doctrines of Christ.

“ And, I do not hesitate to go a little further, and say that *I believe* that the christians of the first and second centuries, are to be received as the best interpreters of the *faith of the apostles*.

“ We, as a church, further believe that any people who come short of receiving the *whole* gospel of Christ, will come short of a fullness of His glory ; and, further, that those who teach doctrines antagonistical to, or not in keeping with the simple teachings of the Master, but overstep them, and teach instead thereof the NOTIONS of men, have overstepped, do, and will overstep the ‘narrow path that leadeth to eternal life,’ lose themselves in the vast prairie of skepticism and infidelity, with its ‘thousand and one’ deceptive paths,

and find themselves at length led, alas! to anguish and despair."

"Why," exclaimed friend B., "You are repeating my own experience, and vindicating my own faith! You are explaining how men become christians, while I want to learn how you were led to believe in 'Joe. Smith,' and all that sort of thing!"

"Bless your soul! You are expecting from me impossibilities;" I could not help saying.

"Why so?" asked Mr. B. "I thought to get the mist dispersed so that I could comprehend you better; and here you are, mixing matters up, and getting me more and more confused!"

"I will try, at least, to give you one ray of sunshine. You want me to explain to you, the conversion and faith of a Latter Day Saint, without at the same time portraying the experience and hopes of a christian. I cannot do it. For they are more alike than twins—they are synonymous—they are one and the same. Here lies your difficulty: you have been accustomed to regard a Latter Day Saint, and a christian as two, and distinct identities, than which nothing could be further from the truth. Correct this error in your vocabulary, and instead of defaming them, by declaring them the antipodes of each other, write them,—(SYNONYMS); which they most assuredly are, in spite of impious clamor to the contrary.

"Again, I was taught in Sabbath School, that the gospel was so plain that 'a wayfaring man, though a fool, need not err therein,' and that its characters and symbols were so legible that 'he that runneth may read.' My dear mother taught me the same comforting lesson. And when the elders, ordained under the hands of the prophet, and sent forth by divine revelation through him to preach the gospel of the Son of God, came and taught the same simple, yet magnificently grand

doctrines, as are found spread on the pages of sacred writ, and which none others pretended to teach; how could I help but be fascinated, charmed, carried away by the enchanting news?

"Jesus, though crucified, still lives!

"God, so long silent, has again spoken from the heavens!"

"Angels, so long strangers to earth, have again ventured forth from the 'shining shore.' Flying through 'the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.'" Rev. xiv. 6.

"The holy priesthood with its power to bind and loose, is restored to man!"

"Jesus, James, Peter and John, have been sent to speak with Joseph Smith, and clothe him with power, and have charged him with a mission to his fellow men.

"With the gospel ordinances, are restored the gospel gifts; wisdom, prophecy, tongues, dreams, visions, miracles, healings, casting out of devils, &c. With its powers are apostles, prophets, evangelists, &c. With its comforts, are a knowledge of sins forgiven, an evidence of one's acceptance with God, a steady and sure hope of eternal life!

"O, sir! should an Ananias visit you in your cell, and God be pleased to remove the scales from your eyes; and you, like Saul of Tarsus, go down into the waters of baptism, and have your sins washed away; how you would rise again to newness of life—a life in Christ of which you have, as yet, never dreamed! You would then obtain a so very different view of God's works and plans, that, I have no hesitancy in saying, you would be a new man in a new world, with new objects to strive after, and new hopes to stimulate you to obtain them."

"Go on, go on," came from the opposite side of the table. "I perceive, that where you lack in logic, you make up in enthusiasm."

"Thank you, sir; thank you!"

"Nay, nay! I did'nt mean to wound you. But I could'nt help thinking you—a little enthusiastic."

"And, tell me, I pray you, what kind of a christian, a man devoid of enthusiasm would make, will you? A mere automaton! or, perhaps, the word—'manikin,' would convey the idea better. Do you not know that God has very little patience with such; and that He told John the Revelator to write to some such, and tell them that, if they did not repent, He would cast them off?"

"True, I know all that;" came from across the table, "but you must admit the lesson which experience, a school-master that seldom errs, has taught us; always, with an enthusiast, make a little allowance for exaggeration."

"You mean to say," I suggested, "that the *mittened suitor* magnifies the deformities of a fortunate rival; as the latter does the charms of his betrothed?"

"Just so. That which we love we exalt; as we deprecate and debase the thing we hate. But I wish you would be more concise, I want to hear you through; but I don't wish to keep Mrs. B. waiting tea—a—a—"

"Thing, which sad experience has taught you the folly and unprofitableness of!" I ventured to interpolate.

"Your religion does not forbid mirth, I perceive."

"Asceticism is the alloy, not the principal in religion. Though there is much to grieve the christian's heart; there is much to make it glad."

"It is not all who have named the name of Christ, that can see with your eyes."

"It is not every one who has named the name of Christ, that has found him; that has 'put on Christ.'" I replied.

"Our notion of 'putting on Christ,' varies according to our education," said Mr. B.

"Nothing could be nearer the truth,—and, I suppose, I am a Latter Day

Saint, because I was educated one. I did not tell you that it pleased the Father to bring me into His family, to eat at His table and share His favor, when I was not yet twelve years of age."

"No; you did not. That, in a measure, accounts for your susceptibility to be imposed upon by the delusion."

"Call it delusion, sir; if you will.—But I can assure you, if it be delusion, it is a *happy delusion*. I told you in the first place that my conversion differed little, if any, from the great mass of conversions. Already believing in the 'one true and ever-living God;' in 'Jesus as the mediator of the new covenant;' in the Holy Ghost, as the divine essence of both; in the sacredness of the Bible; in my own fallen state, and need of religion.

"It is not, as you have hinted, to be wondered at, that when such influences as a believing mother for my instructor and example, baptized members of the church, or children of the Latter Day Saints for my playmates; an exact agreement between the doctrines taught in the church, and those preached by Jesus and His apostles explained to my understanding; to say nought of the many displays of God's power through the gift of tongues, interpretation of tongues, healing of the sick, &c., which I was privileged to witness, it is not to be wondered at, I say, that I obeyed the gospel, accepted and rejoiced in what you deem delusion, gratified and made glad the heart of a fond mother, and pleased God, the strongest evidences of which I abundantly received."

"Does not your church profess to have apostles, prophets, &c.; the same as were in the church at its establishment by Jesus?"

"It does."

"And the same gifts and endowments, such as power to heal the sick, to have communion with angels, &c.?"

"It does."

"And can you not see the folly of such pretensions?"

"I have no difficulty in believing that the wisdom of God is foolishness with men?"

"That answer," said Mr. B., "would be very well, providing God had anything to do with it."

"The Apostle Paul says: (Eph. iv. 11.) 'and he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers,' &c.; and he goes on to state for what purpose Christ placed them there. Now, if Christ placed them in His church 'for the perfecting of the Saints, and the work of the ministry; who has any right to complain; much less, charge HIM with *folly*?'"

"I have just one or two questions to ask you, and then I am done, for the present. Have you had any ocular demonstration of such power, as you speak of, being in the church?"

"I have; and not I, alone, but thousands can to-day bless God for health restored through the imposition of hands, raised up by the *prayer of faith*."

"The case, I confess, wears a different aspect than it did a half hour back. But I must go, or I shall ———."

"Find your tea too hot for you?"

"Never you mind, whether my tea needs *blowing* or not. But by bye; I'll see you again one of these fine days."

And, when he does, friend *Herald*, you may expect another donation from X.

ZION!

BY ELDER A. G. WEEKS.

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." John xvii. 11.

Frequently the saints pray the Lord to hasten their redemption, and gathering to the land of Zion. I also pray the

Lord to cleanse, purify, and prepare the saints for the gathering. There is a preparatory work, and the Lord does not have it all to do. We must do our part; the Lord is ready to do His part any time.

Beloved saints, are we doing our part, or are we ready to do our part? When I ask "What must be the preparation of the saints before the gathering to Zion?" the Savior's prayer answers, "That they may be one as we are." The saints must be one as the Father and Son are one. There is no discord between the Father and the Son; no backbiting, no slandering each other; no strife about which shall be foremost, or which shall receive the praise. One is not setting up his opinion above that of the other. One does not fare sumptuously every day while the other lives on hard-tack. One does not wear rich and gay clothing, while the other is dressed in rags—in a word, there is no necessity for church trials and elders courts with them.

If the saints were gathered to the land of Zion in their present condition, how long would it be before an elder's court would be called, and an appeal taken from their decision to a higher council, and thus division and strife commence? Observe the actions and transactions of one small branch of thirty or forty members for a few years, and then think of one hundred thousand saints like that one branch, and what a picture we have! Not like the unity and oneness of the Father and Son—far from it. Therefore, as we all desire to be gathered, let us be one.

One in doctrine?

How can we be one in doctrine, do you ask? I answer, by a careful and PRAYERFUL study of the Holy Scriptures, Book of Mormon, and Book of Doctrine and Covenants.

One in practice.

How one in practice? By *not*

doing our own will; but by doing His will who has called us by His Spirit to one hope in the new and everlasting covenant. Let us ever be ready to say as the Son said, "not my will, but thine be done." This should be our chief study, how we can best do His will, for this is the only way we can ever be one.

Awake, ye saints of God; gird on the whole armor, and be one and God will bless and gather you; but pray for more laborers, for the harvest truly is great and the laborers but few.

A POPULAR OPINION PROVED ERRONEOUS.

BY ELDER THOS. J. SMITH.

To disprove the idea of a literal resurrection of the body, and that this earth is to be man's eternal abiding place, many have made the assertion, and thousands believe it, that if all mankind that have existed since the days of Adam were on the earth at once, it could not possibly contain them; that they would be piled one upon the other. Is this true? We will make a rough calculation and see. It is supposed by some that the present population of the earth is about 3,000,000,000, and that one person dies every second. As people lived much longer in early ages than at present, and as the population then was not so great, we are perfectly safe in estimating that one person has died every two seconds since the days of Adam, or for six thousand years, allowing 365 days to make a year. At this rate there have existed, counting the present population of the earth, 97,608,000,000 persons. We will now take the state of Iowa, and suppose it to be three hundred miles square; reducing this, we have 2,509,058,000,000 square feet. Then allowing one grave to cover twelve square feet, and there

would be room enough in this state for 209,083,000,000 graves, more than double the number of inhabitants; so after all that has been said and believed, every person that has lived for six thousand years could be buried in one half of the state of Iowa. This may seem incredible, but, nevertheless, it is true; and any one that will make the calculation, will find these figures correct.

SHREDS OF SILVER.

COLLECTED BY W. C. LANTON.

Ye avaricious! remember that shrouds have no pockets.

What is better than a "promising young man?" A paying one.

Trust not him who seems more anxious to give credit than to receive cash.

JEWISH PROVERB.—Commit a sin twice, and you will think it perfectly allowable.

It is difficult for the rich to be humble, and it is impossible for the proud to be wise.

The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.—Prov. xix 23.

TO CURE FITS.—For a fit of passion, walk in the open air. For a fit of repining, look about for the halt and the blind, and visit the bed-ridden and afflicted.

And surely every man must repent or suffer, for I God am endless; learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me.

Behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man. And as one earth shall pass away and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Thursday, July 15, 1869.

PLEASANT CHAT.

That which seems to be most needful, so far as the various departments of labor in the church are concerned, is concert of action.

It is easy enough in despotic governments to systemize the labors of the governmental machinery; and if the despot happens to be a ruler of capacity, things will move without any discord.

It is claimed that the church is not a despotism, and so strong is the feeling against despotic power that every approach thereto is very carefully guarded against. One result which should have been looked for, and should have created no surprise when it came, as a matter of course, was this very lack of system, or rather want of concert of action, which is so earnestly deplored by some.

To bring about such a state of feeling in the minds of the saints, as would permit, ultimately, the establishing of systematic labor, has been one of the cares which has devolved upon us, in common with others. And though some have seen and felt the lack of concert of action, none have as yet been able to point out the remedy, or suggest that which would enable all to act to the same end, without assimilation or consultation with each other.

One of the saddest and most humili-

ating impediments to concert of action, has been jealousy. This has impaired the usefulness of some of the, otherwise, most efficient laborers in the field. Others, equally zealous but less energetic and prompt, have seen their success; and moved by jealousy, have set about detracting from their labors by casting unkind, and most frequently, unjust aspersions upon them.

We cannot successfully deny this, however much we desire to do so; for, from some of the fields where good work has been started, come the evidences of the existence of this gangrenous affection, paralyzing to too great an extent every effort being made.

It is very difficult to point out who is to be blamed in this matter. Some say this, some say that; and not many are agreed upon any material point, except upon the one, that "there is something the matter," and "something ought to be done." We are of both opinions, "there is something the matter," and "something ought to be done." But what that is which is wrong, or what that is which ought to be done, is the question. Who shall solve it?

We suggest now, as a preparatory step, as an initiatory measure toward the bringing about of a proper concert of action, that we all as saints, children of the Father, exercise this attribute of his ~~etern~~ majestic, — jealousy; that it shall not longer interfere to prevent our assimilation in spirit and acting in concert. This done, we shall find far less trouble at home in our local church affairs, and far less inefficiency abroad.

Instead of giving way to an envious

feeling and movement, when it is seen that an elder is rising, let all that love the work rejoice, and feel gratified. So shall that man continue in usefulness.

It is not only essential to be sound in theory; but it is incumbent upon those who are to be saviors of men that they be sound in practice. To this end concert of action must be had in branch officials, in the elders forming districts or conferences, as well as in the various quorums of the church.

It is folly to spend time in recrimination and an endeavor to fix upon some one who is guilty, and compel him to re-adjust a burden which should bear equally upon all; for depend upon it, let him try it who may, however wisely he may consider, and impartially decide, unless there be a spirit of acquiescence to these decisions, the wrong continues and the right is not accomplished.

Right acts do not always give satisfaction, neither to individuals nor to parties. Nor does it always follow that an act productive of a sense of wrong in the minds of some, is an act of wrong in itself. It is quite safe then for a man to wait, even under a sense of wrong, until such time as reflection, and if he be a praying man, (are there saints who do not pray?) prayer, has enabled him to perceive the motive, the act, and the result in one, by the spirit which must be in the heart of every true follower of Christ. How happy results would flow from this just and righteous method of adjustment, who can fail to perceive and acknowledge! But what dire effects follow an opposite course of

thought and action, let scattered Israel attest.

There is one method of attesting some of the assumptions of the Re-organized Church, which very many of those who oppose them, out of it, (and some few in it,) have never tried; that is, the accepting of them. And it now seems as we sit here writing that we hear a sullen murmur,—“and we never will.”

Very well then; keep it before the church, that “there is something wrong,” but be sure, that no acquiescence in, nor support of, that which is advanced as a remedy comes from you.

We, as an individual, have an implicit faith in the great law of compensation. Under this law, there is a constant counter-balancing of causes and their effects. And while Israel may suffer by reason of the disobedience of some, the righteousness of others may bring peace. We can see no justice, therefore, in charging upon *one* the failure to progress which all feel.

To illustrate this more fully, we cite a probable case.

The church wishes a certain work accomplished. In casting about for an agent by whom to effect this object, a supposed competent man is chosen. He expresses a willingness but fears his ability is too little. He receives encouragement to try, however, and essays the task. He asks for advice of this one and of that one; finds few who agree, and so resolves to use his own judgment. In the simplicity of his heart he fancies that his efforts will be seconded, his abilities helped by sympathy and brotherly kindness. He

supposes the end he desires to attain to be of importance to all. After a season he hears first from one direction, then from another, that "something is wrong." No one takes the pains to tell him that such and such features of his policy is incorrect. No one cares to make an avowal to him that he is the person at fault; but suspicion is roused, his efforts are not seconded. He meets distrust and doubt in place of sympathy, criticism, instead of friendly counsel. If, as is too frequently the case with the man of honor, he is very sensitive to these things, he is discouraged and ceases to put forth any effort, gets into a morbid state of fear and despondency—feels himself unappreciated, and finally becomes sour and bitter, and goes to the dogs. He is heard and seen no more. The object for which he is chosen remains still to be desired, still unaccomplished, and another may be chosen and succeed, or the church may wearily wait in want of it.

We have written no romance here. It is, alas, too true.

The days of mourning for the saints are not over.

Pursuant to our creed, as advertized, we stop all HERALDS for which prepayment has not been made, unless special arrangement to pay in short time is made.

Persons sending money who desire an acknowledgment by letter, will please enclose stamp for return postage.

Subscribers should bear in mind that the office cannot afford to discount on lists, discount on torn currency, pay postage on letters of acknowledgment, and postage and registration of regis-

tered letters.

We have lately received letters which are thus discounted ten per cent. upon their contents.

Money orders sent to this office should be on Chicago or Sandwich, Illinois.

Large sums are best remitted in draft on Chicago.

Receipts for HERALD will be published August 1st. Do not look for them sooner.

The Chicago *Republican* has been collecting and publishing reports from all sections of the Northwest, in regard to the condition and prospects of the crops. At this crisis in the growth of grain, this mass of information, which comes direct from the farmers themselves, is of great value and interest; and the enterprise displayed by the *Republican* in collecting it, is only another evidence of the interest it takes in all that pertains to the welfare of the great Northwest. The *Republican* is always wide awake in providing a first-class paper in all respects, and we heartily commend it to our readers who desire a metropolitan journal.

ANSWERS TO CORRESPONDENTS.

J. S.—The vote to withdraw fellowship from a member is in effect cutting them off. It is the only act provided for by law. An announcement of the presiding officer is sufficient, without using the name of Christ.

W. W.—Elders in a branch, should be subject to the call of the officers of that branch, to assist by their counsel

in things presented to them by those officers. It is their duty and right to attend the Elders' Councils which may be held in their neighborhood. The sacrament should be administered by the "elder or the priest," so says the Doctrine and Covenants. Persons baptized by branch officers, are members *de facto*, of such branch. Confirmation may, or may not, be at the water side; but the Doctrine and Covenants contemplates confirmation meetings.—Branches may disfellowship, but should report at their Conferences all such disfellowshipped persons. Elders should not withdraw membership when residing in a branch. It is the duty of elders to report in person or by letter, to the respective sessions of the Conferences where they may be laboring.

Correspondence.

WILMINGTON, IL.,

May 25, 1869.

Bro. Joseph:

The work prospers in this place and the surrounding locality. Our friends and brothers saluted me, on my return here, with such demonstrations of joy as none but saints know how to reciprocate. I see good cause for encouragement, although the work, to appearance, does not move so fast as it would if the press of business was past. I can only get a hearing on the Sabbath. There is a good attendance. I occupy three school houses, and there are four more open for preaching, if I could use them, which I will do as soon as the evenings are long enough for evening preaching.

I had a good time with Bro. Briggs last Sabbath. We preached to a crowded con-

gregation of attentive hearers; baptized a man and his wife, and blessed two children. We are forced to believe from appearances that more will be baptized soon.

There is a Methodist preacher here, who, in every appointment round his circuit, says you are deceased. I know you have neither time nor will to say much, but I would like to have you say, in the *Herald*, that you are not dead.

Shall we repine at reproaches, or any thing else that our enemies may think proper or may be allowed to heap upon us? No, verily; rather let us rejoice that we are accounted worthy to suffer shame for the name of Jesus.

Your brother in the Lord,

JOHN LANDERS.

CASEY, Adair Co., Iowa,

May 28, 1869.

Bro. Joseph:

I have thought many times that I would write to you, and inform you of my labors in Adair Mission, assigned me two years since by a quarterly conference in the District of Pottawatomie, and continued on said mission by the several quarterly conferences since, to the present time.

May 25, 1867, I was baptized into the church, confirmed, and ordained an Elder, and assigned a mission. I have spent as much time laboring in said mission as I could, and do justice to my family. I have met a strong opposition, have labored faithfully and prayed earnestly, and waited, I was going to say patiently, but in truth almost impatiently sometimes. But, thank the Lord, truth begins to prevail, and I have more calls to preach than I can answer. In Washington township, in this County, there is quite an earnest enquiry after books, tracts, &c. I am invited to hold a two days' meeting in the grove in said township.

I had the pleasure of organizing a branch of the church at Casey to-day, with nine members, to be known as Casey Branch.

I have not seen that shower of tracts that you promised. I have not the money at present or I should send for tracts and books. We are almost destitute of hymn books. There is quite a call for the Book of Mormon. I am only one against hundreds; but if the Lord is for me who can prevail against me. And if the Lord is not for me, all my labors are vain. I pray therefore that the Lord will ever be for me, and all that love to labor for him. And I know that He will be for all His servants that are faithful.

Your brother in the new and everlasting covenant,
A. G. WEEKS.

COUNCIL BLUFFS, Iowa,
May 10, 1869.

President Joseph Smith:

I suppose that the saints are aware that Bro. ——— and myself were appointed to go to Denmark on a mission, sometime ago. And I suppose that many are anxious to know what the reason is that we did not go there to fulfill that mission.

There are several reasons for not going. The brother that I was to go with, did not get ready to go the first summer. I then took a short mission with Bro. Saml. Longbottom, to England, with the understanding that he would come to England in the spring, and then go with me to Denmark. Under those agreements I went, and staid there until August. During my stay there, I wrote three letters to him, but received no answer. When Bros. J. W. Briggs and J. Ellis came to England, I supposed that they had heard from him; but they had not. I then told them all about the mission, and how it was that I had not gone any farther. They said that they considered that I had done my duty, and therefore was at liberty to return. I did accordingly, as I did not feel capable of taking the responsibility upon myself. But I must say I was sorry to do so; the cry has been from Denmark, a long time,

"Come over, for we are ready to receive you."

I am sorry that the Danish brethren are not more interested in the Danish mission. I believe that if they were as interested as they should be, that the cry of those in that country would not have been in vain. And I hope that it has not altogether been so; but that some brother will have energy enough to take a mission to that country, and not only to take the appointment, but to fulfill it.

If there is one thing that I deprecate more than another, it is to make a promise to take a mission, and not fulfill it. When men undertake a mission they don't fill, it prevents others being sent, and a mission under such circumstances may be neglected for a long time, which might have been filled at earlier periods, had such men been appointed that would have fulfilled their appointments; men that not only volunteered to go that they might have the honor of having their names advertised in the *Herald* as missionaries to a certain place; but for the sake of preaching the gospel of Jesus Christ.

I have still the hope of going to Denmark some time, on a mission, if circumstances be favorable. I have the honor to be

Your brother in Christ,
FREDERICK HANSEN.

HEAD OF GREAT DEER ISLE, Maine,
June 8, 1869.

Bro. Joseph:

On the 16th of May we parted with the saints at Machiasport. After preaching twice at Machiasport, we were invited on board the steamer Lewiston, a state room being kindly furnished us by the Clerk. Our fare and passage were "gratis." We had considerable conversation with some of the officers and men on the boat, and found that much interest was felt in our views.

We arrived at Brooksville on the evening of the 17th, having met Bros. Edmund and

Left Gray at Deer Isle Landing, who had come for us in a sail boat, for the nearest landing, by water, was about five miles from Bucks Harbor. We remained there till the following Thursday, when we went to Providence, R. I., and remained there till the following Monday, when we returned to Boston, and next day left for Brooksville, and on Friday for Deer Isle, and from thence, in a small schooner, to Green's Landing, Great Deer Isle, to attend the Conference of the Maine, Nova Scotia and New Brunswick District, held on the 28th, 29th and 30th of May.

The Conference was harmonious, for our actions were directed of the Lord, and all business was transacted in the unity of the Spirit. There were no angry disputations, no talk for talk's sake, but all saw eye to eye. By revelation, Bro. Geo. W. Eaton was appointed to labor on Isle An Hant; Bros. Henry W. Robinson and Stillman Hendrick to labor on the Fox Islands and Camden, an entirely new field for us. There has been preaching in former days there, and I learn that some old L. D. Saints are to be found there.

The next Conference was appointed in the bounds of the Little Kennebeck Branch, and the time August 20, 1869.

Monday we went to Bear Isle Branch to set the church in order. Daniel Eaton was ordained Priest; Bro. Peter Eaton, Teacher; Bro. Joseph Harvey, Deacon.

During the Conference the Holy Ghost said that Bro. Stillman Hendrick should be set apart to the work of the ministry, and the elders laid their hands upon him, and he was sent forth of the Holy Ghost to labor in the field. He intends to devote his whole time to the work.

A resolution was passed in Conference, unanimously endorsing the Sunday School Paper project. The Hymn Book enterprise is received with joy by the saints.

I should like a good quantity of tracts for the work here, and trust that somebody who has got more money than our poor fishermen have, can and will pay for some.

How is it, brethren, want some of you send five or ten dollars to Bro. Joseph for tracts for this field? Don't all speak at once.

As ever, yours in Christ,

THOS. W. SMITH.

OMAHA, Nebraska,

June 10, 1869.

Bro. Joseph:

The faith without practice is broken, lost, and become ineffectual to sustain us. This just came to pass with me, when I discovered the work of polygamy. Before, I was very happy, thinking that I was a member of the true church. From that time I was troubled in my position in regard to Brighamism. Sometime after that, I found the Reorganization, but the doubt came out again, although my husband had received the divine messenger to him offered. I should have seen in his conduct a deed of virtue and courage which merited honor without any molestation on my part, of the liberty of his good action. But, after one long struggle, the Lord in his tender mercy reserved for me a great and unspeakable joy. There is nothing in this natural world to express my feelings. It must be understood in consciousness of the mercy of God.

One evening, in July, 1868, after my supplication and prayer, in bailing with faith believing and hoping for an answer according to my desire, having known many times already, whom it is not in vain we search, nor needlessly, we found.

I went to bed and fell asleep, calmly and profoundly, when about midnight I was awakened by a strong blow on my breast, which I cannot explain otherwise than if it were like a stroke of thunder. That commotion did not do me any harm; the noise left off softly. I opened my eyes and I saw one immense block of cloud, very white, and the middle like the body of a man clothed in a white mantle and bright. This beautiful sight did not move

until I had plenty of time to note this vision. Great was my amazement and admiration. I exclaimed, "*The kingdom of God!*" and immediately one voice like thunder answered, "*Oui!*" (Yes!) This voice came from behind the cloud. I knew it was the voice of my husband, and I said, "Thou wast not deceived." The same voice answered "*Non!*" (No!) I said again, "Then it is the church of God." And the same voice of thunder answered, "*Oui!*" (Yes!) This picture only I saw the eyes of that heavenly body were fixed steadily upon me. I looked always with admiration, and after a few moments it disappeared gently.

Behold this is my testimony, and I thank my God with all my heart.

MY. AVONDET DE FOURY.

[This letter was written by a French sister, and came to us with its translation. We welcome such to the columns of the HERALD.—ED.]

AUSTIN, Nevada,

June 22, 1869.

Bro. Joseph:

I expect to leave here in a few days. I held three meetings yesterday. Saints' meeting in the morning, and preached in Bradford Hall, to a large and attentive congregation. I speak to-night on the Reorganization, and to-morrow morning expect to bury with Christ three dear souls, and in the evening preach again on the Book of Mormon. Shall perhaps baptize six or seven.

Sustain me, dear brother, before the throne, for I have had to fight hard for every inch of ground since I started, and expect to have to fight all the time. Like Joshua, I have had his majesty a constant attendant at my right hand, but I have also had to rejoice in the mercy of the Lord.

I never realized the beauties of Bunyan till this trip.

I have the witness of the Spirit that if I

am very humble that I shall be blessed on my mission, and I thank the Lord that I am called. I have had many other testimonies from some of the saints who have prophesied concerning the Utah mission. May the Lord be with and guide is my prayer.

Your brother in Christ,

E. C. BRAND.

Kewanee, Ill.,

July 3d, 1869.

Bro. Joseph Smith:

I write to inform you of my movements since we parted at Buffalo Prairie. I arrived home yesterday, well in health and spirits, and was pleased to find all well at home. I crossed the river the next day after we parted, into Iowa, in company with brethren Ladner and Rowley. The weather proved very unfavorable, and we did not get so many opportunities to preach as we otherwise might. However, what preaching was done seems to be favorably received by those who ventured out to hear. Last Sunday week we spent a pleasant day with the saints at Davenport, being assisted by Brothers Rowley and Ruby in laying our views of bible truth before the people. The saints there seem to be renewing their strength in the Lord. I pray that God will assist them to continue in well-doing. I left Bro. Rowley the pleasant duty to perform of adding one more precious soul to our number by baptism—a noble spirited young lady, who formerly belonged to the church in Bath, England. She was acquainted with Brother Mark H. Forscutt there. Her name is Miss Sarah Gibbs. As soon as she heard our claims she endorsed them, and by this time is numbered with us. At West Buffalo the brethren hired the Methodist Church for preaching, but the people not coming out to hear, we adjourned to the house of Bro. Ladner, thinking to hold a Saints' meeting, but a few outsiders coming in, it was considered wisdom to preach, which we did, and we

have reason to believe that the word was well received. The saints in Iowa felt disappointed at your not having time to visit them, but they are hoping that you may find time yet this fall to visit them. After leaving Davenport, I visited the saints at Wilton and Inland, and had the pleasure of adding four more names to the church by baptism, and I trust to Eternal Life by the sealing of the Holy Spirit of promise; we, also, reconstructed the branch; ordained Bro. Lester Russell to the office of an elder, and by consent of the branch, placed him to preside, Brother Eli Wildermuth having resigned, and been honorably released from the presidency. Our hopes for the future of that branch are brightening. After leaving the saints there, I proceeded to Wilton, and from thence, last Sunday, to Moscow, to fill an appointment to preach the funeral sermon of Bro. Bratt and his first wife. We were permitted the use of the Christian Church, for the occasion. We had a good congregation; said to be much larger than they usually have in that place. The discourse was listened to with profound attention, and judging by the expressions used by some at the close, it will result in good. I understand that several are believing there, and intend uniting with us soon. From there I returned across the river by way of Muscatine, and on through by Buffalo Prairie and Millersburgh, home. The brethren at Buffalo Prairie intend to furnish me some kind of conveyance to get round the district with. I have been received and treated with brotherly kindness by all the saints in my travels. May God bless them in return.

My heart rejoices while reading the correspondence in the *Herald*, from the brethren in their various fields of labor, and realizing in some small degree what they have to encounter, from my own experience, I pray God to bless them in their labors of love. I am at home for a short breathing spell, when I shall be off again on my master's business. Hoping this

may find you and all in Plano, well, I subscribe myself your brother in the gospel of our Lord.

J. S. PATTERSON.

GRAND MANAN, Maine,
June 12th, 1869.

Bro. Joseph:

Having a little leisure time, I thought it could be improved, by suggesting a few thoughts for the benefit, I trust, of the readers of the *Herald*.

In order that your readers may know our present position, as our report will not be embodied in the minutes of our last district conference, I take pleasure in stating that most of the members of this branch are strong in the faith, and enjoy much of the spirit. Our number is not large—but twenty-six, yet we find the promise sure, "That when two or three are gathered together in my name, there am I in their midst."

Our cause is gaining ground, quietly, but surely; the outward, demonstrative opposition that we had to contend with, six months ago, has given way; and men begin to listen and reason on the subject of the "kingdom."

It is a little surprising that those who admit the Bible truths that we bring forward to substantiate our doctrine, should stumble at the Prophet Joseph; and I find that even some who profess to believe the doctrine of the kingdom, are not sound on this point. All Latter Day Saints, should clearly understand that if Joseph was not a prophet, and if the Book of Mormon, in connection with the Bible and the Book of Doctrine and Covenants, are not revelation, their condition is no better than the sects.

It is of the greatest importance that we understand the doctrine, and stand firmly by it; and that we prove by our godly walk and conversation, that we are sound in what we profess, and "not shun to declare the whole counsel of God."

The truths which we hold are glorious; the promises to the faithful are cheering, and their fulfillment sure. Who then, with these precious promises in view, which the saints embrace by faith, could falter, or weary by the way.

The prospect brightens while I look beyond the present, with its trials, cares, and disappointments; and rest in the assurance that "it hath not entered into the heart of man to conceive the things that are laid up for them that love him."

Let us therefore fear lest through the cares of life, the love of the world, and the good opinion of men, we become indifferent to the cause we profess to love, and fail to secure the prize.

Yours in the bonds of love,

JOSEPH LAKEMAN.

FALL RIVER, Mass.,
May 20th, 1869.

Bro. Joseph:

Our conference came off last Saturday and Sunday, 15th and 16th May. We held it in Providence, R. I., and had a splendid time. There were quite a number of brethren and sisters from Dennisport, Boston, Fall River, Pawtucket and Willimantic; so that the three States comprising this district were represented. There were five baptized and three ordained—one to the office of priest, one teacher, one deacon; this was done with a view to the organization of a branch. On Monday evening we proceeded to organize a branch of thirteen members, to be known as the Providence branch, and we prayed that it might always be under the providential care of the Lord Jesus, and that it may be protected by the authorities of the city, from which it derives its name. It is the first branch organized in Rhode Island for the space of fifteen hundred years, or perhaps more; every thing looks well, with a few exceptions, for the progress of the work; we pray they may be removed. You say in your letter that you are turning

every stone to forward the work, of this we feel confident, and feel to put in our mite of labor to help this work along, for as I said when speaking in the Latter Day Saints' Meeting House in Plano, I have an interest in this work, which will be developed in the future. Looking at things in this light, I hope I shall ever be able to keep myself from selfishness, which is poisonous to Latter Day Saints,

Your Brother in Christ,
C. E. BROWN.

GRAND RAPIDS, Michigan,
June 28, 1869.

Bro. Joseph:

I was happy to receive your favor by the hand of our able brother, J. H. Donnellon. You may well judge I was glad to see him, and more pleased when I heard him Saturday evening, Sunday morning, and again in the evening. We had full and solemn houses during the entire session of meetings in Alpine, and we have now eight meetings appointed to convene this week; in Hopkins again on Tuesday, the 6th of July, and on Wednesday, the 7th, to Decatur, where I wish you would send me some tracts on the gospel, to distribute in our meetings there.

We had good meetings at Hopkins. Bro. J. E. Hopper is recovered, and was quite well.

Prejudice is vanishing, and the people are anxious to hear the truth.

I am more than pleased with Bro. Donnellon's manner of preaching, and the people are all well impressed towards him. I believe with such laborers we shall be able to open the doors wide for the gospel triumph.

The work is onward, and we have all encouragement before us. We will call on Bro. G. A. Blakeslee. Give our regards to all the good brethren in the office with you.

As ever, yours in the gospel,
E. C. BRIGGS.

GRAND MANAN, Me.,
July 1, 1869.

Bro. Joseph:

Being interested in every movement that has for its object the upbuilding and maintaining of the principles and doctrine of Christ, and feeling it to be a pleasure, as well as a duty, to assist in carrying forward this great enterprise, I have been prompted by the Spirit to use my pen at this time, praying that it may not be in vain.

I was very much pleased with a communication in the *Herald* of the 15th of June, from "A New Beginner." The sentiments embodied in that article I considered sound, and should be kept in mind, and practically carried out by all Latter Day Saints.

When "Disciple" doctrine was first introduced here, those of us who embraced it, honestly considered that we had secured that we so much desired—the truth; and so far as gospel truth was concerned, that we were in advance of all other religious bodies.

A glorious change has taken place; what we once considered to be the whole truth, alas for human wisdom! we have found to be only partial.

Through obedience and faithfulness we have, in accordance with the promise, been made the recipients of many of the gifts and blessings of the gospel, and many glorious truths have unfolded to our minds that we had never before known; and this in consequence of the reception of the Holy Spirit by the laying on of hands.

Those who deny the imposition of hands for the gift of the Holy Spirit, should study carefully the Bible, and see if these things are so.

In Deut. xxxiv. 9, it says, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." This, in connection with many other statements in the Bible, proves conclusively that the laying on of hands has, been and is to-day, one of the principles of

the doctrine of Christ, and whoever denies this, cannot, (the Bible being the rule of faith), be approved of God.

It is wisdom to have all these controverted points settled according to the written word, and endorsed by the Spirit, which is promised to those who obey the gospel; and instead of asking man, or any body of men, what he shall do, "Ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 5.

Being myself "A New Beginner," allow me to say to all: my experience so far has been, that the gifts and blessings of the gospel are in proportion to our faithfulness; and the self-denial we exercise for the cause of truth.

As the wisdom of the world has failed to find out God, or to understand or know any thing about His attributes, and as we can only know of the things of God by the Spirit of God, it is of the greatest importance that we drink in of that Spirit which maketh wise unto salvation.

If we have been grafted into the living vine, and abide therein, we shall draw nourishment therefrom, by which we shall grow in the further knowledge of our Lord and Master.

Yours in the one faith,
JOSEPH LAKEMAN, Jr.

SPRING VALLEY, Iowa,
July 4, 1869.

Bro. Joseph:

We are making no additions to our number. We have been trimming up, and lopping off some dead branches, and striving to get in good working order, and I hope that we shall eventually succeed. Four weeks ago to day we organized a Sabbath School, with, I think, thirty-nine members, old and young. There seems a good interest manifested, if the saints don't get weary in well doing.

I have done my best to get you subscribers for the *Herald*. I have only one.

There are several that seem to desire to take it, but they cannot raise the money. It is a very scarce article in this part of the country. I shall continue to canvass for the *Herald*, and also for *Zion's Hope*, and I hope soon to obtain more subscribers.

GEORGE BRABY.

G. S. L. CITY, Utah,
July 4, 1869.

Bro. Joseph :

I hastily pen a line to inform you of my safe arrival at my field of labor, having arrived just now ; traveled to-day sixty-seven miles, and yesterday forty-five, twenty-five of them in water. I have not heard of Bros. Alex. and David ; do not think they are here, but it is too late to find folks. Will write again. Prospects bright.

Yours in Christ,
E. C. BRAND.

FARMINGTON, Iowa,
June 30, 1869.

Bro. Sheen :

Bro. Warnock is opening a good field at Croton and Warren, Lee Co. ; has baptized some at Croton. We need six Hymn Books, and if you can find and send them, I will send you money by return mail. We need them for new members in the church.

Yours, &c., F. REYNOLDS.

Mine elect hear my voice and harden not their hearts ; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, and be prepared when tribulation and desolation are sent forth upon the wicked. For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Conference at Green's Landing, Great Deer Isle, Hancock Co., Maine, May 28, 29, 30, 1869.

Thomas W. Smith, President ; H. W. Robinson, Clerk.

Officers present : 1 of the seventy, 9 elders, 1 priest, 1 teacher, 1 deacon.

Bear Isle, Little Deer Isle, Green's Landing, Brookville, Grand Manan and Little Kennebec branches, reported 142 members.

This Conference concurs in the Sunday School paper movement.

It being manifested by the Spirit that Bro. Stillman Hendrick should be ordained to the office of an elder, he was so ordained.

The spiritual authorities were sustained by vote, including Bro. T. W. Smith presiding in the Eastern Mission ; Bro. Geo. W. Eaton, President, and H. W. Robinson as Clerk of District.

Adjourned to meet at Little Kennebec, (near Machias,) Washington Co., Maine, on Aug. 20th, 1869.

PITTSBURGH, June 6, 1869.

Joseph Parsons, President ; Henry W. Wilbraham, Clerk.

Present, 1 high priest, 8 elders, 5 priests, 1 deacon.

Branches : Pittsburgh, Fairview, Salt-burgh, representing membership of 78.

Joseph Parsons, James Wagner, Frederick Eberlin, Edwin Hulme, Peter Ray, Henry M. Vilbraham, Jacob Reese, elders, reported.

James McDowell and Gerritt Laughlin reported by letter.

David J. Jones, Hugh Collins, Robert Wiper, and Samuel McBurney, priests, reported.

James Wagner continues to labor in West Virginia; W. W. Wagner in Beaver Valley; Frederick Eberlin, in Wheeling, Va.; Peter Ray and Priest Hugh Collins in Beck's Run; H. M. Wilbraham and D. J. Jones in Mansfield, Va.; Edwin Hulme as he may be directed.

The Brookfield and Pittsburgh Districts were united.

The authorities of the church were properly sustained.

An excellent sermon was preached by Elder James Wagner.

The next Conference is to be held in Pittsburgh, Sept. 4th, 1869.

The North Kansas District Conference convened at the Hedrick School House, Wolf River, Doniphan Co., Kansas, June 19, 1869.

D. H. Bays, President; Walter Brownlee, Clerk.

Elders Robt. Murdock, Thos. Davies, Walter Brownlee, reported.

Priests Wm. Gurwell, A. Sears and Thos. Wiley reported.

Teachers Josiah H. Price and James Thompson reported.

Branches at Wolf River and Tarkio report 87 members.

Robt. Murdock was appointed to labor in the vicinity of Wolf River, assisted by Wm. Gurwell; Bro. Walter Brownlee in Holt Co., Mo.

June 20. Preaching by Elder D. H. Bays, from 2 John, 9.

Elders John Richards, — Hertzling and D. H. Bays reported.

A District Tract Fund is to be established for the purpose of furnishing tracts for free distribution in the District; District Clerk, Treasurer of the fund; funds raised by Clerks of branches to be forwarded to Treasurer.

Elder Davis H. Bays sustained President of the North Kansas District; Bro. — Hertzling, District Clerk.

All the authorities of the church sustained in righteousness.

Adjourned to meet at the Iola School House, in Doniphan Co., Kansas, Sept. 4, 1869.

Little Sioux District Conference held at the Raglan Branch, June 5, 6, 1869.

Bro. H. Lytle presiding; Donald Maule, Clerk.

Branch at Union Grove, Twelve Mile Grove, Little Sioux, Raglan, Preparation, and Bigler's Grove reported.

Attention called, by motion, to priesthood meetings heretofore authorized.

Resolved, That the president of branches ascertain what can be raised in each branch, for supporting the families of one or more elders, to be sent from the Oct. Conference, and reported to the Sept. Conference, by letter or otherwise.

Prayer meeting in the evening, in which the gifts of the Spirit were made manifest in prophecy and tongues.

Elders H. Halliday, S. Diggle, H. Lytle, Asa Walden, J. Crabb, H. Shaw, Daniel Savage, and S. W. Condit, reported.

Bros. H. Shaw and D. Savage were given a mission in the District.

Bro. James Crabb and Levi Ellison were appointed Committee to perfect Raglan record.

Bro. H. Halliday stated that he would use his influence in getting up a Sunday School in the Union Grove Branch; and Bro. I. Ellison in the Twelve Mile Grove Branch.

Preparation, Little Sioux and Raglan, have each a Union Sunday school.

Bro. Mosiah Winegar having been convicted of inactivity and lukewarmness as an elder, his licence is withheld.

Appointment of two days meetings: At Raglan, first Saturday and Sunday in August; Preparation, second Saturday and Sunday in August; Bigler's Grove, third Saturday and Sunday in August.

Bro. J. Crabb is to take a mission within the District. Bro. Asa Walden is to preach all he can round home; Bro. Butts within the region round about.

Motion to release Bro. H. Lytle, President of District, was lost; and on motion it was resolved to furnish Bro. Lytle with a horse, presidents of branches to receive donations for the same. About \$45 was raised on the Conference ground.

Adjourned to meet at Six Mile Grove first Saturday and Sunday in September.

The Galland's Grove Conference convened at Deloit, Crawford Co., Iowa, June 12, 13, 1869.

Thos. Dobson chosen to preside; John G. Vassar, Clerk.

Present, 1 high priest, 9 elders, 1 priest, 2 deacons.

Bros. W. H. Jordan and James Spence were given a mission, the spirit directing.

Thos. Dobson sustained as President of Galland's Grove Conference.

Church authorities sustained by vote.

Sunday June 13. Bros. Alexander H. and David H. Smith, and Charles Derry were present this morning.

Bro. Alex. H. Smith preached an effective and impressive sermon.

During the adjournment Bro. Derry baptized E. C. Dobson, Maria Galland, — Galland, and Martha J. Richardson. Confirmation by Bros. Alex. H. Smith, C. Derry and T. Dobson.

Bro. C. Derry preached in the afternoon, and Bros. David and Alex. H. Smith in the evening. The good Lord blessed them with His Spirit, which was diffused throughout the entire congregation, to the joy of many souls.

Adjourned to meet at Galland's Grove, Shelby Co., Sept. 11, 12, 1869.

The Canada West District Conference met at the Lindsay Branch, Geo. Shaw's. Bro. John H. Lake presiding; Wm. Arnold, Clerk.

Seventies, 1; elders, 6; priests, 2.

Lindsay Branch, 21 members, 3 cut off.

Bro. Geo. Cleveland sustained President of the District. All the authorities of the church sustained in righteousness.

Bro. J. H. Lake spoke in the forenoon, and Bro. Geo. Cleveland in the afternoon, second day. At evening, prayer and testimony meeting.

Elders present: J. H. Lake, A. Vickary, G. Cleveland, Wm. Arnold, D. Court, and M. James.

Adjourned to meet first Saturday and Sunday in Oct., 1869.

DRIPPINGS.

BY "AMICUS."

Choice extracts are like burning glasses; their collected rays fall with warmth and quickness upon the reader's heart.

Usefulness to others is separated from usefulness to one's self, as dishonesty is from uncharitableness; both are united in self-love.

The eye is never to be mistaken. A person may discipline the muscles of the face and voice, but there is something in the eye beyond the will, and we thus frequently find it giving the tongue the lie direct.

There is no time spent so stupidly as that which inconsiderate people pass in a morning, between sleeping and waking. He who is up may be at work, or amusing himself; he who is asleep, is receiving the refreshment necessary to fit him for action; but the hours spent in dozing and slumbering are wasted without either pleasure or profit. The sooner you leave your bed, the seldomer you will be confined to it.

It is labor which has wrought the enduring monuments of genius; it is endurance which has schooled true greatness; and he who toils through days and years, unnoted, unacknowledged, and at length triumphs, is the being whose history it is well to study; for in it, he assured, oh seeker after greatness, there is a deeply suggestive moral.

Original Poetry.

FAREWELLI TO MY HUSBAND ON HIS DEPARTURE FOR HIS MISSION TO CANADA.

BY ANNE W. B. BATH.

O! and indeed, the parting hour,
With those endearing words
For nature hath a binding power,
Which we can not dispel.
Thou didst commit us to the care
Of Him who made her ties,
He will accept each humble prayer,
He knows our sorrows.

Though long and lonely be the time,
My husband is nigh;
I will not murmur, nor repine,
"God's will be done." I say,
Then onward haste, thy mission fill,
Such efforts God will bless;
Obedience to His holy will,
Must surely bring success.

Yes, onward speed thy steps, 'tis right,
May angels guard thy way;
That thou mayst have the truth and light
Of Jesus every day.
John, pray for me, that 'neath the care
Of burden on my mind;
My body frail, may strengthened be,
Its load of every kind.

Selections.

IRRELIGION IN EUROPE.

More than one recent traveller on the continent has marked the general decay, in all the Christian countries of Europe, of everything that can be called faith or spirituality. The letters of Rev. Dr. Bellows, the first volume of which has recently appeared, mention frequently and particularly this universal decline of religion. Dr. Bellows takes pains to state that it is not the ignorant or the vicious who cast off the bonds of faith, but "all classes—the

most industrious, educated and respectable not excepted—seem to have discarded the religious view of life." He expresses the opinion that for some time yet, perhaps a generation or two more, Christian faith and worship will probably be undergoing a natural decay on the continent.

One of the most thoughtful and well-informed of the English weeklies, the *Spectator*, takes a similar view of the religious situation in Europe, in an article on "The Religious Danger of the Continent." This journal assures us that irreligion, in the midst of Protestant communities, takes the form of universal and absolute indifference to the supernatural, almost suggesting innate incapacity for spiritual experience. But, in Catholic communities, irreligion is a fanaticism as fierce and as propagandist as that of any creed has ever been. Catholicism and its ministers are hated with a ferocity which recalls the French revolution. Materialism is made "a sacred cause." The most eminent of French critics, Sainte Beuve, not long since declared that faith is dead with men of intelligence, and more recently he defended materialism in the French Senate. It is said that the unbelievers are organizing in all directions, under an oath to dispense, under all circumstances, in life, in death, and after death, with the services of the Church. Not long ago a convention was held at Liege of students from all parts of the world, to proclaim the scorn of their class for all religious ideas. In Belgium, one of the strongholds of Catholicism, the creed of all but those who belong to the Church, is materialism in its worst form. A riot there always includes an attack on priests or monasteries. Even the Catholic masses are easily turned against their own pastors, and at this moment, in one department of Belgium, the priests would be torn to pieces by their own flocks but for the protection of the military, in consequence of a suspected proposal to reestablish lithes. A majority of the Austrian Reichsrath, have exultingly announced their adhesion

to materialism, and their determination to compel the Church to give up all attempts to interfere in any way with human affairs.

Montalembert, one of the most eminent and most intelligent of living Catholics, declares his belief, say the *Spectator*, that "Paganism is winning, that the continent is on the eve of a burst of irreligion, or hatred to religion, such as even the revolution did not produce, in which all institutions claiming to be divine will be overthrown, and men commence the organisation of a new and secularist world." So terrified are many thoughtful men, that Protestants, like Guizot, believe Catholicism alone can survive, and even some Catholics are willing to strengthen themselves by toleration of Renan's sentimental Unitarianism, as a defence against scoffing and bitter skepticism. The controlling elements of Catholicism, however, are impelled by terror for faith to adopt a persecuting spirit towards even the intellectual and liberal of their own communion. And in view of this decidedly bad tone of ecclesiastical rule, and indeed of all special defence of the old creeds, the *Spectator* admits "a growing doubt whether Montalembert is not in the right, whether, if Rome does not change her policy, Europe may not see an explosion of irreligion, or fanatical hatred to religion of every kind, true and false alike, which will make the last quarter of this century the darkest through which modern man has passed."

—*Chicago Tribune*.

KEEP IT BEFORE THE PEOPLE.

That Adventism is Sadduceism, and that Jesus of Nazareth pronounced them liars and hypocrites. That Elder Grant made John the Baptist convict Jesus by an untruth; that he said Jehoram never received the letter written after the translation of Elijah, and when shown the passage, refused to read it, saying, "I can't

find it in my Bible." That he misrepresented Samuel and said that his spirit lied to Saul.

Keep it before the people that Elder Grant said, "If I am to confine myself to the Bible, I may as well close this discussion first as last, for I can not make my case from the Bible;" all of which was said and done in Danville, New York, in January, 1869.

Keep it before the people, that Elder Grant held a discussion a few days ago with Brother Dr. Houghton in Ohio, and during the discussion Elder Grant admitted Spiritualism to be true, but declared it to be the Devil, and that demons were the spirits that influence the mediums, upon which Brother Houghton said to him, "You believe in Jesus Christ and he said that, 'They that believe on me, these signs shall follow them. They shall have power to cast out devils.' Now, sir, I will go under the influence of a spirit, and you shall decide the fact, and if you succeed in casting out the spirit, then the argument is at an end, and the case is yours. If you fail, the case is mine, and the discussion shall be closed."

Elder Grant accepted the terms. Soon Dr. Houghton was under the control of his spirit-guide. The Elder examined him very carefully, and pronounced it full and complete. Then stepping a little back, he fixed his eyes on the medium and said, "In the name of the Lord Jesus Christ, my Savior, I command the evil spirit or demon in this man to come out of him," and the spirit calmly replied, "I have not got the time, and can't do it."

Again the Elder excitedly and prayerfully commanded him to leave. Again the spirit replied, "Jesus we know, and Houghton we know, but who the devil are you?"

After many earnest efforts, the Elder was forced to give up the matter, and yielded the point, conceded that he could not cast out the spirit, after which Brother Houghton claimed the verdict, and by tacit consent it was given, and as the

meeting was breaking up, the 'Adventist gave notice in a loud voice, that "Tomorrow evening the discussion would be continued." The evening came and Bro. H. raised the point of order, that the discussion was closed. The Adventist objected. Then the umpire arose and with marked dignity, said, "Under the special agreement made last evening by Elder Grant, with Dr. Houghton I consider this discussion closed." The umpire then took up his hat and left the platform.

Keep it before the people, that Elder Miles Grant believes in Jesus Christ,—is a follower of him, and failed signally to cast out the spirit that controlled Dr. Houghton, failed to make his case with E. V. Wilson, denied the letter of Elijah to Jehoram the king, refused to read the passage when called on to do so, convicted Jesus of testifying falsely, misrepresented Samuel, and has been signally defeated twice in pitched battle during the year of grace 1869, June 8th.

Keep it before the people, that the angels say, "Jesus we know, Wilson and Houghton we know, but who the devil are you?" (Elder Grant.)—*Religio Philosophical Journal*.

Miscellaneous.

THE FOURTH AT CARBONDALE.

The anniversary of our national liberties being on the Sabbath, the "Latter Day Saints" of Carbondale, Pittsburgh, and Caseyville, (St. Clair Co.,) celebrated the day on the 5th, by holding a Picnic, in a grove, near the St. Louis and Belleville Road. Your correspondent was kindly invited by, and went in company with the worthy President of the Carbondale branch, and his estimable lady.

Upon our arrival at the grounds, we

were met cordially, and welcomed by the Caseyville folks, who had arrived before us.

We were soon joined by the friends from Pittsburgh, when a lively time ensued, boiling tea-kettles, spreading table-cloths, and covering them with good things.

You may imagine what followed, only the cordial interchange of most graceful, and genial courtesies, must have been witnessed to have been duly appreciated.

After tea, etc., was disposed of, all were called to order, and Mr. John Sutton was requested to conduct and direct the exercises.

Mr. Thomas Angell read the "Declaration of Independence," which was followed by "The Star Spangled Banner," sung by Mr. Sutton, the chorus joined by the company; the beloved Stars and Stripes, the while streaming out gallantly over head, causing every patriotic heart to beat high and rejoice.

The members of the several Sunday Schools were then called upon to entertain the company by recitations; which they did in a manner to reflect credit on their teachers, as well as on themselves. One little girl received a present of a handsome gold ring, as a mark of his approbation, from a liberal-hearted Brighamite, who has returned to the states to search for his brother. He is John Gordon, from Montana. The exercises were varied by songs, patriotic, sacred, and others; by several of the members of the company; and the happiest spirit prevailed throughout. Swings were erected, and pleasant drinks were served, and in short it was a day long to be remembered by the children of these schools; and too much cannot be said in praise of the benevolent men and women who devote so much time and attention to the instruction, happiness and innocent amusement of the little ones.

Evening was now at hand, and after many cordial invitations to visit each other, and kind expressions of good will, all dispersed. Thus ended a happy day to an

OUTSIDER.

DIED.

Of Paralysis, [place not stated,] April 18, 1869, **OMIN KERVALLA**, daughter of Susan B. and N. C. White, aged 2 years, 6 months, and 19 days.

At the residence of William Woodhead, near Guilford, Nedaway Co., Me., on the 7th of June, 1869, **HENRY MONSTER**, aged 18 years, of fever.

June 23, 1869, at Columbus, Neb., **JAMES FREDSON**, aged 48 years, 7 months, 26 days.

Bro. Freston was at work, on the above day, in a two story building, when a terrible hail storm passed over Columbus, throwing the building to the ground. Realizing the structure to be in motion, he sought to escape, when the falling front, as he was leaving the building, struck him across the shoulders dislocating his neck, and killing him instantly. He leaves a wife and five small children to battle against life's surging billows.

Bro. James Freston embraced the faith at Woolwich, England, in 1846; united with the Reorganization, in this place, in 1866, walking uprightly before the Lord, esteemed as a citizen, a saint that brought no reproach upon the profession of his faith. H.

Search the scriptures, for therein is contained the words of eternal life, and they are they which testify of Christ, and point the way to eternal bliss.

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THE TRUE

LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY; THE PEOPLE REJOICE: BUT WHEN THE WICKED BEAR THE RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IF BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 8.—Vol. XVI.] PLANO, ILL., AUGUST 1, 1869. [Whole No. 183.

WHY NOT?

BY ELDER T. W. SMITH.

It is said, Bro. Joseph, that sometimes extremes meet, and in accordance with that sentiment, I, from the extreme north-east of our country, wish to meet Bro. T. J. Andrews, of the extreme west or south-west, in harmony on the financial question, by endorsing the plan proposed by him for raising a publication fund. I believe it can be done, and if not, why not?

In this case, as in multitudes of others, "where there's a will, there's a way." A well defined plan is what is needed, and the movement begun. Ten thousand dollars seems an immense sum for us to raise, but it can be done; and I heartily endorse the idea of letting all have a part and lot in the matter. The Semi-Annual Conference could elect a Board of Publication of from three to five members, more or less, with appropriate officers. Why not?

The work of subscription need not rest till then, but all who feel to endorse the plan of Bro. Andrews, can commence to send in their money, to Bro. Joseph or the Bishop, and an ac-

count be kept by them of the amount, and the name of the subscriber; and as soon as the Board of Management is appointed, they could be authorized to issue certificates of stock; and as fast or as soon as the board see that they can justly refund the loan, as it would really be, let such as *demand* it, receive an equivalent, or as much of it as they desire, in the publications of the church. Why not?

Of course there could be no objections to a "square out" donation of from \$1. to \$100, or even more, from any one. Something needs doing *now*. I have not the slightest doubt but that the plan will receive a hearty endorsement by the conferences and churches. The Conferences as they meet could discuss this subject, and if they like the plan adopt it. It is practicable, and uncomplicated. There is no use of every one having a plan of his own, and urging that as the best one. If a plan like this one is feasible, let it be adopted and acted upon, and when the Board of Publication is appointed, let the management of the details be left to them. I, for one, believe that three or five men can be very readily found in the church, who have more wisdom than I have, to plan and execute a sys-

tem of this character; and am therefore willing to simply endorse the plan in its general outlines, and let those to whom the work would be committed, have the management of the incidentals that will arise.

I have no sympathy with the evil surmising that once in a while crops out, and gives evidence of a lack of that charity "that thinketh no evil," in the thought "that every man who holds a dollar of mine, must give me good security." I do not believe a Latter Day Saint will intentionally defraud me of a dime. I want no security from the Bishop—or any other officer in the church. An acknowledgment of money received, in the form of a receipt, may be well enough, as exhibiting the fact of its reception. If the all-wise Father of Spirits selects and calls into the office of Bishop, a brother, I will try to feel satisfied that He cares for my temporal well-being too much to appoint a rogue, and one whom He knew would make illegal use of the funds intrusted to his care; and if He does not know who to call, He is not the Being we have been taught to regard Him.

But to return, why not the presidents of the branches bring this matter before their respective flocks immediately, and, if endorsed, instruct their representatives to the Quarterly Conferences to adopt it, in conferential capacity?—And as most of the District Conferences will meet before the Semi-Annual General Conference, the voice of the church will be heard, and that Conference can act understandingly, and the movement be put into satisfactory operation.

Until a properly organized board is selected, it appears to me that we can trust Bro. Joseph, or Bro. Rogers, with the loans; and if the plan should not be generally adopted, there is no risk to run; for those who begin now and make donations, need only an acknowledgment of the receipt of the amount, and those who subscribe or loan, can

therefore receive a certificate, and if the plan is not adopted generally, can receive their money back—or its value in books, or let it go as subscription for the *Herald*, as they may choose.

Believing as we do that a dispensation of the gospel—the true and perfect gospel—is committed unto us, and that upon us the world depends for the advocacy of the doctrines of salvation in the celestial kingdom; and realizing that many hundreds are perishing for the bread of life, and many must perish before they can hear the living preacher; and believing that the way for preaching in hundreds of fields would be open, through an interest to hear created by a tract or a *Herald*, are we justified before God in withholding our gold, our silver, or our greenbacks, with these truths staring us in the face?

An elder, like your servant, who is in the field constantly, can form a tolerably correct idea of the wants of the church in the shape of tracts, books, &c. We ought to have a dozen different kinds of tracts; for the Sunday School, the family, the general public, the clergy, the learned, the unlearned. To distribute on steamboats and on railroads; in small leaves or leaflets on thin, yet tough paper, to put in envelopes either with or without folding,—containing scriptural propositions, and texts to prove them. Tracts that could be sent in packages to the postmasters throughout the land, for distribution. We want Sunday School cards, papers, etc.

Money is needed; and the time to use it for the glory of God has come. Not many years longer, and we will not have the privilege. Shall we not learn a lesson from the zeal and sacrifice of the sects around us, in disseminating their peculiar doctrines, by printed arguments, or assertions; for some are of one class and some of the other? There is no use in crying out, "I can't afford it;" for hundreds do and can afford to spend from \$3 to \$10 a year unneces-

sarily for tobacco, tea, coffee, useless jewelry, &c. I suppose that not more than one out of ten can be found in the church who do not spend from one to ten dollars a year in purchasing different things that could be very easily dispensed with. If we have none of the faults alluded to, perhaps we could buy the cloth for our coat or the material for our dresses for from five to twenty-five cents a yard less; that is, something cheaper would answer us just as well. Or, perhaps, we idle enough time in a year to earn a few dollars. In plain words, but few are there in the church who cannot, *if they would*, give a dollar at least, to help roll on this great work.

Brethren, if I for one am willing to go out and meet the scoffs, and jeers, and hatred of the world, and sacrifice hundreds of dollars a year, (for I could earn \$800 to \$1000 a year, if not engaged wholly in the ministry,) if it is asking too much for you who have the privilege of remaining home on your farms, or with your friends, to contribute a few dollars toward the publishing interests of the cause?

The office needs a Book Press. It looks like putting a Pennsylvania grey before a hand cart, to waste our steam engine's power on a small press,—even if it be Taylor's Cylinder Power Press! Ephraim should earn his living, as well as any other Israelite. So we stretch our hand to the other side of the continent, and give you our cordial grasp, in sympathy with the movement, Bro. Andrews,—and, Bro. Joseph, you can take hold in the middle.

True courage consists in observing the command of Christ,—“Return ye good for evil,” “If one smite you on one cheek, turn the other also.”

A good cause may be apparently lost, but if a brave people support it, the battle is ever won in the end.

THE RESURRECTION.

(Continued from Page 42.)

ONLY ONE EARTHLY PROBATION.

This life is a probation—a trial state—in which we are to be fitted for the joys, powers, and dominions of the eternal world. It is appointed unto all men to have but the one earthly probation. Of Christ, who “was made like unto his brethren in all things,” Paul says, “But now *once*, in the meridian of time hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men *once* to die, and after this [one death] the judgment; so Christ was once offered to bear the sins of many.” Heb. ix. 26-28.

Alma says that this life is man's *only* earthly probation. “And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is *after* the resurrection of the dead. * * *. But it was appointed unto man that they must die; and *after death*, they must come to judgment. even that same judgment of which we have spoken, which is the end.” Alma ix. 4, 5. “For behold, *this life* is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.” Alma xvi. 30. We saw in a former quotation, from 2 Nephi vi. 4, 5, that, after death, the spirits of the righteous went to paradise, and the spirits of the wicked went to hell, where they remained “until” their resurrection.

This precludes then, forever, the idea of more than *one* earthly probation. God determined the probation of man before the world was; for Christ was

as a Lamb slain from before the foundation of the world, and then the whole scheme of the creation, the fall, the redemption, and the eternal glory, was all foreknown and provided for. 1 Pet. i. 19, 20; Rom. xvi. 25; 2 Tim. i. 9; Tit. i. 2.

Of this probation the Book of Abraham says: "And they who keep their first estate, [in the spirit, before they receive earthly bodies,] shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, [earthly probation,] shall have glory added upon their heads forever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second [Satan] was angry, and kept not his first estate, and, at that day many, [spirits, hence the spirits of devils,] followed after him." All these passages go to show plainly, that man has but one earthly probation.

WHEN SHALL THE DEAD BE RAISED?

Alma said, long before the resurrection of Christ, "Behold there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things." Alma xix. 4. Since the days of Alma, much additional light has been given upon this subject.

We learn that all the righteous dead, before Christ, were with Christ in His resurrection, (B. of C. cviii. 10,) and that they received their crowns of glory. Gen. vii. 63. Paul says con-

cerning the future resurrection of the saints:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Again, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 50-54.

Again, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Vs. 22, 23.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who

shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21.

"And I saw thrones, and they sat upon them; and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4-6.

Again, from the B. of C. we learn that, "the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trumpet of God shall sound both long and loud, and shall say to the sleeping nations; Ye *saints* arise and live; Ye sinners stay and sleep until I shall call again." xliii. (xiv.) 5.

Again, "But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the *saints* that have slept, shall come forth to meet me in the cloud. * * * Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, [Olives,] and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the

scornor shall be consumed, and they that watch for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, and shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver." B. of C. xlv. (xv.) 7-10.

"And the graves of his *saints* shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night, forever and ever." cviii. (cvii.) 10.

"And again, we bear record for we saw and heard, and this is the testimo-

ny of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he comes in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch,

and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun in the firmament is written of as being typical." lxxvi. (xcii.) 5.

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded when it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the sounding of the trump of the angel of God." lxxxv. (yii.) 27.

By the foregoing quotations we learn that the saints will be resurrected just *before* the thousand years' reign, just *before* Christ's glorious appearing on earth, and that they will be caught up into the cloud to meet him in the air, and will stand at his right hand, enrobed like himself, and be crowned with his glory. We also learned by the quotation from xlv. 10; that at the time of Christ's coming, the "heathen nations" shall "be redeemed, and they that *knew* no law shall have part in the first resurrection." This would embrace little children, for they "know no law." "Sin is not imputed to those who have no law." Rom. v. 13. "For where no law is, there is no

transgression." iv. 15. Abinadi says, those who have part in the first resurrection are those "that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." Mosiah viii. 6.

After this comes the redemption of those who have received the gospel in the prison. "And after this, another angel shall sound, which is the second trumpet; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh." B. of C. lxxxv. 28.

The unjust, or wicked, they who negligently, or wilfully persist in sinning against light and truth, are not resurrected until the end of the thousand years, or the end of the millenium. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. * * *. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place was found for them. And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 5. 11-15. And again,

"I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection." B. of C. lxiii (xx.) 5.

"And again, we saw the glory of the telestial, which glory is of the lesser, even as the glory of the stars differs from that of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial: and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known,

having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. and the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul and of Apollos and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of

heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit." B. of C. lxxvi. (xcii.) 7.

"And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

"And another trump shall sound, which is the fourth trump, saying, these are found among those who are to remain until that last day, even the end, who shall remain filthy still." B. of C. lxxxv. (vii.) 29, 30.

How terrible must be the condition of those who are denied resurrection until the end of the thousand years reign! How great their shame and contempt who by their rebellion against God have forever deprived themselves of the Father and the Son, as also the society of the just! Their fate is sealed—misery is their doom. They perish forever, self-reproached, self-condemned and self-destroyed. But "the righteous shall shine forth in the kingdom of their Father," forever and forever.

TO BE CONTINUED.

Early rising, reasonable retirement, and frequent bathing is better than whiskey, tea, coffee, or tobacco for stimulant.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Plum Hollow, Iowa, June 23, 1869.

—On June 10th, we arrived at Council Bluffs. Bro. Beebe's excellent family made us welcome. The forenoon was pleasantly spent visiting the saints in the city, and examining what of interest we could find in its bounds. One picture, was peculiarly noticeable, a slab of marble whereon rested a wine glass half full of wine, two clusters of grapes, one white the other purple, some broken filberts, and a great luscious looking peach in whose full side some thumb has pressed a dimple, and two large plums on one of which, a wasp was feasting. The grain of the translucent marble, the glitter of the glass, the ray of light shining through the wine into the purple cluster, were perfect. At another place we saw numbers of fine chromos, one of which was a ludicrous presentation of the famous ancient lady who lived in a shoe, with her novel house and numerous family. One quaint conceit we remarked, a hole worn in the toe of said shoe, through which one of the children in the interior had thrust his hand and was pulling the hair from the head of another on the outside.

In the afternoon I went up on the bluffs and enjoyed the wide scenery.—The city, partly in the ravine between the bluffs and partly out on the level bottom land. The windings of the old "muddy" in the distance, with its groves, islands, flashing waters, and wide bottom lands walled in by bluffs on every hand. Omaha just opposite, and many more beautiful features, formed quite a grand picture. Thursday was passed writing letters, and in the evening, Bro. Beebe, Alexander, myself, and a young brother whose name has passed my mind, repaired to the little lake, on the plain near the town, and I had the privilege of opening my

labors of the mission by baptizing the young brother.

The next day found us on our way northward, aided on our way by Bro. E. Kelley, with whom I spent one night and the following forenoon; for his kindness and hospitality, we thank him.

We visited Deloit, attending Conference. Bro. Derry baptized four here. We also visited Galland's Grove, where Alexander preached a funeral discourse. We visited Six Mile Grove, where we also held meeting, and were kindly aided and cared for by the saints. The eve of the 18th found us again in Council Bluffs. To the saints who gave us means for the western flight, while on this little visit, we extend assurance of gratitude. Notwithstanding the heavy rains (Council Bluffs having been visited by a young deluge) the morning of the 20th dawned auspiciously, and the happy day passed in hearing and speaking the Word, in dedicating by prayer and holy song the commodious and neat building; the saints at sacrifice and toil have erected at Council Bluffs, will long be remembered. Two meetings were held by daylight, and one in the evening. One pleasant feature of the house is, that one can speak with remarkable ease, it is so well adapted to the voice. Quite a collection was taken up to defray the remaining debt upon the meeting house.

There were few that did not appear pleased with every thing connected with the dedication.

Father Gaylord remained until Tuesday, and brought us down to our present resting place.

God speed the little *Herald*.

Columbus, Neb., July 10th, 1869.—Before leaving the Bluff City, we went one evening to attend one of General Thumb's entertainments, and in the contemplation of these four little people, and the reflections thereupon, we spent quite a pleasant hour. Provi-

dence has denied them the full development of our race physically, and to compensate, apparently, has clothed them in velvet, and caused them to live to be admired and wondered at for their diminutiveness and beauty.

• We had the satisfaction to meet with the saints there in prayer meeting, and to exchange experiences and bear mutual testimony to the gospel. We bear grateful minds toward the saints there for many marks of hospitality and aid for the mission. We had the pleasure to visit Bro. Hartwell's place, and pass a few happy hours with friends of olden times.

This morning found all hands up at Bro. Beebe's quite early, almost too early for a good appetite; so we broke fast in rather a doleful manner. After many thanks to our kind entertainers, we stepped into the buss that called by our direction, and was soon at the depot checking trunk for Omaha. Taking another buss there we crossed the river on a well laden ferry, meeting another as large and well laden on our passage over. The old Missouri was boiling muddily along, in sharp contrast to the picture formed in our mind of the clear blue water of the Mississippi, so lately left behind.

After a fruitless attempt to see the superintendant of the road over which we intended to pass, we hurried on board the train.

I noticed Tom Thumb's little coach, and tiny black ponies being helped on board the train. My recollections of Omaha however shall be confined to a weary tramp up the hill satchel in hand, only to tramp down again.

The train started; and after some time, Alexander pointed out of the window, saying, "we are on the plains." But the hand of civilization has altered the appearance of those plains since he trod them on his former mission,—to me all is new and strange. About one o'clock we buzzed into Columbus, here we were welcomed by Bro. Hudson.

Columbus is noticeable for being one of the hundred mile stations, used by the church in the valley for the hand cart company, and is ninety miles from Bluff City. Bro. Hudson just remarked sadly, that he had often seen poor souls toiling through the Platte River, the sisters aiding their husbands, the water waist deep, fording the river with their carts on their way to the valleys of the salt land. Oh! the Lord will surely take note of the sorrow and sacrifice had for Zion, and redeem her in due time.

PROPHECY FULFILLED.

BY BRO. D. S. MILLS.

Feeling a desire to contribute an item of truth to the bulwark of testimony with which we, as believers in the word, are surrounded; and wishing to fix upon the minds of scoffers, the stubborn facts of God's dealings with those who strive to render the words of Christ of none effect; and also, as Bro. David says, "to share good things with good folks," I pen you this extract; hoping it may be deemed worthy a place in your valuable columns.

I refer to the *Herald* of March 1, 1869, containing an extract from the *Watchman and Reflector* upon the destruction of the Temple at Jerusalem, called forth by an article in reference to Christ's prophetic words concerning it, and declaring its downfall and desolation.

As there are many who have taken pains to try and show that the walls of said temple were not fully destroyed, and produced doubt in the minds of some as to Christ's words; I would cite all such to Peter Fredet, *Modern History*, pages 111, 112, also note D, page 490; where, in speaking of the Emperor Julian, the apostate, who reigned A. D. 361, 363. He says,

Julian Desired, above all things, to bring the charge of imposture on the predictions of Christ, in Matt. xxiv. 2, and the prophet Daniel, Dan. ix. 27, concerning the entire and irreparable destruction of the Temple at Jerusalem, nearly 800 years after its destruction under the Emperor Vespasian by Titus. He undertook to raise it from its ruins; although the Jews had no great share in his affection. He invited them by a flattering letter, to concur in the enterprise; and uniting effects with promises, he sent a great number of workmen to Jerusalem, ordered his treasury to furnish money and everything necessary for the rebuilding of the temple, and appointed one of his confidential officers, named Olypius, to enforce the execution of his orders.

The news was no sooner spread abroad, than the Jews, elated with joy, flocked from all parts to Jerusalem.—Immense quantities of stone, brick, timber and other materials, were prepared for the important work. When every thing was in readiness, the workmen began to clear the ground, dig up the earth, and remove the old foundations. Jews of all ranks, young and old, both men, women, and children, shared in the labor with so much eagerness, that some made use of silver pickaxes and spades, in honor of the undertaking. St. Cyriel, Bishop at Jerusalem, beheld these mighty preparations without anxiety, full of confidence in the divine predictions. He said that the Jews, far from being able to rebuild their temple, would, on the contrary, fully verify the prophecy of Christ, by entirely removing the former foundations, which still existed, and thus be instruments in the literal fulfillment of what our Savior had foretold, that of all this splendid temple, there should not be left one stone upon another. The trenches were now opened, the new foundations were ready to be laid next morning, and the Jews already began to triumph, when lo!

during the night, a sudden earthquake destroyed the trenches, overturned the adjacent buildings, and buried many of the workmen under their ruins. At the same time, the prodigious heaps of lime, sand and other materials which had been prepared, were scattered and destroyed by whirlwinds. This first obstacle astonished the Jews, but did not conquer their obstinacy; and they again set to work, under the directions of Alypius. At this moment, from the bowels of the earth, near the foundation, there burst forth a flaming torrent and balls of fire, which dislodged the stones, melted the iron instruments, burned the workmen, and afterward running through the place and amidst the multitude of spectators, consumed or suffocated the Jews, whom the avenging element singled out with a sort of instinct. This awful prodigy was often repeated, and what showed more and more visibly the supernatural intervention of the divine power, was that the fire reappeared whenever the work was resumed, and ceased only when the attempt was entirely abandoned.

There is not in all history a fact more certain and incontestible than this, 'as it happened,' to use the words of an illustrious historian, (Lebean), 'in the presence of the whole world,' and was equally attested by Christians, Jews, and Gentiles.

Many among the witnesses of this prodigious event, whether Jews or heathens, confessed the divinity of Christ, and asked for baptism.

The unhappy Julian, on the contrary, still continued blind and hardened in the midst of so much light, and now directed his principal thoughts to another object, even that of war; and in a battle fought on the 26th of June, 363, having exposed himself without a cuirass, had his liver pierced with a dart thrown by an unknown hand. He expired the following night at the age of thirty-one.

Theodoret Sozomon Eccl. History, relates; when Julian felt himself mortally wounded, he threw a handful of his own blood towards heaven, uttering these blasphemous words against Christ: "Thou hast conquered, O Galilean." Then likewise upbraided his own gods, charging them with ingratitude, &c. — As this is also chronicled by his own private historian, Ammianus Marcellinus, as well as St. Ambrose and others, who wrote six years after its occurrence, and appealing to eye witnesses for proof of it, I deem it worthy of credence, as showing the folly of fighting against God and His decrees.

A REMARKABLE DREAM.

BY BRO. W. VICKERY.

I write this morning to tell you a dream that I had on the night of June 28th.

I dreamed that the saints were assembled in Conference, (at what place I do not know), and I had attended the Conference through a part of it. Then myself and one of the brethren, (whose name I will not use), started from the Conference and went, as it seemed, a course a little south of west, until we were about one mile from the place where the saints were in Conference. Then saw coming over a hill in front of us, a flock of what seemed to be wild geese. They were of a dark color, and passed to our left. I said to the brother with me, "If we had a gun we might have a goose; but they passed on, and we stood and watched them until they were out of sight."

We turned to pursue our course, but had not gone over ten rods, when we saw another flock, which we at first thought were the same kind as the others; but as they approached us, we saw that they were white. They were in the shape of birds, but larger than any

birds that I ever saw, and whiter than any thing I ever saw in my life. They passed to the right of us, and as they were passing, (for the flock was very long), and as we were looking at them, I saw, as it were, about a mile above the earth, and in a north-west direction, at a slant of about thirty degrees, a white horse, with a rider on him, dressed in white; and I saw a crown on his head. He seemed to ride in all the majesty of a king. When I saw him, the Spirit seemed to rest upon me, and without any effort on my part, apparently, I began to sing the hymn: "Lift up your heads, eternal gates," but differently from what it is in our hymn book. This is the way that it was sung:

"Lift up your heads, eternal gates.
Make haste to entertain
The King of Glory. Lo! he comes
With his celestial train."

I sung the first and last verses, and when I began to sing, those white birds joined with me, and such music I never heard. Even my own voice sounded heaven-inspired while I sang; and those white birds, and the King on the horse, shone with a brightness far above the Sun at noonday, and as they sang, and glittered in their brightness, they descended to the place of the conference, and disappeared from our sight. Then I awoke from my dream.

My heart was filled with joy and gladness, and the next morning while making supplication, I felt to rejoice, and also felt impressed to communicate this to you, and I even promised to do so, if the good Lord would help me; as I felt my weakness. I desire to learn the interpretation, if there be any.

Only the first verse of the hymn was changed.

A coward indeed is he who is afraid to do right, but a man of good understanding, as Solomon saith, "is of a most excellent spirit."

HOW CAN IT BE?

My experience in life, especially since I embraced the gospel of our blessed Redeemer, has often led me to use the words of my text in wonder and surprise. For instance, when I see men and women of long experience in life, whose heads have grown gray with trouble and toil, in this troublesome world of sorrow and sin, and who once knew the truth of the gospel, and whom I have heard testify of the peace and joy that obedience to its requirements will bring, and did bring to them when they first embraced it; I say when I see such going astray into bye and forbidden paths, unwilling to renew their covenant with their God, refusing to obey the requirements of the law of God, that they might have peace and joy and comfort in their old age; yea, that they might have a sure hope when they are called to lay their bodies down that they will take them up again, glorified, purified, and beautified in the morn of the first resurrection, choosing rather to take their enjoyment in the world of vanity and sin around them, where they know by experience they can never fill the aching void within, I am led to say within myself, How can it be? Why will they let Satan lead them thus astray down to destruction? Why will they seek pleasure and peace where they know there is none, and refuse to seek them where they are abundantly given to all who will seek for them in humility of heart? Why will they suffer themselves to be led astray by every wind of doctrine that the adversary of their soul chooses to bring along? Lastly, why do they refuse life everlasting, that is held out to them by an infinitely merciful and long-suffering Redeemer, and choose rather the vanities of a transitory, uncertain, and fast fleeting world?

When I see young men and women, some of whom once knew the goodness

of God, and tasted of the powers of the world to come, spending their time in idleness, forgetting the solemn covenant that they made with God to keep His commandments, or spending their time and talents in laying up for themselves treasures in this world instead of the world to come, I am led again to say, How can it be?

When I see a majority of the world at large not paying the least heed to the solemn warnings that have been repeatedly sounded in their ears, by the God of mercy and love, in the shape of signs in the heavens above and in the earth beneath, all in plain fulfillment of the words of Jesus Christ, showing plainly that the coming of our Lord is near, yea, very near at hand. When I see them seeking after nothing but the things of this world, which they all know they will sooner or later have to leave, making no preparation for the world to come, which they all know they will have to enter, I am again led to say, with sorrow and regret for the shortsightedness of man, How can it be?

Well did the Psalmist say that man at his best estate "is altogether vanity."

Many more things I might mention which have caused these words to come into mind, but I will now close for the present, hoping that if this little article should come into the hands of any of the above named classes, that they will pause and solemnly reflect upon the course they are pursuing, and may the God of mercy enable you to come to a wise conclusion, is my earnest prayer.

"AMMON."

TRANSMISSION OF POWER.—More than 400 factories in Alsace are driven by power transmitted from the falls of Schaffhausen, in many cases over long distances. Endless steel wire ropes are employed running at high speed, 30 or even 60 miles per hour, supported by wheels at convenient distances. Power may thus be conveyed twelve miles, with the loss of only one-fifth.

TO THE SISTERS.

Trembling, and with very little hope of gaining admittance, I knock at the door of the *Herald* to address a few thoughts to you.

I feel to praise and bless my God for the sweet assurance of His Holy Spirit, telling plainer than words could express, that we are the chosen people of God. Before the truth as it is in Jesus sounded in my ears, in all its heaven-taught fulness, harmonising so beautifully with all holy scriptures, all true history, all nature, and everything that is good, ennobling, and soul purifying, I, in my dark condition, dreamed not of the joy and sweet foretaste of celestial bliss which should be mine, if I but entered the true sheepfold, through the door.

It is through different eyes, as it were; that I look out upon the world, ever since that undisturbed, sweet Sabbath evening, when through the mercy of God I was led by one of His servants down into the watery grave; and as I rose gently upward, and in the calm subdued light of the fading day, I felt that there were rich mines of knowledge untold, along the narrow path into which I had entered. I did not dream before my entrance therein, that I should realize so much happiness upon this sin-cursed earth.

But oh, the happy, thrice happy time is near at hand, when the saints will meet their dear Redeemer face to face, and when he shall be King of Kings and Lord of Lords; when nothing but sweet harmony, peace, joy and gladness, shall be heard throughout the land.

Dear sisters, let us do our part in hastening on this glorious time, when all our trials will be over; surely it is worth preparing for. Let us show by our works as well as by our faith, that we are as deeply imbued with the spirit of the latter day work, as are even those brethren, faithful soldiers

of the cross, who have left homes with all their endearments, in order to carry the gospel to the downtrodden and oppressed of the earth. While they are away on their heaven-given missions of love and mercy, cannot we be their co-laborers in very deed? Many of the dear sisters have sacrificed their earthly all for the cause of Christ.

But there are many younger sisters, including the unworthy writer of this, who could do a little more than they do. But how? says one.

Would not He whose work we are, look with more approval upon the fair daughters of His chosen people, if they would voluntarily give up their superfluities. Artificialities, which seem to cost so little, such as flowers and many trimmings might, many of them, be dispensed with, and if the little they cost were cast into the treasury of the Lord, we know not the good which might be done through this means.

Think of the poor saints in Europe, who suffer even for the want of things which, in this land of plenty we have in abundance, without realizing the blessing they are to us. My heart was drawn out in pity towards these oppressed people a few evenings since, as I listened to an aged sister, as she told of their sufferings. Deficient in both food and clothing, yet these poor people welcome the messengers sent there as deliverers, both temporally and spiritually. Although in sharing their morsel with the servants of God, they have to deprive themselves, they persist in having their company. This is hospitality in the true sense, and their reward is sure. Would that mine were half so sure.

Can we, as saints, as followers of the meek and lowly Jesus, be indifferent and lukewarm, while such golden opportunities for doing good are staring us in the face? Do, dear sisters, let us be adding stars to the crowns awaiting us. Let us be prayerfully and in great humility adorning our

lives with good deeds, and thus sanctifying our hearts, that we may be made mete for the Master's kingdom.

Shall the hearts of the poor grow faint with hope long deferred, and anxious waiting for help and deliverance? Oh no, if we will not show our faith by our works, the Lord will raise up those who will, and when beautiful Zion is open to the saints of the Most High, where will be our portion?

Emigration fund! It sounds very common in our ears; but little do we dream of its importance to those for whom it was started. How many hopes would be dashed to the ground, were it to fail? But God helping us, let us push on this good work, and eventually many of these poor downtrodden people will rise up and bless the hand of the deliverer.

"The Lord loveth the cheerful giver."

I once read of a dispute between two ladies about their hands, as to which was the most beautiful of the two? They could not decide the question themselves, so presently they called in a gentleman to decide the matter. For sometime he could not come to any conclusion, but at length he said, "the poor would say that the most beautiful hand of all is the hand that gives."

JUNE.

REFLECTIONS OF A TINKER.

BY ELDER J. B. HARRIS.

I have often thought I should like to write something for the *Herald*, but being a poor hand at my pen, I felt afraid, but in reading the fourth chapter of Ephesians, Paul says there is one faith, one baptism, and one Lord. Now when you go to hear the Rev. Mr. Johnson, he believes in sprinkling infants; and if you will go and hear the Rev. Mr. Jones, he tells us that pouring

is right; but go to the Rev. Mr. White, he will tell you that you must be immersed, but at the same time not professing to have any authority from God; but believes it is their duty so to do.

Now, if you will go a little farther up the road and hear the Rev. Mr. Black, he will tell you that neither of them knows anything about it, but will tell you that it makes no difference whether you are baptized or not, for you can just do as well without it. Now which of these shall we take for our rule of faith? I pause for an answer.

We will let the Lord answer the question.

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Jno. iii. 5.

"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Mark xvi. 16-18.

Now when I look at the loving kindness of God, it reminds me of this:

"In yonder glass, behold a drowning fly,
Its little wings how heavily they ply!
Poor thing! will no one save?
Will no one snatch it from the threat'ning grave?
My finger's tip shall prove a friendly shore;
There trembler, now thy dangers are all o'er!"

The electric light employed in French lighthouses is too strong for the unprotected eye, and can be seen thirty miles off at sea.

Employment is nature's physician, and is essential to human happiness.

L. D. S. Herald.

JOSEPH SMITH, Editor;

Plano, Sunday, August 1, 1869.

PLEASANT CHAT.

FROM every quarter now comes the cheering news that the gospel is winning its onward way.

Brothers J. W. Briggs and Josiah Ellis, in England; Bro. W. W. Blair, in California; Bro. Powers, in Wisconsin; Bro. E. C. Briggs, in Michigan; Bro. Charles Derry, in Iowa, are all dealing trustful blows in behalf of the truth conferred in these eventful days.

Nor are these all. Brother Thomas W. Smith, with others, in Maine and the islands off the east coast; Brothers C. E. and C. N. Brown, in Massachusetts and Rhode Island; Brothers Jas. Wagner and G. E. Deuel, in West Virginia; Brothers Benjamin H. Ballowe and Isaac Beebe, in Tennessee and Alabama, with Bro. C. G. Lanphear on the way there; Brothers H. A. Stebbins and C. W. Lange, in Wisconsin; Brothers John H. Donnellon, S. I. and H. C. Smith, and J. E. Hopper, in Michigan; William H. Kelly, in Minnesota; Brother Davis H. Bays and others, in Kansas; Brothers Summerfield and Joseph S. Lea, in North Missouri; Bro. Wm. Hazzledine and the brethren of the St. Louis Conference in middle Missouri and Illinois; Bro. T. P. Green down in Egypt; Bro. John H. Lake, in Canada; Brothers E. C. Brand, Alexander and David Smith,

in Utah, Nevada and California; with many others in other places, doing local preaching, make an array of talent in the field far in advance of previous years. A general feeling of great necessity for practical development of our faith is binding the brethren to an exemplary life.

Many who have, for reasons supposed by them to have been good at the time, departed, are considering the propriety of their return.

Mr. Ebenezer Page and — Boone, travelling in the interests of Sidney Rigdon, were in our office a few days since, on their way into Michigan.

They represent about fourteen or fifteen families, gathered at Attica, Marion Co., Iowa, the place appointed by Sidney for the gathering of the Saints.

Joseph Newton and William Hamilton, having rebelled for some cause not explained to us, have been cut off.

These two men were, if we remember aright, two of three messengers sent out by Elder Rigdon at the time of the publication of the *Appeal*.

We believe that the conduct of affairs at Attica is at present under the charge of Elder Stephen Post, although Elder Rigdon is expected there, at some time not stated to us.

From Elder Rigdon's connection with the church during the life-time of the Martyrs, the Saints will be desirous of knowing what he is doing, and what is being done in his name, so far as that knowledge may be legitimately derived, and correctly stated.

Of Granville Hedrick and his movements, we do not now know much.

except that a number have gone into Missouri, under his direction. What will be the issue remains to be developed.

We learn, of late, by letter, that there are now six aspirants to the successorship of Joseph Morris, slain at Weber. One in Nevada, named John Livingstone; one in Utah, named Geo. Williams; one at Omaha, Neb., named G. Gull; one in Oregon, named William Davis; one in England named George Thompson; and one in Denmark, named Lorentzen.

The unusual prevalence of rains this season is causing great fear throughout the country, of a famine for bread.

The Lord may plead by the voice of inspired and holy men; may reveal his wondrous goodness and excellent loving-kindness, and men remain unmoved thereby; but when He deigns to lay His hand heavily upon the prospects for a continuance of the life which now is, they quail with fear. Are those who should long since have been prepared for this display of power, now ready for the day of their trial?

We are waiting anxiously to learn of companies organized, as we have before this suggested, for mutual settlement and support. Every day land is getting higher in price, and available locations are becoming scarcer. Does this sentence bring no wisdom: "If by purchase, then are ye blessed; if by blood, lo! your enemies be upon you."

Seven only answer to the call for 144,000.

"What evidence do you show of

having received more of the grace and power of the Holy Ghost, than do we?" is the question asked of us by our contemporaneous religionists.

Is it a difficult question to answer?

It does not seem enough for us to bear testimony that we have heard and seen certain things indicating the renewal of the Holy Ghost. Does your reception of it by the laying on of hands make you better men, better women, better husbands, better wives, kinder, truer, holier? Are you better citizens of the country, state, county, or hamlet; readier to suffer wrong; less liable to, and less frequently a doer of the wrong; more cheerfully followers of Christ in very deed?

Prayer is said to be the key which unlocks the treasures of heaven to us. But prayer must be a strong wrestle of the spirit for the object desired. A mental effort is necessary. Nor can any man that prays be said to pray properly, unless there is in him a fervently strong desire for and endeavor to obtain that which is prayed for.

Administrations to the sick are frequently unsuccessful for this very reason; too much stress being laid upon the single act of compliance with the commandment, rather than upon the need for the exercise of faith. Faith in these cases being a firm reliance upon God for help, coupled with earnest, strong, and persistent effort of the spirit.

We sincerely hope that there may be a more effectual prayer sent up for the redemption of the "pure in heart."

We now wish to protest, most positively and earnestly, against the fool-

ish and pernicious policy pursued by some otherwise good saints, i. e., contracting debts which they can not pay, and have no prospect of paying.

A man's honesty may not be called in question in the matter of so contracting debts; but it certainly goes to destroy his credit. It has also the effect of throwing partial discredit upon others of like profession of faith, however different in practice.

There are three sorts of good men, financially: those who are good and pay promptly, buying only that which they need, and can pay for; those who are able, but only pay when obliged to; and those who are good for nothing, and never pay.

We do not want the subscribers to the HERALD to think for a moment, that we mean any of them; because we do not. But the Church, in places, is suffering reproach on this account, and some good elders have hurt their spiritual standing with both saint and sinner, by unadvisedly getting in debt.

The Apostle must have known what a hideous monster debt was, when he said: "Owe no man anything."

Do we write as unto wise men?

We hope so.

We have sent to the office in England for the *Restorer*, to supply recent subscribers. Price, 60c. per year.

Advices from Utah announce the arrival in Salt Lake City, of Elders Alexander and David Smith, on the 15th ultimo, in good health. Brother E. C. Brand, arrived on the 4th.

Bro. Joseph Vernon and wife, on the way from Wales to California, came into Plano on the 13th. Bro.

Vernon has gone on to his home.

Bro. Wm. Hopkins, of Mission, San Jose, Cal., is expected East this month.

Elders Wm. Anderson, of Montrose, Iowa, and Robert Warnock, of Farmington, Iowa, are filling appointments in Lee and Van Buren Counties, with good effect, as we learn by late advices.

Persons subscribing for the HERALD or HOPE, will please remember that in sending Post Office Orders, it is positively necessary that we be informed *who it is* that sends it, by whom it is taken out of the Post Office, from which it is sent, and also to whom it is to be paid by the office upon which it is drawn.

Wanted to know, at this office, to whom is credit to be given for thirty-five dollars, greenbacks, sent by registered letter, received here July 10th, 1869; also, for what purpose is said money to be applied.

Blank notices for Preaching, also, for Lectures, for sale at this office. Price, per hundred, 50c.

Correspondence.

St. Louis, Missouri,

June 28, 1869.

Bro. M. H. Forscutt:

Knowing your sympathy with the church here, I feel that to be silent would be defrauding you.

I need not tell you that we, yesterday, celebrated, with mingled feelings of joy and sadness, the twenty-fifth anniversary of the martyrdom of the Prophet and the Patriarch, Joseph and Hyrum Smith. You know that we could not do otherwise. Many who were intimately acquainted

with the martyrs, spake to us; many who had shared toil and persecution with them; who had received blessings under their hands, who had sat under the sound of their voices, who had breathed the heavenly inspiration of their prophetic teachings. Such could not help being sad in the temporary loss of friends so dear. Yet the bright halo which surrounds their memories, enkindles in the breast of every living saint, this glad some hope—we are parted but for a season—we shall see them again—we shall meet to part no more.

How irresistibly the words of an unknown poet come to my lips:

"We'll see Joseph Smith and Hyrum
With the just upon Mount Zion,
Singing praises to their Maker,
All in peace and love forever:
O how glorious they'll be!
O how glorious they'll be!
Dressed in white and crowned in glory
Throughout all eternity!"

Among those who addressed the meeting, and who were personally acquainted with the martyrs, were Elders Wm. Cook, Geo. Thorpe, and G. E. Duell, missionary to West Virginia. Of the latter, what shall I say? To whom shall I compare him? Those who have never heard Bro. Duell, but have lingered within the sound of the late Jedediah M. Grant's voice, may, by calling that fearless man's spirited and pointed style to mind, form a pretty nearly correct idea of our last evening's treat. But to those who have listened to Elder Duell, I need but say—he was perfectly at home, and fully equal to himself.

We enjoyed a rich outpouring of the Holy Spirit. Nearly all present received "a portion of meat in due season." I said "nearly all," for when the children of light come together, the prince of darkness may come also.

Some fear we are running into idolatry—becoming too Romanish—worshipping the creature more than the Creator. But there is little danger in that direction; if there is anything wrong in the degree

of our veneration for elders—soldiers in Christ; patriarchs—fathers in Israel; and martyrs—those who have joined the bright throng beneath the altar, it is but too weak, too ghost-like; it does not burn with that steady flame which the nature of the case would seem to demand, to say nought of what is warrantable.

But in the case of Joseph and Hyrum, what can we say? We love God because He first loved us. What says Jesus? "Greater love hath no man than this, that a man lay down his life for his friends." Joseph Smith loved the saints, and lived but for their good. On the 27th day of June, 1844, he laid down his life for the saints—died a martyr in the Redeemer's cause.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." The servants of God were not afraid to die. They went forth to the slaughter voluntarily—gave their lives a sacrifice to God.

Many mock, and think it a shame to own sympathy with those who died such a death. Such would find a more congenial atmosphere in the Moslem world. The Prophet of Arabia would have been more to their mind. To boast of consummate skill, successful designs, daring courage, brilliant victories, and worldly achievements, is more consistent with human pride, and human weakness. To such the inspired breathing of the Apostle, "God forbid that I should glory, save in the cross," (Gal. vi. 14,) is but the raving of a madman. Neither the Romanish nor the Jewish nations could comprehend the glory of an unpopular death. The merit of the cross was a mystery, the wisdom of God, foolishness.

Every one has heard of the dying words of Father Stowe: "They say that religion is a delusion, but thank God, if it be it is a happy delusion." He died like a good man and a saint; so did John Wesley; so did Dr. Adam Clark, and so do thousands of others every year, in every

nation. Gen. Lyon, and more by far than I have time or space to mention, died as soldiers, as warriors, as heroes. Not a day passes over our heads, but many die stoically, like philosophers; and some, with more questionable ideas concerning penance, than desire to perform it, starve themselves to death. But of whom can it be said, he died like an apostle—the death of a prophet? We answer, JOSEPH SMITH. He professed to be a prophet; was equally beloved, persecuted and unpopular, with men of like pretensions in days gone by.

Yes, my brother, however foolish it may appear to our Greek-like neighbors, we were not ashamed, but rather rejoiced in celebrating the death of a martyred prophet.

Some accuse us of following, and quoting Joseph Smith, more than Christ or the apostles. This accusation, I trust, is without foundation; for, if any do, surely they have a zeal without knowledge, a devotion devoid of wisdom.

That we revere, and to some extent follow Joseph Smith, is undeniable. But not more, I hope, than we have scripture warrant for: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you in the gospel. Wherefore I beseech you, be ye followers of me." 1 Cor. iv. 15, 16. The application of this scripture to the case in question is so apparent that comment is uncalled for.

The Apostle of the Gentiles did not wish the saints to follow him any further than he followed the MASTER. The Prophet of the nineteenth century did not wish the children of men to follow him any further than he followed Christ and the Apostles; and if he had, no intelligent Christian would have done it.

We write this as our irrevocable testimony of Joseph Smith, to saints and sinners, without respect to calling or pretension:

Joseph Smith was a prophet, called of

God to restore the gospel of Jesus Christ. Not to preach another, a new gospel; but that which was revealed by Jesus, and promulgated by his apostles; and of which God inspired a Paul to write, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," (Gal. i. 8,) which applies, surely, no less to Joseph Smith than to an angel.

In reply, some will point to the Book of Mormon and Book of Doctrine and Covenants.

To such, we say, God may, and it is in keeping with his Providence to give "line upon line"—give commandments and instructions from time to time, through His chosen ones, suited to the varying circumstances and necessities of His creatures. But yet, as God is the same, yesterday, to-day and forever, He will not contradict himself, nor inspire teachers to conflict with His revealed will. Therefore do we (speaking for myself) regard the New Testament as *the touchstone of truth*; and all doctrines and pretended revelations not in keeping therewith, as from the Father of lies, and to be treated accordingly. There be some who have stronger reliish for Utopian chimeras than for sound doctrine; but to some where Jesus is, we must follow His precepts. K.

COUNCIL BLUFFS, Iowa.

July 6, 1869.

Bro. Joseph:

David and I arrived here last evening, from the Farm Creek Branch two-days' meeting. From Bro. Gaylord's we went to Hamburg, calculating to go to Nebraska City, but the rains made such sad havoc with the rail roads, and there was so much water on the bottom, we could not cross so soon as we desired, so we agreed to go with Bro. Redfield to the two-days' meeting, providing he would

take us up to this place. We came as far as Bro. Craven's, and there we separated, Bro. Craven bringing us on from his place. We had a good meeting and a time long to be remembered. May God bless those good saints in all their righteous undertakings, who have administered to our wants. May their larder always be stored with the good things of the earth, and their minds be filled with the spiritual wisdom and influence of our Lord Jesus, that they may have eternal life in the celestial kingdom of our God, is all the harm I find it in my heart to wish them.

Salt Lake City, July 18, 1869.

I have had many trials in my short life, of my powers of control over my passionate temper; but never in my short life did I have need of strength more than I did yesterday.

David gave you an account of our trip and arrival. We met many who were anxious to see us, and hear us; and asked us if we were going to speak in the tabernacle. We of course did not know, but were desirous of so doing; and to leave no stone unturned in our favor, David, myself, John Smith, Saml. Smith, Geo. A. Smith, and John Henry Smith, (Geo. A's son,) called on President Young yesterday morning, and I plainly stated our mission, and asked for the use of the Tabernacle to speak to this people.

My statement that we differed from them in principles and points of doctrine, called forth some questions, all of which I endeavored to answer in calmness, with respect and courtesy to all present. Pres. Young then favored us with an account of how the marriage ceremony became inserted in the Book of Covenants, directly in opposition to all father could say on the matter. I told him we did not come to argue the matter there; that our reasons for differing were many—and among them, the fact that the princi-

ple he was endeavoring to sustain was contrary to all the former revelations of God, and that, in this view of the matter, we could not accept the testimony of any man or set of men, that came in opposition to God's holy words in the Book of Covenants and Book of Mormon.

Brigham then took me to task about what I had said in the garden three years ago, and denied that the Twelve ever did anything to embarrass mother in any way; but, to the contrary, that they had done everything in their power to help her in her time of trouble. I, of course, differed with him, and told him so; and then he called mother "*a liar, yes, the damndest liar that lives,*" said that she tried to poison father, that she stole Uncle Hyrum's portrait and large ring.

He also said many other things, too numerous to mention. I cannot write all that was said. Geo. Q. Cannon, John Taylor, Joseph F. Smith, Daniel Wells, Joseph Young, Phineas Young, Brigham Young, Jun., and several others, besides those who went with us, were present at the interview. At the close, Young shook hands with us, and wished us God's blessing in all righteous and good works, positively refusing to let us have the use of the Tabernacle.

He said we had not the spirit of our father; but we possessed the spirit of our mother—that we had not God enough to make us a name, or to bring upon us any persecution. We told him that as to the persecution, we were thankful we had none seriously; as to the name, time that was said to prove all things, would prove whether this were so or not.

After our interview, we returned to John's and I vented my anger in biting my food and swallowing it; but was nervous all the rest of the day,—perhaps from indigestion, as it did not sit well on my stomach.

Yesterday we went to see, and made the acquaintance of, the Governor of Utah; reported our mission to him, and desired

the territorial authorities to take cognizance of our presence. We had a very pleasant visit with Gov. Durkee.

After this visit, we made the acquaintance of the Walker Bros., thought to be the richest firm in the city, who treated us with great kindness, and promised to secure a hall for us. We also had quite a long conversation with Mr. Stenhouse.

And now let me say, in leaving the presence of Mr. Young, I took the responsibility of asking him or any of his elders to call on you in their tour eastward, and guaranteed they would have extended to them the courtesy of the meeting-house, by asking for it, and I gave a special request for Brigham Young, from you, to call and preach in our meeting-house.

We have seen but few of our faith. We took supper at sister Thimblebey's last evening, and the house she lives in will be our head-quarters in this city. A brother Horlick, owns and also lives in the house.

Bro. Brand has gone south; we have not seen him yet.

We wish we had some tracts on the gospel; and I would be glad if we had more of the "Address" to give away. We have plenty on hand now; but I give them freely to those who never have read them, on their promise to read them. I can send them into families where I will not be permitted to go myself, nor will the female portion of the families be permitted to attend our meetings, the males themselves not daring to go.

Stenhouse made some remarks concerning the office; I told him we worked by steam, and we intended to flood this country with tracts.

This day we hold a meeting in the Seventh ward, at the house of Bro. Horlick.

G. S. L. City, July 21, 1869.

David and I have fairly entered on our mission, and everywhere we go we are received in kindness. We make it a distinctive feature of our converse to establish

the object of our mission, except at the house of cousin Joseph, and there the subject of religion has not been broached at all, in our presence.

The show for the saints to remain here is very slim, I assure you.

We are indebted to the Walker Brothers for assistance in procuring Independence Hall. We speak there next Sunday at 2 P.M.

We spoke in a private house last Sunday afternoon, and the house was crowded, inside and out. There is a good feeling among our people here now, and more freedom of speech than there was three years ago. Yet many scarcely dare say their soul is their own. I wish I had more of the Address to the Saints in Utah; but I do not see how I am to get them. I fear that, should it be known what they are in the post office, I might never get them. Send the *Herald* as soon as possible.

Bro. Brand is south; I have not seen him yet.

I have seen Gov. Durkee, also Judge Strickland; and have their assurance of protection by the civil authorities; also the promise of their co-operation in an effort to obtain room to preach in, should it be necessary.

Brigham is failing in wisdom and power, and begins to look old. He did us a good turn in refusing to let us have the Tabernacle; we do not want it now. God is blessing us, and working in our favor.

Give our love to all. Remember us in prayer.

ALEX. H. SMITH.

St. Louis, Mo.,

July 12, 1869.

Bro. Joseph:

I received *Zion's Hope* all right. I do not know that I was ever better pleased. It is a far better paper than I expected. I think it second to none of the Sabbath School papers.

When I gave them to the children on Sunday morning, their little faces brightened up, and their eyes sparkled with

pleasure. I told them that there was 50c. short of paying for one hundred copies, and that "Uncle Mark" had paid it for them; for which they gave him a vote of thanks.

This was on the morning of the 4th. The evening of the same day seven were confirmed into the church who had been baptized, five on Friday evening by Bro. Denel, and two on Saturday evening by Bro. W. Cook.

On the 5th we had our picnic, at Pleasant Grove, it would have done you good to have been there, to witness the joy, peace and harmony there was among the saints that day. You could see it pictured on every face, from the two year old to the white haired old veteran. We did have a good time.

The school is going to give another sociable on Tuesday, August 8rd, to raise the remainder of the money for the organ.

Your brother in Christ,

G. BELLAMY.

8 BLOOMFIELD ST., South Dalston,
LONDON, England,
July 2d, 1869.

Bro. Joseph:

The mission has cost me more, by pounds, than I have received from the Saints in England; in fact, except a few shillings that one or two has given, I have had nothing, and have had to obtain means to travel from Bro. Briggs. The Saints here have not means to make themselves comfortable, as a general rule, and therefore cannot afford to be generous as they would like. It is in their hearts, but not in their pockets.

The *Herald*, by some of its correspondents, realizes the necessity of more vigorous and simultaneous action on the part of the Saints, regarding the prosecution of the great latter day work. But those who feel the responsibility, can only move as they are sustained by the Church, as a whole.

The Quorum of the Twelve asked the Church to tithe themselves, in part, for mission and publishing purposes; but with a few exceptions, it met with little response—and the Lord said He would hold them, the Twelve, responsible, in The Judgment, for the use of the means thus called for. But I read that the St. Louis Conference, in their wisdom, have liberated the Quorum from that responsibility, resolving that it was not the true policy of the Church for them to interfere; notwithstanding the Prophet said, by the word of the Lord, he would hold them responsible.

The friends have been suggesting—and I suggest, also—but first I am opposed to any plan that will increase the present indebtedness. I suggest we adopt a plan now in successful operation in England, among the Free Methodist Churches of the land, it is this: a small book is printed (I have secured one as a sample) and put into the hands of some of the young members, boys and girls, and they have eight names, not more nor less, set down in the book, and they collect every week two cents off every one of those names, and pay it into the treasurer's hands, and he pays it regularly once a month into the hands of the trustee, or bishop, for mission purposes, and such other purposes deemed expedient.

This plan is both legal and practicable. The Saints are commanded to meet every Sabbath and witness to the heavens by partaking of the sacrament, that they are willing to take upon themselves the name of Christ, and pledge themselves to keep his commandment, and one of those commands is to offer their gift-oblations, which, in part, I would insist should be paid in two cents every week. I maintain if some men give all their time to the work, because it is necessary some must, and have to take it very rough sometimes, then, most assuredly, all ought to give a little of their time, when they can live smooth and easy, without such sacrifice.

"I do not believe there is an adult member in the Reorganized Church, in the States, which cannot thus help to sustain the work, and I would be half inclined to make it a test of fellowship. What is the faith of a man which is not productive of fruit? Whatever more others may give, there is a proper channel through which it can be collected. I have been satisfied for years, if that part of the economy of heaven was insisted upon in the kingdom, and carried out, that means for all legitimate and necessary purposes could be obtained.

The cause of God demands *action*, ACTION, ACTION; and those who expect to reap a reward, must surely realize that in order to reap at all, they must sow some, be it ever so sparingly; if they sow not, of course reason and nature teach that they can not reap any. Every branch can put this plan in practice without any special action upon the subject by conference, or any special authority.

Bro. Briggs knows my mind, and I suppose will write you respecting the mission, and the kind of men it requires to efficiently perform the work required.

The work in London seems rather to be looking up. Some have signified their intention of being baptized. We have a very good hall in one of the most populous thoroughfares in London, and if the work opens up I will not refuse to stay until spring, but I want to be prepared to go the first of October. But as long as the work demands my service, I am willing, here or elsewhere.

The devil roared at us last Sunday night, in the shape of a mob, but I believe it will do us good instead of harm; they thought we were polygamists; but I expect some of them will come and hear us for themselves: they asked that privilege, with the promise of orderly behavior.

JOSIAH ELLS.

Religious contention is the devil's harvest.

PITTSFIELD, Wis.,
July 1, 1869.

Bro. Joseph:

I went to Winneconne last winter, and preached in the town every evening for one week; and the Lord crowned my labors with success. I had calls from various other places, but could not attend them.

The word spoken had the desired effect; and they said it was truth, and that I must come again. I went from out two days' meeting at Black Creek, and found a warm reception; preached every evening. Prejudice seemed to vanish like frost before the sun. I went five miles into the country and preached twice, where the word was received with joy; they said, "you must not leave us, you have come to us with the gospel, and we believe it; we want to hear; and we believe God will hold you responsible if you do not return."

I have baptized three in Winneconne, and several others have given in their names for baptism. We took the schooner Lehi and a company with us, and went up the lake for baptism. The man I baptized was Captain and owner. We had a refreshing season, and returned to town.

Your brother in Christ,

WM. SAVAGE.

GARTSIDE, Ill.,

July 9, 1869.

Bro. Mark H. Forscutt:

The mission appointed Bro. J. E. Betts, at Bellville, is likely to prove a success. He secured a school-house in West Bellville about three months ago, and we have had preaching there every Sunday since. Now we have it well lighted for night service. On the 27th ult. I had it announced in the Bellville Democrat, that Bro. Hazzledine would be there; he came and gave us one of his short discourses of about two hours in length; and the following Monday eve Bro. Betts baptized four—a mother and her two sons, by the

name of Groom, formerly belonging to the old church, and the other a Mrs. Price.

We have engaged to give a course of lectures there. Bro. Betta lectured last Sunday eve on the Apostacy, and my appointment is for next Sunday, on the Restoration of the Gospel. We think to follow up this subject with the Apostacy of the Latter Day Church, and its Reorganization. That it may prove a success, and bring many to rejoice in the light of truth, is the prayer of your Brother in Christ.

JOHN SUTTON.

SONOMA, Hancock Co., Ill.,

July 17, 1869.

Bro. Joseph:

As many are aware, the Rock Creek Branch had been on the retrograde track, for some time past, until last spring, when, many of us becoming dissatisfied with our position as a branch, thought it our duty to amend it if possible. Accordingly our branch officers conferred together, and called a meeting for April 22d, to be held at the house of Sister Terry. A majority of the branch met together, when the two great powers began to work, and for a long time it was hard to determine which would gain the ascendancy. Finally, the President resigned, and left the branch, as we understand, in the care of the Priest, but the Priest, being apprized of the prejudice existing against the idea of a Priest taking charge of a meeting, or branch, where other elders are present, arose and resigned also.

The branch then chose one of the Teachers, to take charge of the branch, *pro tem*; and, subsequently, he was ordained to the office of Priest.

Since the meeting held last spring, we have had meetings every Sabbath. Once in two weeks, we have public preaching at the Lincoln school house; the intermediate Sabbath we hold social meeting at a private dwelling.

Although we are far behind the spirit of

the work, yet the improvement that has been made within the last two months is flattering indeed; and we look forward to a better time coming, when the Saints will learn the importance of "individual righteousness," and the elders strive to magnify their calling, and keep the Devil out of the church, instead of throwing down the fence that he may pass quietly in.

We labor under many disadvantages here yet; but it is evident they are becoming less. We firmly believe that if we could have a good elder sent here, one who has studied to show himself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth; there might be much good done.

We learned from the minutes of the Annual Conference, that Bros. Forscutt and Gurley were appointed to come here and set the House of God in order; God speed them on! There is plenty for them to do! The Saints here long to see their faces and hear them proclaim the word of the Lord.

JOSEPH R. LAMBERT.

Conferences.

Want of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Malad Quarterly Conference, held at Malad City, Idaho, May 30, 31, 1869.

Amos B. Moore, presiding; John Lewis, Clerk.

Malad Branch reported 40 members.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

W. W. Blair sustained as President of the Pacific Slope.

Amos B. Moore sustained as President of the Malad Conference.

Many of the elders reported.

Officials present: 9 elders, 1 priest, 1 teacher, 1 deacon.

Adjourned to meet in this place the last Saturday and Sunday in August.

Nevada Conference, Carson City, June 19, 20, 1869.

E. Penrod, President; J. Hawkins, Clerk.

Twenty-four members should have been reported in March, in the Jack Valley Branch.

Representation. Present: 12 elders, 1 priest, 1 teacher—membership 98.

Resolved, That this District hold a council meeting, on Saturday before the full moon of each month, to be held in Carson City, commencing July 17, 1869.

That presidents of branches hold a council meeting once a month, and report monthly to District Council.

That we sustain the decision of the Court of Elders in the case of Bro. Joseph Bell, and that he be disfellowshipped.

All the authorities of the church sustained in righteousness.

A. B. Johns and P. J. Farrer were given a mission subject to the direction of the District Council.

Sunday morning: Preaching by Bro. Geo. Smith, followed by Bro. Bagnall.

A spirit of union, peace and harmony was in our midst; the gifts manifest were impressive and instructive.

Preaching Saturday evening and during Sunday, by Elders Bagnall and Smith.

Adjourned to meet in Carson City, at 2 P. M., on the last Saturday before the full moon in Sept. 1869.

Conference was held at String Prairie, Lee Co., Iowa, June 5, 6, 1869.

J. H. Lake, President; R. Warnock, Clerk.

Keokuk and String Prairie branches reported an aggregate of 116 members. In the latter branch 5 were baptized and 2 children blessed.

Bro. J. Thornton and Sister S. Thornton, who had been previously baptized,

were confirmed by A. H. Smith, D. H. Smith and J. H. Lake.

J. H. Lake was released from the presidency of the district, and Frank Reynolds chosen.

Sunday morning. Met at 9 A. M. for a social meeting, and were greatly blessed. The Spirit testified that the business transacted was pleasing to the Lord.

Preaching at 11 A. M., by A. H. Smith, on the principles of the gospel.

Met at 2.30 P. M. for prayer and testimony, and to partake of the sacrament, and enjoyed a happy time.

The following business was transacted: *Resolved*, That R. Warnock continue his labors at Croton and surrounding country.

That W. Anderson be requested to labor in his several appointments.

That J. S. Snively be associated with R. Warnock while he remains in the district.

The spiritual authorities of the church were supported.

Evening: Preaching by D. H. Smith to a large and attentive congregation.

Peace prevailed throughout the session, and the instruction given by the preachers and in testimony, will long be remembered by the saints.

Adjourned to meet at Keokuk, Lee Co., Iowa, on the first Saturday and Sunday in September.

St. Louis Quarterly Conference, held in St. Louis, June 12, 13, 1869.

Elder Wm. Hazzledine, President; Chas. Hall, Clerk.

REPORT OF SUB-DISTRICTS.

No. 1.—No report.

No. 2.—Met in conference May 29, 30, 1869, at Caseyville, Ill., and reported five branches, numbering in total 82 members, including 1 high priest, 15 elders, 8 priests, 5 teachers, 1 deacon; 7 removed by letter; 1 received by letter; 5 scattered; 2 cut off; 1 died; 4 children blessed. Adjourned to meet at Caseyville, on the last Sunday in August, 1869.

George Hicklin, President; Nathaniel Miller, Clerk.

No. 3.—Met in Conference with the Platte Branch, in Nodaway Co., Mo., May 29, 30, 1869; and reported 3 branches, numbering 86 members, including 10 elders, 1 priest, 1 teacher; 14 removed; 6 baptized; 2 children blessed. Adjourned to meet in Clinton Branch, Clinton Co., Mo., on the last Saturday and Sunday in August, 1869. Wm. Smmerfield, President; Wm. Woodhead, Clerk.

No. 4.—Met in Conference in St. Louis, Mo., June 6, 1869, and reported 4 branches, numbering 388 members, including 2 high priests, 1 of the seventy, 20 elders, 12 priests, 10 teachers, 7 deacons; 6 children blessed; 5 received by letter; 6 removed; 1 died; 5 scattered. George Bellamy, President; Chas. Hall, Clerk.

No. 6.—Met in Conference at the Whearso Branch, Oage Co., Mo., May 29, 30, 1869. The Whearso Branch reported 20 members, including 5 elders; 5 baptized. Adjourned to meet again on the last Saturday and Sunday in August. Appointment of place left to the President. James F. Wilson, President; John Mantle, Clerk.

The following resolution was presented from Sub-District No. 4:

Resolved, That this sub-district Conference be dissolved, and that, hereafter, those branches comprising said sub-district report directly to District Conference."

After a consideration of the subject, the following was offered and passed:

Resolved, That this District Conference do approve the action of Sub-District No. 4, in dissolving said Conference.

REPORTS OF COMMITTEES.

The Committee of Arrangement for General Conference reported. Report approved, and Committee discharged.

Committee appointed to collect moneys for Church Press reported having paid to Joseph Smith, at St. Louis, April 12, 1869, \$250.00. Cash now on hand \$95.00.

Promised and yet to come \$100.00. The Committee was continued.

Resolved, That moneys on hand belonging to Press Fund be immediately forwarded to the *Herald* office.

Resolved, That Bro. Wm. T. Kyte be ordained to the office of Elder.

He was ordained under the hands of Bro. J. Anderson, Allen, Hazledine and Thorpe, the former being mouth.

Bishop James Anderson informed the Conference that he had made choice of two brethren to officiate as Counsellors to the bishoprick in St. Louis, and he wished to have the Conference approve his choice. Bro. Wm. Kyte as First and Bro. Wm. Smith as Second Counsellor. The Conference approved of the same.

Officers present: High Priests, 2; Elders, 21; Priests, 6; Teachers, 2; Deacon, 1.

The Carbondale and St. Louis Sabbath schools reported in a good condition.

Superintendents of Sabbath schools throughout this district, are hereby requested to make a full report of their respective schools to the next session of this Conference.

All the authorities of the church were sustained in righteousness.

Adjourned to the second Saturday and Sunday in September next.

SHREDS OF SILVER.

Conscience is the pulse of reason.

A soft answer turneth away wrath.

As rust corrupts iron, so envy corrupts man.

Constant dropping wears away the hardest stone.

Without consistency there is no moral strength.

There is no grace in a benefit that sticks to the fingers.

They only have lived long who have lived virtuously.

Poetry.

LOVE OF THE WORLD REPROVED.

Thus says the Prophet of the Turk,
Good Muslemen, abstain from pork;
There is a part in every swine
No friend or follower of mine
May taste, whatever his inclination,
On pain of excommunication."

Soph Mahomet's mysticisms charge,
And thus he left the point at large.
Had he the sinful part expressed,
They might with safety eat the rest;

But for one piece they thought it bade
From the whole hog to be barred;

And set there wits at work to find
What joint the Prophet had in mind.

Much controversy straight arose,
These chose the back, the belly those;

By some 'tis confidently said,
He meant not to forbid the head;

While others at the doctrine rail,
And piously prefer the tail.

Thus, conscience freed from every clog,
Mahometans eat up the hog.

You laugh—"tis well—the tale applied
May make you laugh on t'other side,
"Renounce the world"—the preacher cries.

"We do,"—a multitude replies.
While one as innocent regards
A snug and friendly game at cards;

And one, whatever you may say,
Can see no evil in a play;

Some love a concert or a race;
And others shooting and the chase.

Reviled and loved, renounced and followed,
Thus bit by bit the world is swallowed;

Each thinks his neighbor makes too free,
Yet likes a slice, as well as he;

With sophistry their sance they sweeten,
Till quite from tail to snout 'tis eaten.

Cooper.

Selections.

FAULT FINDING.

It may be safely set down with a margin
that nobody likes to be found fault with;
but every body likes to find fault when
things do not suit them. Generally we are

so made that what it is a pleasure to us to
do, it is a pleasure to our neighbor to re-
ceive. It is a pleasure to love; it is a
pleasure to be loved; a pleasure to ad-
mire; a pleasure to be admired; it is a
pleasure to give and a pleasure to receive;
it is a pleasure, also, to find fault; but not
a pleasure to be found fault with. Fur-
thermore, those people whose sensitiveness
of temperament lead them to find the most
fault are precisely those who can least
bear to be found fault with; they bind
heavy burdens and grievous to be borne,
and lay them on other men's shoulders;
but they themselves cannot bear the weight
of a finger.

Saddest of all things is it to see two dear-
est friends employing all that peculiar
knowledge of each other which love has
given them only to harass and provoke;
wounding their own hearts with every
deadly thrust they make at the other, and
all for such inexpressibly—miserable tri-
fles as usually form the openings of fault
finding dramas. For the contentions that
loosen the very foundations of love—that
crumble away all its fine traceries and
carved work—about what miserable and
worthless things do they commonly begin
—a dinner underdone, too much oil burned,
a paper torn, a waste of coal or soap, a
dish broken—and for this miserable sort
of trash, very good, very generous, very
religious people will sometimes waste and
throw away by double handfuls the very
thing for which houses are made and coal
burned, and all the paraphernalia of a
home established, they will throw away
their happiness. Better cold coffee, smo-
ked tea, burned meat, better any incon-
venience, any loss, than a loss of love, and
nothing so surely burns away love as con-
stant fault finding.

Never fret about what you can't help,
because it won't do any good. Never fret
about what you can help, because if you
can help it, do so. When you are tempted
to grumble about any thing, ask yourself,
"Can I help this?" and if you can't, don't
fret; but if you can, do so, and see how
much better you will feel.

CHEMICAL PRODUCTION OF DIAMONDS.

It is well known that the artificial crystallization of carbon into diamond has been the *ne plus ultra* of scientific research. The very simplicity of the problem gives a kind of fascination to the attempts at its solution. The production of elementary substances in the crystalline state is not by any means difficult; a few bodies, indeed, carbon amongst the number, have long resisted chemical persuasion, but these have gradually yielded themselves to crystalline influences, until carbon now stands alone.

Silicon and boron, the two elementary brethren of carbon, are amongst the latest triumphs in this respect, and the exact similarity in physical properties which is observable between the artificial boron and silicon diamonds and the natural carbon diamond is very encouraging to those who are engaged in these experiments, and has led to increased investigation. Mr. Joyce, an English chemist, announced some time ago that he had obtained carbon in the crystalline form, by the action of electricity upon certain compounds of carbonic acid and hydrogen. M. Caignard, de la Tour, also announced that he had obtained some crystals of diamond by fusion, and M. Despretz, that he had arrived at a similar result, by the action of electricity upon certain compounds of carbon, a process peculiar to himself.

But by far the most important result is that attained by M. Rossi, a French chemist. The experiment consisted in the action of phosphorus, water and bisulphide of carbon upon each other for several months. Crystals were thus obtained which were found to have all the properties of the diamond. They were so hard that no metal would act upon them, and they even scratched steel; they were perfectly transparent, had extraordinary brilliancy, and some of them had crystallized in "dodecahedra," the crystalline form which is characteristic of the diamond.—*St. Louis Medical Reporter.*

THE STOMACH AND THE MIND.

Much of our conduct depends, no doubt, upon the character of the food we eat. Perhaps, indeed, the nature of our meals governs the nature of our impulses more than we are inclined to admit, because none of us relish well the abandonment of our idea of free agency. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which, at the time, disturbed his digestion. How many of our misjudgments—how many of our deliberate errors—how many of our unkindnesses, our cruelties, our acts of thoughtlessness and recklessness, may be actually owing to a cause of the same character? We eat something that deranges the condition of the system. Through the stomachic nerve that derangement immediately affects the brain. Moroseness succeeds amiability, and under its influence we do that which would shake our sensibility at any other moment; or, perhaps, a gastric irregularity is the common result of an over-indulgence in wholesome food, or a moderate indulgence in unsuitable food. The liver is affected. In this affliction the brain profoundly sympathizes. The temper is soured; the understanding is narrowed; prejudices are strengthened; generous impulses are subdued; selfishness originated by physical disturbances which perpetually distract the mind's attention, becomes a chronic mental disorder; the feeling of charity dies out, we live for ourselves alone; we have no cares for others. And all this change of nature is the consequence of an injudicious diet.—*Boston Journal of Chemistry.*

CONFERENCE.

The Latter Day Saints' Conference embracing the churches of Massachusetts, Rhode Island and Connecticut, convened in Providence, on Saturday, Sunday and Monday. The time was occupied in

religious devotion and the transaction of business.—There was a large number of delegates in attendance, Fall River, Providence, New Bedford, Pawtucket, Dennis Port and Boston being well represented. There were about thirty present from our city, embracing the clergy and laity, among the former being Elders Brown, Cottam, Hacking, Smith and Gilbert. Elder Cyriel E. Brown of Fall River, was chosen President, and Elder John Smith, also of this city, was elected Clerk. The subject of home missionary labor was discussed, and Elders Brown and Smith were chosen to preach at Little Compton, while Elder Cottam was elected to labor at Westport and Dartmouth. The rite of baptism was administered Sunday noon, to five candidates at Long Pond, which was witnessed by a large number of spectators.

This Conference had its origin in Fall River, October, 1866, and was made up of members exclusively from the church in this city, that church being the only one extant within the limits of the present conference. They claim to be the only true Mormon church and the followers of Joseph Smith, the martyred prophet, rejecting Brigham Young as an imposter and apostate, who "departed from the faith first delivered to the saints," and instituted the system of polygamy and other heresies, contrary to the teachings of the Book of Mormon.

The Latter Day Saints of this city hold their meetings in Mason's building.—*Fall River Monitor.*

NEWSPAPER DECISIONS.—Any person who takes a paper regularly from the post office for three issues, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay. If a person orders his paper discontinued, he must pay all arrearages or the publishers may continue to send it until payment is made, and collect the whole amount,

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Address of Elders.

Elder H. A. Stebbins, Hudson, St. Croix Co., Wis. Those desiring to communicate to him, write to him there.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

Wm. W. Blair, Box 518, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ellis, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.
Alex. H. Smith, David H. Smith, E. C. Brand, G. S. L. City, Utah.

Wm. H. Kelly, Mantorville, Dodge Co., Minn.

Thomas W. Smith, South Brookville, Hancock Co., Maine.

Wm. H. Hassledine, 2413, Broadway, St Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

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192, William J Davis 212, A Vanderwood 192, Martha Houghton 192, James Houghton 200, Moses Houghton 200, Sarah Gibbs 192, Ellen P Cliff 192, Morgan Lewis 192, Charles W Lange 192, Mrs. Hirst 192, Sam'l Ferris 192, Alva North 192, W T Smith 192, M Ward 192, J D Craven 192, Elza Hoskins 192, Stephen Butler 192, Norman Hazleton 192, L W Babbitt 206, Jane Lisenbee 190, L L Babbitt 192, E E Binstead 192, Wm Hawkins 192, Joseph S Lee 209, S S Wilcox 202, Fred'k Collins 192, John F Thomas 192, George C Smith 192, W H Whately 192, Peter VanEvery 192, William Stevenson 192, William Izatt 192, Martha Kent 192, E Downy 192, J M Wait 192, Ed B Gray 192, Robert L Wade 192, Shelby Baker 192, Wm Owen 204, H G Gladwin 195.

\$2.00 each.—Peter Harris 199, F Reynolds 186, Wm Woodhead 190, Althia Lawrence 196.

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\$38.25, J E Brown, for 25 of each number to 192, and 1 to 188.

\$79.50, Wm. Anderson, St. Louis, for 58 of each number to 192.

DEED!

At Galland's Grove, Iowa, June 6th, 1869,
EMMALINE E., daughter of John and A.
McIntosh, aged 2 years, 5 months, and 18
days.

At Nebraska City, Neb., June 8th, 1869,
Bro Isaac Peck, aged 61 years 5 months,
and 18 days.

At St. Louis, Mo., June 20th, 1869, AN-
NA LAURA, daughter of Bro. Hiram and
Sister Phoebe King, aged 4 years, 3 days.

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 4.—VOL. XVI.] PLANO, ILL., AUGUST 15, 1869. [WHOLE No. 184.

E D U C A T I O N .

The chief business of man in this sphere is, no doubt, to receive an education, and to graduate from this school, or sphere, to enter upon an eternal practice in another sphere, upon a higher or more exalted plane. But the exact constitution of that future realm being hidden to mortal man, and per-consequence, its duties, the science of education must relate mainly to this sphere of action, that other sphere being a matter of faith and hope.

We are a part and parcel of the physical world, and must deal with it every moment of our lives, hence the need of an education in physical science.

We have to do with society and governments, hence the need of an education in political science, the social and moral sciences.

Underlying all these is the *mental science*, which teaches to man "Know thyself."

Now, education is cultivation; that is, what there is in man may be developed by cultivation, or education.

No amount of labor to develop a crop, in a field where no seed is in the

soil, can accomplish it. Such labor is not cultivation, for there is nothing to cultivate. Hence to educate or cultivate man, (I use these terms as equivalents,) is to develop what is already in him—to bring out his latent energies and power—which do not appear, but in the sense of the kingdom of heaven appearing in the *mustard seed*.

It is one thing to plant, and another to cultivate.

Man's faculties are all planted and his capacities determined by *constitutional enactment*. And no amount of effort can create a new faculty or capacity. So education can only bring out, but put nothing in. Thus the systems of education (falsely so called) that seek to add something to man, as though he were not finished, assumes prerogatives of divinity. And this brings me to the question of this article, viz, schools of divinity, or theological schools wherein religion is taught.

There are numerous institutions of this sort. One question must be settled before such an institution can have a consistent basis, to-wit, Is religion a science?

If this be settled affirmatively, then

the coast is clear. It should be taught as such—and is entitled to a professorship and school as the other sciences are—provided always, a professor can be found competent to solve the various problems arising in its study.

If religion be a science, it is the noblest of all; the climax of intellect, and the glory of all; the queen, to whom all the other sciences are but handmaidens.

The physical sciences are called "exact sciences"—not because everything is known respecting them—but because there is an invariable uniformity, like causes producing like effects always; and these invariable relations are susceptible of demonstration; while the social, the moral, and political sciences are based upon no invariable laws tangible to the sense, and capable of demonstration. Hence the Pagan and the Christian, of all shades or sects, perfectly agree respecting exact sciences, but widely disagree respecting the social, moral and political.

If religion is a science, in which of the above classes is it placed?

If among the exact sciences, then what relates to it must partake of the invariable and uniform character of the physical sciences; whereas, the best books teach that "I, the Lord, command, and revoke the commandment."

The commandments of God are the essentials of religion, and when they are revoked, an essential of the science (if science it is) is revoked.

If it be exact before a part is revoked, or abrogated, what is it after?

When we consider an entire system of religion, as taught in the books, abrogated, and another taught, quite different in order and spirit, we must admit that the characteristics of an exact science are totally wanting in the Bible teaching upon the subject of religion. One part of the book teaches, "An eye for an eye, and a tooth for a tooth." But subsequently this is

abrogated and forbidden. "The Sabbath was made for man, not man for the Sabbath," implies that that religion of which this was a part was suited to man's circumstances, and as there changed, it was changed, an old covenant for a new and better one. Hence, if religion is taught as a science, it must rest upon *facts*, not *faith*, as a basis. And when the changeable character of those facts relating to religion in different dispensations is considered, it cannot, it appears to me, be taught, as a whole, as an exact science.

True religion, in our world, seems to be the manifestation of a "divine policy," based upon principles completely hidden to us, nor are we competent to go back of a commandment to enquire, and much less to demonstrate, why it was given.

The commandments of God—written or unwritten—are the basis of religion, and obedience to those commandments is religion.

Supposing that this subject will be discussed from different stand-points, including the scientific one—for many are fond of calling religion a science—I add no more on that head.

That the suggestion, or recommendation, of the Annual Conference upon this subject might be acted upon, in some degree, to advantage, will be conceded, no doubt, by all. But the quality of a professorship in "the school of the prophets," is not palpable to my comprehension. And if all the students, or would-be-students, of the proposed school were equally dull on this point, in *choosing their own professors* they could give no intelligible reason for their choice. This idea of students choosing their teachers, implies abilities on their part which they *may* be supposed to possess on leaving, but not on entering the school.

Paul instructs Timothy to *study* to show himself approved, in rightly dividing the word of God, in *order to*

give to each their portion. First, then, by study he was to learn what was in the word; and, second, learn by study how to distribute what he learned. This is, then, knowledge and the right use of it, which is wisdom. And these are two of the manifestations or the Holy Spirit, which Spirit only is competent to search the deep things of God, and instruct prophets and saints in the mysteries of the kingdom of God. But yet we must repudiate that open-your-mouth-and-the-Lord-will-fill-it theory.

Napoleon's maxim that "God is on the side of the heaviest battalions," is but another form of saying, "God helps those that help themselves," or, in Scripture language, "He draws near to those that draw near to him."

J. W. B.

THOUGHTS ON SPIRITUALISM.

[Continued from page 170 vol. xv.]

It will be remembered that in my last, was called in question the legality of the means of obtaining the information Saul sought in applying to the Witch of Endor.

I was aware that my views would come in contact with some of my brethren's preconceived ideas on this subject, so have waited some time, to see if there would be any one better able to handle the subject, take the field, or some objections be made, to draw some more valuable thoughts from minds better stored with wisdom than mine. However, I will to the task at once, and dispose of the idea some hold in regard to the Witch of Endor being a Prophetess of God. As testimony, I quote the language of Saul himself, in the 15th verse of the 28th chapter of 1st Saml.

"I am sore distressed;" * * "And God is departed from me, and answereth me no more, neither by prophets nor dreams." Now Saul in his wicked

heart, and in his more wicked action, had sought to kill David, and had forsaken God in all His ways. So Saul's acknowledgment in seeking the Witch, and by his most positive language declaring that God would not answer him ought to be sufficient. But if not, we cite our readers to the 10th ch. 13th v. of 1st Chronicles.

"So Saul died for his transgression which he committed against the Lord, or against the word of the Lord, which he kept not, and also for asking for counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse."

There is recorded in the 22d chapter of 1 Kings, an account of a prophet of God telling a vision and prophecy. In the vision, he saw the Lord sitting high on his throne, and all the hosts of heaven standing by him on his right hand and on his left. The council was to determine the best means of enticing Ahab up to Ramoth Gilead, and one said on this manner, another on this manner, and a spirit came forward and said I will persuade him, and the Lord permitted him to go forth and be a lying spirit in the mouths of Ahab's prophets. Now the prophet of God declared this to warn the king, for the king desired to go up, and all the king's prophets said go up, and prosper. The king paying heed to his four hundred prophets who were possessed of a lying spirit, rather than heed the servant of God, who gave him warning that he might live, went up to Ramoth Gilead and suffered the penalty of obedience to the advice of evil spirits—*death*. Here again the two powers manifestly show themselves, because Ahab disobeyed the spiritual commandments of God, the first power, but adhered to the wily, deceitful teachings of the evil spirit, or second power, Satan. Death was his portion.

And to show what the works of a

righteous king were in the days of the children of Israel, I now call the reader's attention to the 23rd chap. of 2 Kings, 24th and 35th vs. "Moreover the workers with familiar spirits and wizards, and the images, and the idols and *all* the abominations, &c. * * * did Josiah put away, that he might perform the words of the law, &c., and the like of him, was there no king before that turned to the Lord with all his soul, heart, might, mind and strength."

As an opposite to the picture just drawn of a righteous king, I now call you to a careful perusal of the 33rd ch. of 2d Chronicles, and you will see that witchcraft, dealing with familiar spirits, &c., were evils wrought in the sight of the Lord by this wicked king. "And the Lord God became angry with him, and sent him into captivity, and had he not repented of all his sins, he would soon have been cut off from the face of the earth." Again in the 8th chap. beginning at the 19th verse (of Isaiah), we find the Lord declaring through His prophet, "When they shall say unto you seek unto them that have *familiar spirits* and unto wizards that *peep* and that *mutter*, should not a people seek unto their God? For the living to hear from the dead? To the *law* and to the testimony," &c.

O how the evidences accumulate and crowd in upon me to show the manifestations of the two powers throughout the great test book, and how plainly modern spiritualism shows itself to be the satanic manifestation spoken of in all the foregoing testimony in regard to familiar spirits, witches, wizards, and those abominable characters.

The matter is so plain to me that it seems superfluous for me to give the many connecting links now being made manifest.

But, says one, modern spiritualism was not known, till about the year 1848, and first made its appearance in Rochester, New York.

I admit this generation knew very

little of it, until that time, and the reasons are patent. The adversary, or Satan, was sure of his game prior to this time, or prior to the year 1830, and had no need of those manifestations of his power.

But this brings us to an advanced stage of our investigation too soon, so we purpose to examine a few more testimonies from our test book ere we broach these present manifestations. I do not intend to bring *all* the testimony that can be brought to bear on this subject, but shall bring those I think best suited to show the two leading powers, the first leading to life, the second to death. And why do I do this? Because I am working for him who hath said, "He frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish." —Isaiah 44 : 25.

MAX.

TO BE CONTINUED.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Salt Lake City, Utah, July 16th.—At Columbus, Neb., on Tuesday forenoon last, we partook of the sacrament with the Saints, and in the evening by the kindness of Rev. Mr. Chase, we held meeting in his stead. It fell upon me to speak. The Saints freely entertained us, and we enjoyed the visit highly.

Tuesday, 13th.—About one o'clock Bro. Hudson accompanied us to the depot, and after a little time we bade him a reluctant farewell. His company having been so enlivening, instructive and agreeable, and the entertainment of his excellent family so cordially given, that we dreaded leaving them for the great unknown. We soon set out however, and flew along over the great plains. A very grand sight is the track of the railroad upon the

plains, stretching far away over level plain, and as far as the eye can see, straight as a line with the series of telegraph poles holding up the wires on either side like guardian spirits or angels, over the great highway.

Merrily we flew along, bright the day, and everybody intent upon seeing sights.

To the left was the Platte; to the right, either the wide plain covered with grass, that gradually grew less luxuriant, and became more stunted, or a low range of hills, that sometimes were near and sometimes far off on the horizon.

Here and there were farms with sod covered homes, surrounded by cultivated fields, and we stopped at many small stations along the way; but evidences of civilization grew less frequent at last.

The passengers amused themselves by pointing out the various objects new and strange that we passed. An old buffalo's skull, a light graceful antelope, one of those large jack rabbits, an extensive settlement of prairie dogs, or a sage hen, formed an attraction for all eyes.

We finally came to stations where soldiers, to the number of four or five, were standing guard before their white tents, or sod-built houses.

Wednesday, 14th.—Morning dawned clear and fair. After our breakfast of currant cake, provided by Sister Hudson, we were on the alert, watching for the mountains. The hills on either hand began to grow higher, and we had a faint suspicion that we were on rising ground, in fact going up gradually. All at once Alexander rose, and motioning me to follow, we went out on the platform and he pointed off to the right, there looming up in the distance were the mountains,—the Black Hills.

Soon we caught sight of still higher ranges off to the left, their summits and ravines white with snow. These they

said were the snowy range of the Rocky Mountains.

Our flight was now more preceptibly upward.

About 11 o'clock we were among the Black Hills.

We made a pause at Granite Canon Station. I noticed strange looking cellars or dug-outs, as they styled them, in the sides of the hills, evidently used by the builders of the road.

At one stopping place we could see the long ascending grade before us, Logan's Peak of the Snowy Range was still in sight and apparently in the same direction, showing its great distance from us and its height.

Anon the wide deep valleys began to open on either hand.

The ravines and some of the hillsides were clad with flowers, purple larkspurs, white poppies and mountain daisies, and multitudes of other flowers, new and strange.

The landscape now began to grow more dreary, and I find this concise comment in my diary, "strange, barren, lonely mountain land."

Long stone walls were on either hand, and fences made of heavy plank to keep off the drifting snow in winter. More rocky, and broken, and barren, became the land; and I find the still more concise and much abused word "awful" jotted down to express the impression made upon my mind by the scenery.— We passed an emigrant train, exchanging greetings. About half past nine o'clock we passed the highest point of the track. The air was thin, and one scarcely could get enough into the lungs to satisfy him.

Down hill grade, much wonder and excitement on account of the strange, grotesque looking rocks and stunted pines.

Finally we came to Laramie Station; the station house here was crowded, and Tom Thumb and troupe came on board the train, little coach and all.— On we sped. Cactus, sage, and grease

wood was the order of vegetation. I must shorten this account.

One of the most sublime, and beautiful sights of the trip was Elk Mountain, with a storm before it and a most vivid rainbow over it; like a brilliant frame, enclosing a grand picture covered with gauze. I looked upon it with satisfaction, as my desire to see, and conception of, a mountain were both realized. A wonderful sunset. Plains again. After crossing the North Platte, endless sage fields. After our supper, and much laughter at the inexpressibly cute antics and fun of Mrs Tom Thumb and her sister Minnie Warren, who with their agent were on board the same car with us, we disposed of ourselves on the car seats as conveniently as possible and went on express train to shut-eye town, situated in famous dream-land.

Thursday, 15.—I sat up and rubbed my eyes to look out and see the sun rise, among the brilliant clouds that were spread in his path. We soon had a view of what some said were the Wasatch mountains. Grim and snow-clad, they towered boldly against the sky, though distant from us.

We crossed high trussel work, and by and by shot into a tunnel dark as pitch, and then shot out again.

Echo Canon was the next interesting part of our flight, the lowering granite rocks on the right side were very interesting. Alex. sat by me and pointed out the old fortifications crowning the high rocks. Some places the rocks were worn into the most strange and weird shapes imaginable, in one place hollowed out and pierced with holes to resemble a great sponge or honey comb.

Weber Canon was next entered, and after a time the scenery became more grand and sublime than any yet seen, and I was out upon the platform most of the time. I had regretted, heretofore, that the mountains we had a view of were far off, but here they shot up from the very track, lifting their rocky

and craggy forms far above our heads.

Quite a group of ladies and gentlemen were on the platform, and we laughed, chatted, and wondered, alternately, as the great scene swept by.— Suddenly, in the midst of our glee, we turned strait for the mountain side and swept into it, and the ladies cried out as we plunged into the darkness impenetrable. Seated upon the platform, the noise and confusion, swinging and shaking of the cars, made one feel as if they were whirling into chaos, but instead, we whirled out into the sunlight to look up at the heights around us, catch a glimpse of the receding tunnel from which we had emerged. By and by we passed the "Devil's Gate," after seeing the "Devil's Slide." This latter I must speak of. Two great walls in the steep mountain side, close together, parallels, and extending from the foot to the summit, between them a smooth, steep groove, down which if his majesty was inclined for the sport, he might slide on a grand scale.

For my part I object to giving such noble works of nature such ill names. Devil's Gate, Alexander said, was inferior to a place of the same name on Sweet Water, Nebraska. To me it was very grand. Uintah, our station reached at last, the stage took us on our way up the mountain, on coming to a steep place we got out to walk, and obtained a good view of the Great Salt Lake.— Blue, misty and surrounded by its mountain guard, it was a very grand spectacle.

That stage ride was abominable, joined in three on a seat, smothered in dust. I was heartily glad when the thirty-five miles were jolted over, and we spun into the city of saints. Passing the hot springs, and meeting ever so many Indians on their way out.

Some of our fellow-stagers knew them, and mentioned their names as they rode passed. We drove up to the Salt Lake House and registered our names, and washed off a little of the dust and heat.

We found our way to our cousin John Smith's, and here we are at present, safe and well. When I write again, I will tell you of what we have seen and done, but as we must now visit our brethren in the city, and they wait for this letter for the mail. May God bless all the dear saints at home.

WOMAN'S RIGHTS.

God has a church on the earth, a prophet to whom he makes known His will, and apostles who are his special witnesses; but upon those are not laid the whole burden of the world's redemption, or they would take up the cry, "Lord, who is sufficient for these things." They are co-laborers with God, and are in the foremost rank, are the apex of the pyramid; but He has ten thousand other agencies.

The tramping squadrons who march to the defense of duty, and strike loose the fetters of slaves, are in His service, as are those who make war against error, and evil, and misery. The educators of the race hold high rank in the service of the common father; Sabbath School teachers will be among those who "will shine as the stars, forever and ever." Whoever writes a good thought, or speaks a good word, or does a good work, shall have his reward.

Those who have taken up the cause of suffering woman have a theme that awakens the tenderest and most sacred impulses of the heart.

"Thirty thousand girls in New York," it is said, "work for from one to three dollars a week, and their board alone averages within twenty-five cents as much. They have combined in a movement for higher wages."

"God of the feeble human frame.

And woman's patient, suffering soul.

Oh! let not man's heroic fame—

His power to guard, defend, control,

Sink to a selfishness so deep;

There is a deep (and is't not here?)

At which the holy angels weep,

And woman sheds her bitter tear.

"She asks for bread, for clothes, for more,
For comfort, culture, virtue, peace.
She asks—and, by the heavens so pure,
By God's right arm, by man's increase,
By all the powers, above, below,
Her righteous prayer, so long deferred
Shall soon be answered: earth shall know
The judgments which its crimes have
stirred."

The subject of woman's rights is now the most prominent one before the people. I would like to have the Church of Jesus Christ take a stand concerning it. It is not a political question, or if it is, it is not political only. It is one we cannot ignore, and be true to our mothers and sisters; true to him who loved Martha and Mary, and whose mother was a woman.

The customs of society that turn frail women upon the world, to battle for existence, subject to the oppression and outrage so prevalent, are wrong. The custom that shuts the gates of mercy on women who err, and take their companions in guilt, and their victimizers, by the hand, and into the home circle, merits a worse word of condemnation than I can find.

I do not propose to set forth facts in this article. They are apparent. The papers reek with them. We cannot shut them out from our knowledge. We cannot escape them. In vain the poet's wish:

"O! for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit
Might never reach me more."

The condition of woman is the great grief of the world, the disgrace of our civilization, the shadow on the fair landscape. How dare we boast of our progress when millions of God's crowning work are starving, over-worked, forlorn, driven to sin, selling their souls for a morsel of bread. The picture cannot be drawn.

"See, rising thousands, hear their tramp
 From seats of weariness and pain,
 From gloomy garrets, cellars damp,
 And crowded streets—a numerous train,
 Who do not threaten, cannot take
 The bolder measures man employs,
 But simply ask of him to make
 Life's burden lighter, more its joys."

Sewing Societies are being formed, a Woman's Rights Bureau is in operation, Woman's Rights Conventions are being held, by noble women; for although some of them have had to lay aside the modesty that is their charm, their sceptre and crown, so as to do something in defense of their less fortunate sisters, silent be my pen in reproach. They have their justification. I pity woman only the more that woman's needs provoke such sacrifice—the sacrifice of retirement—of the shades and shelter of home. When woman comes from the retreat,—to her, most dear,—and takes the forum in her own defense, it is not a spectacle for jeers; but for earnest thought and manly pity. Aye, woman has wrongs, that cry to heaven for redress.

What shall bring redress? This is the question of the hour. Other problems have been solved; man meets his fellow-man on equal terms before the law of God and of the land; but what about woman, and her rights? Ah! sad problem unresolved.

Dear friends of other days, who were ever climbing the heights by the way-side of life, peering into the regions ahead, and asking "What of the night?" I have left your ranks, but have not deserted the cause, so sad and sweet, telling of the long ago. "Travelers o'er yon mountain height, see the glory-beaming star." "God has spoken; let all flesh be silent."

"Marriage is ordained of God."
 "Thou shalt love thy wife with all thy heart, and shall cleave unto her, and none else."

The true woman's first wish is not to wield the ballot, and those who are putting all their stress on that demand,

are not representatives of the sex. A woman's first want is some one to love her and take care of her; and at present, only about one-half of the women have husbands. The cause of this is that men spend their lives in social dissipation, flirting, fortune-hunting, sight-seeing, idealizing, brooding over disappointments that their pride or folly caused them. God's law wont set them to work, making homes and staying in them, and being happy there.

Man and woman are made of God, with such differences as adapt each to the other. Woman is the vine that clings to the oak, clothing it in beauty, and clinging none the less closely, if it be gnarled and rough, or even rotten at the core. Man exults in the homage paid to his superior strength. Woman's smile is his reward. Milton says:

"For valor he, and meditation formed,
 For beauty she, and sweet attractive
 grace."

Not the grace of the forum and camp. Woman need not seek for power; she has an empire, all her own. She rules. Alas! alas! for her and for man she has not always used that power well. It is for her that the great strife for wealth and fame is carried on. Answer me, ye toiling millions, buoyant youth, and man bowed down with age, Why this ceaseless effort? Ah! say they, to be rich and great is a bootless victory, unless she be pleased.

If woman's love is such a mighty power, how important that it be perfected by proper care and training. Woman's love of place and distinction fills the world with strife, in which the strong reach the goal they seek, by trampling others down. When woman ceases to demand accumulated lands and glory, won in wars, a better era will begin. Woman wrought the fall, it is woman's mission to restore. Love is the soul's great want; and woman's love, sanctified by grace, is a power

that the future will reveal.

Where marriage is not possible, woman will have the love of brothers and sisters, and the love of God, for the Kingdom of heaven will be ruled by love; and when all else has failed, there will be the store-house of the Lord, where the poor may be supplied, and none may plead want as an excuse for error. "By this ye may know that ye have passed from death unto life, in that ye love the brethren." "Inasmuch as ye have done it unto the least of these, ye have done it unto me." "If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

As regards authority, a girl eight years of age has an equal voice with men, and the vote of the people declares the will of God.

There can be no conflict between the rights of the sexes. Woman's good is man's indispensable good. He cannot reach a height without first placing her there. It is her province to bear, and to rear, and it is all-important that she be qualified for her great duties. If God gives her intellect, who shall say it shall not be cultivated? If He gave her capability to instruct, who dare hinder any good she can do? Her mind is in the image of the divine mind; its powers should be so developed that she can minister to man's mental wants, and be his true help-mate. She has a right to such accomplishments as will add to her "sweet attractive grace;" but her chief adorning will be a meek and quiet spirit.

The adage of the present is, "There is a skeleton in every house;" it will not be true of the Kingdom. Isaiah says, "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud of

smoke by day, and the shining of a flaming fire by night; for upon all her glory shall be a defense." In Zion all tears shall be wiped away from all eyes. "It shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God, and the glory of the Lord shall be there." Each home will be a miniature of heaven. Sunshine on the heart, and a glory-cloud upon the house, and guardian angels at the gate, the flow of music in the hall, merry music at the hearth, and ye imprisoned and earth-born will know the bliss of heaven's morn.

"Let Mount Zion rejoice, let the daughters of Judah be glad."

S. F.

THE RESURRECTION.

(Continued from Page 72.)

THE DOMINION, GLORY, POWER, CAPACITY, AND HAPPINESS OF THE SAINTS IN THE RESURRECTION.

The dominion of the saints will be the earth in its renewed and eternal condition. "And we [the saints] look for a new heavens, and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. iii. 13, 14. "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. i. 10-12. "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. lxi. 17. "For as the new heavens and the new earth, which I will make, shall remain

before me, saith the Lord, so shall your seed and your name remain." **Lxvi. 22.**

Here are some of the promises that God will *change* the present heavens and earth, and make them "new," for the saints. Paul, in speaking of this present creation, and in view of the new one, says, "For I reckon that the sufferings of this present time [life] are not worthy to be named with the glory which shall be revealed in us. [Evidently at the resurrection:] For the earnest expectation of the creature waiteth for the manifestation of the sons of God. [i. e. of their reward, inheritance, power and glory.]" * *
* Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves [saints] also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [resurrection] of our body." Rom. viii. 18-23. Here the "whole creation" is represented as travailing in pain, in view of putting off its corruption, and participating in "the adoption," "the redemption" of the body. And we are here told that "the creature itself also [as well as the saints] shall be delivered from the bondage of corruption into the glorious liberty of the children of God." When the saints are "delivered from the bondage of corruption into the glorious liberty of the children of God," their "adoption," is effected in its completeness, by "the redemption," or resurrection, of their bodies—their bodies are renewed by the power of God. So with "the whole creation;" when the sons of God are fully manifested by the resurrection, it will be delivered from "the bondage of corruption," also; and hence it will be a new creation—"a new heavens, and

a new earth wherein dwelleth righteousness."

Jesus promised, saying, "Blessed are the meek; for they *shall* inherit the earth." Matt. iv. 7. The hope of the saints, that they should "inherit the earth," gladdened their hearts, not only while living, but after they had ended their Christian warfare on earth. After they had heaved their last sigh, and gained their last victory; after they had passed into the joys of the paradise of God, still they hoped to possess the earth for an inheritance. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seven seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10.

By Ezekiel xxxvii. 1-14, we learn that when God resurrects the house of Israel, He will give to them the land of their fathers. "And I shall *place you in your own land*; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." 14 vs. The Lord promised unto Abraham, and unto his seed after him, the land of Canaan; and yet "he gave him none inheritance in it; no, not so much as to set his foot on; yet he *promised* that he would give it to *him* for a possession, and to *his seed* after him, when as yet he had no child." Acts vii. 5. God cannot lie; and how is this promise to be fulfilled? We answer, By Abraham's resurrection, and the restoration of the earth. "And Abram said, Lord God, how wilt thou give me this land for an everlasting inheritance? And the Lord said, Though thou wast dead, yet am I not able to give it thee? And if thou shalt die, yet thou shalt possess it, for the day cometh that the Son of Man shall live; but how can he live if he be not dead? he must first

be quickened" [resurrected]. Gen. xv. 9-11. The Psalmist David says of this promise, "He hath remembered his covenant *forever*, the word which he commanded to a *thousand generations*. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number; yea, very few, and strangers in it." Ps. cv. 8-12. We will now quote from the B. of C. lxxxv. (vii.) 4, 5, 6, 33:

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified."

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is

not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."

"And again, another angel shall sound his trump, which is the seventh angel, saying: it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone: even the wine-press of the fierceness of the wrath of Almighty God; and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him." Par. 33.

And again: "Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together

and stand in holy places, and prepare for the revelation which is to come when the vail of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purposes and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and

for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted." B. of C. xcvi. 5.

Enoch saw the time when the heavens and the earth would be renewed, and when the saints would enter upon their glorious inheritance. "And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received

a fulness of joy." B. of C. xxxvi. 13, 14.

We have now shown that the saints will inherit the earth in its restored state, and we are led to enquire, Over what else will they have dominion? We answer, Everything else upon the earth under Christ; for they are joint [equal] heirs with him. Rom. viii.

17. "He that overcometh shall inherit *all* things; and I will be his God, and he shall be my son." Rev. xxi.

7. "Therefore let no man glory in men; for *all* things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all* are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21-23. "For unto the angels hath he not put in subjection the world to come, whereof we speak. For one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put *all* things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. ii. 5-8. "And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father. To him be glory and dominion, for ever and ever. Amen." Rev. i. 6. "And hath made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 10. "And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as

I received of my Father." Rev. ii. 26, 27. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx. 4.

Again, They will have dominion over those of lesser glories. "Like sheep they [who are not saints] are laid in the grave; death shall feed on them; and the upright [righteous] shall have *dominion* over them in the morning." Ps. xlix. 14.

And when the thousand years, and the "little season," are past, then "His servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall *reign* for ever and ever." Rev. xxi. 3-5. So their dominion will continue.

We have endeavored to present, plainly, to the reader, the fact that the saints, after their resurrection, are to have a literal dominion; and that it is to be the earth in its restored and glorious condition; that the saints are to reign, literally, with Christ, and that their reign will be, first, for a thousand years, and then, after that, they will commence an eternal reign. But we do not propose to tell the glories and wonders of that reign; we know little, very little, in regard to it; and probably none will be able to fully appreciate it until they enter upon it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. "But," Paul says, "God hath revealed them unto us by his spirit;

for the spirit searcheth all things, yea, the deep things of God," 10v.; and we can only say to the Saints, that we pray that "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." Eph. i 18, 19. Truly, the hope of the Saints is a glorious one. How worthy of Him who hath promised!

Who of us is sufficient for these things? God alone is able to give us the inheritance and the glory. "For I reckon that the sufferings of this present time are not worthy to be named with the glory that shall be revealed in us." Rom. viii. 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. Then let us faithfully follow the Captain of our salvation, who for the joy that was set before him endured the cross, and despised the shame, and is now set down upon the right hand of the Majesty in the heavens

As to the power and capacity of the resurrected saints, we are led to conclude that they are infinitely beyond what is enjoyed by mortals. Their power and capabilities must be adequate to the sphere upon which they shall enter. "For now we see through a glass darkly; but *then* face to face; now I [Paul] know in part; but *then* I shall know even as also I am known." 1 Cor. xiii. 12. Paul had attained to great knowledge in the things of God, "through the abundance of the revelations given unto" him; but as compared with what the saints were to receive in the resurrection, it was like "seeing through a glass darkly"—it was knowing "in part" only. The powers which the saints, including the apostles, enjoyed in this life, was but a foretaste of "the powers of the world to come." The powers exercised by

Moses, by Elijah and Elisha; by Peter and John; by the angels, and by our Savior while on earth; great as it all was, is not so great as must be exercised by the saints after their resurrection. Jesus said to His disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do; because I go unto my Father." John xiv. 12. Jesus, no doubt, had reference to all the great works He had wrought in his Father's name. He had healed the sick, cleansed the leper, cast out devils, raised the dead, turned the water into wine, increased the bread and fish, walked upon the water, stilled the wind and the waves; with many other marvelous things; and His disciples were to do "greater things" than He had done. And why? Because He went to His Father. And when should they do these "greater works?" Evidently not during their mortality, but after they should be "raised in power." Jesus is clothed with "all power, both in heaven and in earth." John says "we shall be like him." Paul says the saints "are complete in him, [Christ,] which is the *head of all* principality and power." Col. ii. 10. He further says that "the God of our Lord Jesus Christ, the Father of glory," set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet." Eph. i. 20-22. The resurrected saints are to reign with Christ, hence they are to receive a fulness of his power, for they "are *complete* in him."

TO BE CONTINUED.

How long wilt thou speak these things?
and how long shall the words of thy mouth
be like a strong wind?

DIALOGUE ON SABBATH SCHOOLS.

BETWEEN AN ADVOCATE AND AN OBJECTOR.

AD.—How can you prove that you love the Lord Jesus Christ?

OB.—By ceasing to do evil; by obedience to the laws which Christ laid down while tabernacling in the flesh, and which He has again declared by a holy angel in the last days; "If you love me, you will do whatsoever I command you."

AD.—Do you do all that is commanded of you?

OB.—Well, yes.

AD.—Do you try to teach your neighbors the plan of salvation, as you are required?

OB.—Yes; I never let an opportunity pass.

AD.—Do you subscribe for the *Herald*?

OB.—O! yes; I would not be without it.

AD.—Do you labor to sustain and build up the Sabbath School in your branch?

OB.—O! no; I don't go to help, myself; but —, but I don't persuade others not to go.

AD.—Do you send your children?

OB.—No; they attend a Sabbath School, but not our own. Sabbath Schools are very well for other churches; but it savors too much of sectarianism in the Church of Jesus Christ of Latter Day Saints. You see there is no command to that effect. Christ did not mention Sabbath Schools when He was on earth.

AD.—But Bro. Joseph has called on all to help to establish Sabbath Schools in all the branches.

OB.—That is not binding on me at all; that is not Jesus. Joseph is only a man, and Jesus said, "If you love me, you will keep my commandments."

AD.—Yes; and He also said, "He that heareth you heareth me, and he

that heareth me, heareth Him that sent me." This He said to His disciples. And why did He say this?

OB.—Because He spoke through them to the people.

AD.—Then, inasmuch as God has raised up Joseph Smith, and ordained him with the Holy Priesthood, and has chosen him to be His mouth-piece to this generation; and inasmuch as Joseph has called upon the Church to assist in establishing Sabbath Schools, that the rising generation may be taught to love and obey the pure principles of the gospel, as they have been revealed from heaven, do you not think it is binding on you to acknowledge the call?

OB.—I did not see it in this light before; but I do now see the necessity of aiding the Sabbath Schools, and I will do all that lies in my power, God being my helper, for the advancement of the Sabbath School in this branch. May God help me to prove that I do love the Savior of mankind, and that I will assist in feeding His lambs.

G.

Col. H. C. Rawlinson, the great decipherer of the arrowheaded characters of the Assyrian remains, has just made a very interesting discovery. There were two blocks of stone brought from Nineveh and placed in the British Museum, one containing a list of kings of Assyria, and the other a list of dates; but there was no known connection between them. Col. Rawlinson, however, has put the two fragments together, and found that they are in fact complementary portions of the same stone, fitting into each other exactly, and giving thus a complete and exact record of the Assyrian empire for a period of 146 years before the great eclipse [total eclipse of the sun known to have occurred by astronomical calculations on the 15th of June, 763 B. C.] in other respects the Hebrew records are fully verified by this additional and unexpected testimony.



JOSEPH SMITH, EDITOR.

Plano, Sunday, August 15, 1869.

PLEASANT CHAT.

WHAT IS CHARITY?

It is said by the Apostle, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

We do not propose attempting a very elaborate elucidation of the text quoted, but the query having been started in our mind, by the acts—portraying the thoughts, of a few of the brethren, we propose to ask a few questions, as incentives to thought; and, also, suggest a few ideas illustrative of our views on the subject.

When men obey the gospel, it is an open profession of faith in God, and belief on the Lord Jesus Christ. It is, moreover, the token of having entered into that "better covenant," by which the comers thereunto "draw nigh unto God." This, the Apostle seems to have understood well.

The thought that all the christian graces would spring, blossom, and bear fruit in a night, was never at any time entertained by this teacher of divine things. Nor does he in all his teachings convey the presumption, that the plant, transplanted from the darkness of Satan's kingdom, into the marvelous light of the kingdom of God's dear Son, could, without growth, expand

into all its ultimate splendor of foliage and glory of fruitage. But, to the contrary, it is everywhere present in his writings that the true, grand characteristics of the christian, are the result of steady increase. Peter seems to have gathered the same thought, and doubtless from the same teaching, as that received by his later compeer.

The deduction drawn from this, is that the crowning virtue of all that could grace a follower of the Master, is charity.

Not that blind and foolish love of applause of fellow sojourners that prompts the munificent gift publicly made; nor yet, that equally fallacious idea that makes the gift in secret, the great exponent of charity.

That there is no charity exhibited in the act of giving, we will not affirm; for we could not safely sustain such an affirmation.

Some, however, in deed, betray the conception of charity which governs them, by giving the fact to observant eyes, within and without the fold, that in the bestowal of the goods of this world alone, is charity exemplified.

With greed of gain do men accumulate, who love God, yet love the creature more. But when, with love of God supreme in heart and hand, the goods of this world, are gained and used, how sublimely is the virtue of charity amplified.

There may be a helping hand, with a heart that envieth another's good.

There may be a gift given, fraught in itself with worth—as men value worth, made lighter than air, by the baleful spirit of greed that parts with

the gift. No smile of kindness blesses such a gift.

There may be a gift, so slight in its nature of intrinsic worth, judged as men judge value, that it is lost in a breath; but which outweighs the coffers of an Astor, or a Stewart, by the grand, holy, loving spirit with which its donor meekly gives it.

The charity which appertains only to the gifts of worldly gear, underlies only, the crust which covers the rottenness of the love of lucre.

The charity which is "the love of God" dwelling in the hearts of devoted followers of Christ, underlies the whole system of salvation, and is that which worketh, as well as giveth.

"Charity envieth not."

Is there no envy but that excited by the contemplation of another's wealth?

"Charity seeketh not her own."

Is there nothing to be sought, but the sordid wealth of which we may be defrauded? No rights, no privileges out of which there might come joy by their possession?

When the good name of man or woman is assailed, unjustly, does the charity which "thinketh no evil," prompt the assailant? When even grievous wrong is inflicted, does the charity which "suffereth long and is kind," prompt the retaliation, bitter and loud? When men, who love the work of God, and are using every effort in their power for good, err by reason of human judgment and sanguine expectation, does charity which "comprehendeth all things," prompt the fierce onslaught to which they are fre-

quently subjected, from their brethren; brethren who do not withhold their goods from the needy, but who know no rule by which to judge their fellows, than the hollow emptiness of their own caprices. O! the verdureless barrenness of charity like this.

Does that charity by which a Savior could bear to be crucified, stir up the smoldering embers of long buried offences, blow them into life by the deadly breath of slander, passion and prejudice, revive difficulties once settled, to annoy and irritate those holding spiritual charge; ferment doctrinal differences, by urging private views to the disparagement of well established theories; crediting evil tales, because they have not seen all the acts of the one upon whom they are told—does charity do all this? and yet it is done.

Charity may suffer, but does not complain; may be the object of wrong, but seeks no redress; bears reproach and ignominy, but is silent; may see the encroachment of right and privilege, but prefers to wait; sees an act which works to itself injury, but never thinks it the result of an evil intent; submits to authority, because it is the command of the law; prefers the wisdom of the body to his own strength; neither forges, nor uses a lie; sees another's prosperity, but feels no envious sting; strives for preferment, but would rather it came to others; aids, but does not retard the work of God.

Charity looks out upon the wide, wide world, sees good in everything; gathers stores of wisdom and strength from every affliction and ill; knows in

the bonds of peace a redemption for every sinner; feels self and selfish views subservient to the will and wisdom of the whole body; ever keeps in view to strive after peace, not the strife of contention, nor the war of words.

Charity is never heard for itself and against others; is a generous opponent, and recognizes worth, even in an enemy; will never descend to mean ends to gain advantage.

It is this charity of which the Apostle wrote, when he said, if I "have not charity, I am nothing."

There is a charity that is loud in its own defense; it is not the charity of Christ.

There is a charity that will brook no insult, without retaliation; receive no injury, without seeking revenge; will neither bear nor suffer any encroachment of right or privilege; it is not the charity of the gospel.

There is a charity that stirreth up old wrongs, resurrects differences once adjusted, defies the authority set in the Church of God, envieth the useful labors of those servants who love to labor in the vineyard, ties up their hands by jealousies, petty fault-finding, disrespect to and disregard for their authority, a listening to idle tales about them, and many other things as unlike the charity of the Son of God, as error is unlike truth.

Brethren; the sisters, some of them are restive under legitimate rule, and make plenty of trouble by their rapidly flying tongues. It is best for those in authority to turn deaf ears to every

unlawful, unauthorized complaint, from either brothers or sisters.

We have but two kinds of binding of the Doctrine and Covenants, and those, plain leather.

Calf binding will be ten cents higher than sheep.

The next groan we expect to hear will be that there ought to be some nicer bound ones, the plain leather being too plain. We hope they will, at least, prove serviceable.

Those having paid for best bound Doctrine and Covenants, will be furnished with such as we have on hand. The difference in price will be paid to them in money, credit on the **HERALD**, **HOPE**, or any other books on sale by the office.

Those who are not willing to make such arrangement, will be under the necessity of waiting until we can print and bind another edition, as the present one is about exhausted.

Orders for Question Books and Voice of Warning will be filled as rapidly as we can have them bound.

The mission in Utah seems to be meeting with strong opposition.

The brethren there wish to be remembered in prayer, and much solicitude, for the success of the work.

Bro. Job has carried on the fight there for sometime, almost alone; we are thankful that he is now so strongly reinforced.

We bespeak the attention of the Saints to the letter of Elder George P. Dykes, to us, published in this issue.

There were three baptized at the

"Partridge" school-house, and one at Fox River, July 26th, five at Batavia, one at Plano, August 1st, and four at "Partridge" school-house, Aug. 8th.

Bro. John S. Patterson, of Kewanee, preached to the Saints at Plano, on the evening of August 1st.

Father A. H. Jones, of Batavia, Sister Rosalia Dancer, of Joliet, Ill., have each forwarded us \$5, and Bro. J. S. Lee, of Mo., 50 cts., to send in tracts to Bro. T. W. Smith, in Maine. We have sent the tracts along, and trust that God will bless them to the salvation of the precious souls among whom they may be distributed.

The demand for tracts is so great, that if we had but the means to supply them, we could keep one compositor wholly engaged in preparing them.

The Pittsburgh branch, Penn. under the presidency of Bro. Joseph Parsons, feels the necessity of this means of distributing the word, and has sent us quite extensive orders. Numbers of brethren, and some of them quite poor in this world's goods, have felt the importance of their neighbors being warned, and have sent in their offerings, from ten cents to five dollars, requesting us to send all the tracts we could for the money, as they wished to send them where they could not go themselves, as well as to distribute them among their neighbors and to their congregations.

Brethren, the time has come for work in the vineyard. Let no man holding authority in the Church, be idle. Fill the pulpits, the school-houses, wherever they may be open to you. The hour of active labor to

prepare for Zion's triumph now is; let not a single office-bearer expect the reward of the Master in the hour of triumph, if he shall have been idle or careless in the hour of labor.

Up! brethren, up! The cry of precious souls for the gospel rings in our ears, and the spirit bids us, bids you labor. Equality in reward is sought after; let us not forget the Master's declaration, "Every man shall be rewarded according to his works."

ANSWERS TO CORRESPONDENTS.

W. H. R.—What is faith? Faith is the strong underlying power by which all things, created of God, are kept in position and place. It is also the perfect trust and confidence which men place in the promises made of things which do not appear. If we walk by faith, we do not walk by sight. That which is demonstrable by sight, is not held by faith, but by sight.

Several others. — Baptisms made within the precincts of a branch, should be done by and with the consent of the branch authorities. All members should pay proper respect to the day we keep as the Sabbath. Persons moving with letters, from branches to branches, should present those letters to the branch to which they move.

Water enters into the composition of the most solid bodies. The opal is flint and water; the earth in our farms is one third water; a man's body consists of water to the extent of fifty per cent, and vegetables contain a much larger percentage. Even the air we breathe has five grains of water in each cubic foot.

Correspondence.

COLUMBUS, Nebraska.

July, 1869.

Bro. Joseph:

I avail myself of the privilege of the correspondent's column of the *Herald*, to ventilate a few thoughts.

While many of us have not attainments to occupy space in the literary department, we can hold conversation with a large circle of loved ones, tried and true, escaping that criticism, (often cruel,) that each reader feels authorized to exercise towards our higher aspirations and productions.

With peculiar emotions we anticipate the visits of the *Herald*, our "harbinger of hope." We search through its "Correspondence" for names and localities, with which we feel most familiar, with feelings akin to watching for a well known face, to emerge from a train, steamboat, or other conveyance.

Ah, ah! here it is! We read the name. It becomes a talisman, an immediate passport to our inmost thoughts. No stiffness, no formality, no disposition to criticise; thought mingles with thought; we weep, we laugh, all the pulsations of our emotional nature are stirred to the depths. We are raised to the heights of pleasure. Affection, joy and friendship, in all their humanizing influences, merge into letters from friends.

Physically, the Saints in this district are well; spiritually, not as "lively members," although there are many exceptions worthy of honorable mention. The Central Nebraska District, furnishes a promising field for an earnest "good man, full of faith and the Holy Ghost," who, Barnabas like, will devote his whole time to the ministry. There are five localities from which I have urgent appeals for elders to visit and preach, two of which, only, can I attend to, besides the regular

branch organizations. Elders G. W. Galley and Chas. Brindly have taken in a radius of thirty miles, and assisted me at every seasonable opportunity.

Elders G. W. Martin and B. V. Springer have been preaching to good congregations at Elkhorn City. Elders Z. S. Martin and J. Hodges accepted one of the best openings for the preaching of the gospel, at our last Conference. The results of their labors, or whether they have labored at all, I have not heard at present writing.

I expect there will be a severe pruning of withered limbs at our next quarterly Conference, and if you can send into this field a discreet working elder, I will prophecy such a harvest as will make the reaper shout for very joy. A large amount of seed has been scattered o'er the district, and while it has not escaped the contingencies so vividly portrayed by the Savior in his parable of the sower, there is some that will bring a plenteous return.

We have had a visit from Elders Alex. and David Smith, on their way to Utah. Their presence and their teachings were like "the oil of gladness," making the spirit rejoice, and the heart to swell with gratitude unfeigned to Almighty God for "three remaining pillars," "in faith and strength" united, "to help Zion on her way."

The services Sabbath, the 11th day of July, 1869, will be remembered when "time shall be no more." In the afternoon, at our sacramental meeting, Alex. and David bore testimony, full, and with power. Alexander, with much clearness and force, portrayed the righteousness and purity that must characterize the saint, before he can possess the promised inheritance in Zion, "the city of God." Ah! how we linger, and cling to the hallowed memories of their testimony; but that inexorable call to duty, and the discharge of our daily routine of labor and toil, admonishes to "boil it down." In the evening the pastor of the Congregational Church, (the same pastor that

gave way for you to preach here last October,) gave us the use of his pulpit. Bro. David addressed the largest audience ever gathered to a preaching service in the town of Columbus. The spacious building (its capacity you well remember) was filled full, and a large number that could not get seats inside, (the evening being warm,) remained outside, and thronged each window, listening with that attention and intensity, that mortals under condemnation, might be expected to exercise, when hearing the servant of God proclaiming deliverance therefrom, and pointing out the way of life. Many a heart was smitten, many a spirit was humbled, many a darkened soul saw the glimmering rays of truth. Some rejoiced; many wept. May their weeping lead them into everlasting joy! I was waited on by a number of citizens urging the privilege of another discourse, but Alex. and David felt their mission to Utah was calling them to hasten, and did not feel at liberty to prolong their stay beyond the time set for their departure.

The train, with tones of thunder, comes hurrying on, picks up its precious freight, they are wafted on to what—tongue cannot tell the bitterness and anguish of spirit my dear brothers may be called to endure in laboring for Zion's redemption, ere we grasp those loved hands again.

H. J. HUDSON.

NEWTON, Jasper Co., Iowa.

July 30, 1869.

Bro. Joseph:

I baptized five at Newton a little while ago. I have been through this field of labor twice, and I have thought it wise to organize two branches, one at Pleasant Grove, where there are twelve members, and the other at Des Moines. There were ten at the latter place, and we baptized two there last week. That makes twelve in that branch. I think it will not be long before we baptize some more. You will

see that I have not been idle.

The Saints are beginning to feel alive, and to know that there is a God in Israel. I think I shall be able to do a good work in this part of the country, with the help of God.

What Conference are we to belong to?

GEORGE WALKER.

[We think it would be advisable for the Saints in the vicinity of these branches, with the Saints at Newton, Boone, and all in that region of country, to appoint a District meeting at some convenient place, meet there, and organize themselves into a Conference District, with a Presiding Elder and District Clerk.

If some of the active brethren will confer together, suggest a time and place, and notify us sufficiently early, we will advertise the Saints through the HERALD.]

STARFIELD, Missouri,

July 29, 1869.

Bro. Joseph:

I send enclosed fifty cents for tracts, to be sent to Bro. Thos. W. Smith. It is an old saying that "charity should begin at home." If so, the poor should assist the poor—the rich are able to take care of themselves.

Our spiritual progress here is slow. Some have obeyed the truth. Prejudice appears to be giving way; but every advantage we get of the world here, has to be obtained by fair fighting. Our every word and act is watched strictly. Surely there is no rest for us here, except in the Lord; for, if we are idle but a week or two, the cry is, "If you are the servants of God, why don't you teach the people?" And when we preach, every foolish tale that ever has been invented, or that can be invented against "the Mormons," is raked up, and hurled at us with a vengeance. We inform them that we are not sent to preach on character, or the good or bad acts of any man or set of men; but we are sent to teach the

word of God, to set forth the plan of salvation that God has prepared for the redemption of the human family. If any claiming to be of us should lie, steal, or kill, we wish the offender taken and tried, and condemned by the laws of our country. There are a few here that threaten to mob; but the majority say that the mobbing game has "played out," here.

If you have any instructions to give me, I would be very glad to get them; for I am but young, and have had but little experience. Give my love to Bro. Mark and family.

Yours for the redemption of Zion,
J. S. LEE.

LIBERTY, California,
June, 4, 1869.

Bro. Joseph:

I take the liberty of addressing you, to inform you in regard to the work of the Lord in this place.

I am but a babe in Christ. Bro. Brand baptized me in April, 1868; and the Centreville Branch honored me with the presidency in October, since which time I have earnestly contended for the faith once delivered to the Saints.

I was a member of the Campbellite Church for six years before I heard the glad sound of the gospel. I was asking knowledge of God, and received the truth joyfully.

Our branch affairs are not as I would like to have them; but there are many noble, God-honoring members.

Bro. Blair was with us twice this spring; preached several times, and created much interest. Many are enquiring for truth.

My sectarian brethren are getting terribly frightened, and are showing the cloven foot. They forbid me preaching in the school-house, or on the grounds, in one place. I have given an appointment to preach in the road, by the house, next Sunday, and I hear they threaten to tar and feather; but I have learned to rather

fear Him that can destroy both soul and body in hell. The Campbellites preached for our benefit on Sunday night last, on the signs following believers; and when I wanted to reply, they put the gag law in force. I announced that I would reply in two weeks by the church.

We have two Voice of Warnings, which our friends read with good effect; we want more; I enclose \$15 currency for them.

Your brother in the hope of the gospel,
DANIEL S. CRAWLEY.

PITTSBURGH, Pa.
July 30, 1869.

Bro. Forscutt:

Last Sabbath the brethren commenced preaching out doors in this city, and intend to continue when the weather is favorable. The Lord is blessing us very much in our branch meetings, with tongues and interpretations, and revelations. He also visits us at our homes with dreams. I thank the Lord my God with all my heart. I will give you some account of these things at another time.

We are all very much pleased with *Zion's Hope*, and pray that our kind Father will help us to sustain it with all our power.

Yours in the gospel of Christ,
JOSEPH PARSONS.

HOPKINS, Mich.
July 20, 1869.

Bro. Joseph:

The mission in this part of Michigan is prosperous, and has proved that the way is still opening for the gospel to be preached. On the 6th day of July, at a meeting of this branch, brethren Briggs and Donnellon being present, Bro. Donnellon preached, much to the edification of the saints. Bro. J. E. Hopper was ordained a Teacher, Norman W. Smith a Deacon. Bro. Hopper has already commenced his labor as a branch

visitor, and Bro. Norman has entered into an agreement of discussion with a Mr. Shepherd, a Disciple preacher. Discussion to be four weeks from last Saturday, at 2 P. M., in Hopkins. Subject—Divine authority of Joseph Smith. It was Mr. Shepherd's desire to take this subject.

Bro. Sherman Smith preached his first discourse in the world, last Sunday. A good congregation gave good attention.

Bro. O. B. Thomas has his first appointment to preach next Sunday, at Dorr Centre.

The branch still seems to be prospering.

HORACE CHURCH.

HIGH POINT, Mercer Co., Ill.

July 18, 1869.

Bro. Joseph :

As I can not go to church this beautiful day, I will write to you, for it is the most pleasant day that we have had for three weeks. Hay and grain that have been harvested are in a very bad condition, some floating in water, and some in but little better shape than though it was so also.

Friday, 16th, at about 11 o'clock, another very disastrous rain-storm came upon us, with but little warning. The rain was attended with a heavy wind, which laid all kinds of vegetation flat to the earth.

Great complaints are heard everywhere, and the prospect is still discouraging. We have, until the last week, had some hope that spring-wheat would make a tolerable crop; but through the late rains, we have lost all hope of a paying harvest. The wheat was badly injured by the blossom being beaten off by the rain some time since, and in consequence of the late storms, there will be many fields that will not be visited by the reapers.

If fall-wheat is properly saved, it will be excellent, but not sufficient to supply the home demand.

Oats, that promised so well, are all flat

to the ground, and in fact the crop prospect, at present, is about as poor as we have seen in this vicinity for several years.

A shock of a subterranean character visited an area of about fifteen miles square a short time since, in the lower part of this State. It was strong enough to throw people out of bed, and cause great excitement; though it did but little damage.

"There is a rock in Jacksonville, Alabama, discovered two years ago, that has plain cyphers of 1870, in large figures, upon its face, and the cyphers are evidently formed by the same hand that formed the rock; for it is plain to be no device of man. Equally mysterious is the fact of the discoverer being directed to it by a voice from a person that he could not see, and the voice said the cyphers were a living witness of a new era in the world's history, and of the terrible day spoken of soon to come." *New Boston Herald.*

The *Herald* is an ever-welcome visitor here.

Your sister in hope of a part in the first resurrection.

SARAH J. BRADFORD.

ROCHESTER, Minn.,

July 20, 1869.

Bro. Joseph :

Several have been added to the church since I last wrote, all good commendable saints; full of kindness.

The Methodist's locked a school house against us recently, which resulted in three or four being baptized. They then held a camp meeting, which in point of converts was a failure, it resulting in the closing of another house, and the preparation of some more for baptism. The Lord has thus brought good out of every opposing event. United prayers are sent up by the above mentioned class of professedly Christ's followers, thanking the Lord for a land of freedom and liberty; where they may be permitted to worship God under their own vine and fig tree, without moles-

tation; and while in the very act of making this prayer, will slip their hands behind them, and turn the key on those who are heirs of Columbia's freedom and constitutional rights equally with themselves.

Claiming to be patriots and equal rights men in politics, and latitudinarians in religion, yet convoking in their councils and actions the spirit of the inquisition, intolerance and the iron heel upon those who dare worship contrary to their long-cherished belief.

O! Protestantism, remember thy great mother, who has rendered herself odious by her persecution and murder of the righteous in all ages. You but follow in her footsteps, and as literally testify of your ancestry, as the blind Jews did in the Savior's time, when they garnished the tombs of the prophets.

Love to Bro. Mark, with all in the office.

WM. H. KELLY.

"We were left a *heritage* of shame. Four boys, (one now rests), to bear a world's opprobrium; to receive the rude sneer as being the sons of the 'Mormon Prophet, Joe Smith,' to be accounted by their brethren as outcasts, because they followed not the beck of men, and at last, when listening to the voice which called them to bear a part in the restoration of the good name they valued, that of their father, they sought for it not in the honors of this world, but taking up the cross, in the bearing of which their father perished, they seek it by striving to call Israel back to the Lord they forsook; to leave the embraces of the wanton, whose breasts are those of a strange woman. And for this, they are called Gurleyites; for this, they are likened to Esau; for this, the scorpion whip of brethren is laid upon them; for this, they bear the world's cold sneer, and the hiss of disappointed disciples; for this, they are charged with hypocrisy, base designs upon the credulity of the poor; for this, the vials of wrath of Granville Hedrick, L. D. Hickey, G. P. Dykes, Sidney Rigdon, Brigham Young, and a host of others are uncorked."—*HERALD*, vol. xiv., No. 7.

"MORMONISM.—Rev. G. Parker Dykes

will continue his lectures in Graham's Hall at 2 P. M. to-morrow, showing the errors of reorganized Mormonism, their deceptive swindle, their false and hypocritical pretensions, and their secret treasonable design upon the general Government of the United States. Seats free."

SACRAMENTO, Cal.,

July 15, 1869.

President Joseph Smith:

As you have refused to correspond with me, choosing to remain with the ninety-and-nine, rather than to seek after the wayward, and having been left alone so long in the wilderness, and having received such treatment from the reorganization, that I do know, religious people cannot be guilty of, and having so long endured their abuse and persecution, with no kind shepherd's voice to seek after me, I have at last made a move, as the enclosed scraps will show you.

My first was delivered on the great fourth of July, the other on the 11th, in the capital of the state of California, (page ten, Appendix to Ultimatum). And after a long and careful investigation of the manner of the getting up of the reorganization, so called, (for the church of God never was reorganized), I do now most conscientiously feel it to be my indispensable duty to publicly warn all mankind against its delusive claims, and deep, deceptive, hypocritical pretensions. For there is no body of people on this earth who can deal with its members as I do know your church has done in California and Nevada, and then receive the approval of a just and HOLY GOD. And I do believe, Bro. Joseph, that the day is not very far distant when you will see it in the same light, and will then approve of the course I am now taking.

The idea that one of the Smith family should sanction the cutting off of honorable saints, because they would not vote to suit the president, as I do know was done here; and the *Herald* gives us the facts of its being sanctioned at head-quarters, is

something so foreign from original mormonism, that to call it a reorganization of it, is only a burlesque upon the people's common sense.

In the 2d chap. of 2d Nephi, the ancient Joseph of Egypt prophesied that the choicest of the latter times should be made strong out of weakness; then, Joseph, I think you will frown upon such ungodly acts, as all philanthropists should do. You, Joseph, have lied about me, and published it to the world, and I tell you of it in a christian spirit. You said (Herald vol. 14, p 106) that I had uncorked the vial of wrath upon you, because you was trying to get the church to leave the breasts of wanton women. Joseph, you did know that this was a base falsehood when you published it; you did know from positive evidence, then in your possession, that I had taken as strong grounds against polygamy, and those things, as you or any other man.

You had had my tracts on sale in the *Herald* office, in which I had most unqualifiedly condemned these things; and was the first of all to challenge Brigham Young on that ground, and in you making that statement about me, you did know that you was telling an unqualified and slanderous lie to injure me, and as you have published it, without deep repentance on your part, it must be a stigma upon my children in years to come; and unless you recall it as publicly as it has gone forth, you will find that a just God will feel as close after prophets as He does after the least of His creatures.

I heard your Bro. Alexander say (out here) what I never expected to hear from one of the Smith family, *id est*, that he would not hear any charge against Edmund C. Briggs, that they were personal friends, and he would not hear anything against him. My spirits sunk within me when I learned the fact that favoritism ruled down justice, in what I then thought was the church of God.

But I must soon draw to a close, my

heart is full, your apostles and elders have lied about me, and I have borne it with some small degree of christian fortitude; but when the chief shepherd of the flock, the great presiding head, joined in with them, and could lie in the name of the Lord, and publish it, and after I had admonished you through private letters, addressed to Bro. Sheen, and you still continued to treat me with silent contempt, and as your slanderous offense is a public one, the law at my hands requires the rebuke to be public, also.

And you and your elders may continue to lie about me, but I will try and tell the truth about you, and the God of truth shall finally settle the matter between us. I do not write this letter to open a correspondence with you, but in a brotherly spirit to fill the law in telling you your faults, and also to inform you what I am doing. And when you become the gentleman enough to answer the kind letters I have sent you, then I am willing to correspond with you again. But until the law can be administered in justice, and tampered courts with perjured elders, and secret tribunals are ruled out of the reorganization (so called), please consider me its public and uncompromising opponent; for I am the avowed enemy of all such things, and it matters not to me by whom they are sanctioned.

And may the God of truth and even-handed justice yet ride triumphant over all His opposers, is the ardent prayer of the humble, and lonely, down-trodden, but not discouraged defender of His laws, and the rights of His people.

G. PARKER DYKES.

SURRY, Me.,

July 19th, 1869.

Bro. Sheen :

The work here is onward. The branches are augmenting in numbers, and exert a more salutary influence than formerly. The fields of ministerial labor are

opening up numerously and extensively. The saints seem, generally speaking, to be waking up to a consciousness of their true position, and the requisitions made of them, by reason of occupying the position they do. We held a two-days' meeting on Little Deer Isle, on the 8d and 4th of July, in a tent made for the purpose, and it proved most decidedly successful.

In the hope of the gospel,

H. W. ROBINSON.

Extracts from Letters.

Bro. Dobson, of Dennison, Iowa, writes:—"There are more calls for preaching than I can possibly fill, and everywhere large congregations. I am preaching every Sunday from four to forty miles from home, and expect to do some baptizing soon in Carroll County."

Hiram Bemis, of Winneconne, Wis., writes:—"Bro. Savage has been here preaching to us and has baptized three, and there are more that will soon come into the church."

R. Warnock, of Farmington, Iowa, July 13th, writes:—"I am laboring in the gospel as much as possible; have had the privilege of baptizing two faithful souls at Croton, since Conference. The prospect is good for a good work there. I hear rumors of opposition from the pioneer preachers of Iowa, (Baptist) next Saturday and Sunday; but my trust is in the Lord. All are well here, and peace prevails."

John Wade, writing from Mo., wants an Elder to visit and preach in his neighborhood, as he and some others are anxious to identify themselves with God's people. He resides in Franklin Co., and may be addressed at Grubville P. O., Franklin Co., Mo. He resides eight miles south of Calvy

station, on the south-west branch of the Pacific Railroad.

Henry C. Smith, writing from Decatur, Michigan, says:—"After we left you, we visited our numerous relatives and acquaintances in Stuben Co., Ind. I could not learn that any of our ministers had ever been in that section of country, so we improved the opportunity of making full use of our feeble talent, both in public and in private. In every house we visited, we spread the good news of the kingdom, and I humbly trust that some seed fell on good ground, that will bring forth fruit to the honor of our Master. We gained admission to a large and nicely furnished Baptist church, standing in the heart of a nice little town, Orland, and spoke twice on Sunday to attentive congregations, on the first principles of the gospel. Had good liberty."

Bro. Wm. Anderson, President of St. Louis branch, writing from there July 12, says:—"Bro. G. E. Duell left here for Pittsburgh last Friday. He labored while he was with us I believe, with good effect. We have had six added to the branch lately by baptism, three of them formerly belonged to the reorganization; but had been cut off. The saints here had a Picnic on the 5th to celebrate the Fourth of July, and I thought I saw the effect yesterday in our meetings being well attended. The saints generally are well, and trying to be better."

Bro. Davis H. Bays, writing from Oregon, Mo., says:—"The work here is marching right along."

Bro. E. B. Smith, of Eden, Fayette Co., Iowa, writes:—"I came into the church twenty-eight years ago last March, and into the reorganized church four years ago last spring. I was baptized by Nathan Foster, and have not seen an Elder of the reorganized church since. There is a

number of the members of the old church scattered about here, and I think there could be considerable of a branch raised up here, if there were some of the servants of Christ to preach to us. There are many wanting to hear who never heard our faith preached. If you know of any of the Elders travelling this way, tell them to call at Eden, if possible."

Bro. J. M. Wait, of Binghampton, Wis., writes:—"The work of the Lord is prospering in this part of the land; may it prosper in all the land till the Lord bring in everlasting righteousness."

Bro. Joseph Parsons, of Pittsburgh, Pa., writes:—"We have now permission from the Deputy Mayor and signed by the Mayor of the city to hold out-door meetings whenever we choose, and we are very much in want of tracts for free distribution."

A. G. Weeks, of Casey, Adair Co., Iowa, writes:—"I live at Casey, which is a R. R. station, fifty-two miles west of Des Moines, on the C., R. I., and Pacific R. R., the only R. R. that runs west from Des Moines. It would confer a great favor on us here, if you will bear this in mind, and when any of the brethren are going west, to give us a call. Enquire at Casey P. O. for A. G. Weeks, 'the Mormon Elder.'"

John Taylor, of Hannibal, Mo., writes:—"All is well, and the work of God is on the increase here."

John Taylor, of Nevada City, Montana Ter., writes:—"I think there could be a deal of good accomplished in this Territory in behalf of this work, if we had one or two faithful Elders to give themselves to the ministry. I think there is no society in the Territory that could collect so large a congregation as they could, provided they could come. May God bless the work and its followers."

Wm. H. Kelly, of Mantorville, Minn., writes:—"All is well, and additions to the church here occur almost daily."

Marietta Trowbridge, of Waukegan, Ill., writes:—"We hear of the Elders all around us, but not one comes to visit us. If some of the good Elders would call on us, we should take it to be a great blessing; for we wish to hear the gospel again in its fulness."

Jacob Huntsman, of Albion, Noble Co., Ind., writes:—"I want you to be sure and send us a preacher this fall. Bro's. Lanphear and Stone were here last January, and a good many here want to have them come back, commence where they left off, finish what they undertook and satisfy the minds of the people. Please send us Bros. Stone and Lander's address."

Bro. Stone's address is Amboy, Lee Co., Ill., and Bro. Landers, Rochelle, Ogle Co., Ill.—[Ed.]

Bro. T. W. Smith, writes from Machias, Maine, "Prospect of a glorious work at Mason's Bay, and Machiasport. Jonesport is bright indeed. Pray for us much. Some will obey here, one at least to-day."

GEMS FROM MY SCRAP-BOOK.

BY H. A. S.

ALL'S WELL.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in thine;
Father, forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow of my head—
So shall my sleep be sweet.

At peace with all the world, dear Lord, and thee,
No fears my soul's unwavering faith can shake;
All's well! which ever side the grave for me,
The morning light may break.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Quarterly Conference, held in San Bernardino, Cal., June 5th, 8th, 1869. Richard Varley, pres.; A. Whitlock, vice pres. Henry Goodcell, clerk; J. Brown, ass't.

Elders and priests reported.

Joseph Brown requested to be released from the book agency, and recommended H. Goodcell, jun., as his successor. Richard Varley resigning, E. P. Prothero was chosen to preside in district.

Bro. A. Whitlock was chosen president of San Bernardino branch, in place of M. Mackenzie, resigned. Various other officers were released, for reasons shown. The officers present reported their labors and desires. Much business of strictly local character was transacted, and the conference adjourned to meet on the first Saturday in September next, at San Bernardino, Cal.

Original Poetry.

OUR DEPARTED BROTHER.

The following lines on the death of Bro. Joseph Ritchie, a member of Zion's Hope Sabbath School, St. Louis, Mo., who died at the residence of Bro. Elvin, Nebraska City, Neb., May 3d, 1869, after a lingering illness of ten months. He left his home, and went to Nebraska City, with the hope that a change of climate would improve his health. He died soon after his arrival, and was buried on his twentieth birth-day. Calmness and resignation characterized his last moments. He passed off without a struggle or regret.

We missed our brother from the place
Where he was wont to be;
Assembled with our joyous throng,
To pray, to read, and join the song,
Of children happily.

We saw him oft from time to time,
Our brother, young and fair,
We looked upon his pensive face,
And could his painful sufferings trace,
In plainest outlines there.

The winter passed, so cold and drear,
Our hopes were that the spring,
With sunny days, so warm and fair,
And budding flower, and balmy air,
Would soon recovery bring.

Alas! Alas! our hopes were vain;
To earth he was not wed.
The day's return that gave him birth,
Consigned his corse to "mother earth:"
His gentle spirit fled.

God bless the friends, who, far from home,
His interest made their care,
Did for his every want provide,
And waited on him till he died,
Then did our sorrows share.

O! dearest brother, fond and true,
A long, a sad farewell!
A father's hope of years has fled,
A mother's treasure 's with the dead:
Can tongue our sorrows tell!

But father, mother, look aloft,
Your treasure's gone before;
First comes the bitter, then the sweet,
Our loved, our lost one, we will meet,
On life's eternal shore.

JOHNNY

Selections.

A FLAME WIND.

The most curious phenomenon which we have ever heard of occurred in Cheatham county on Wednesday last. The day, it will be remembered, was remarkably hot, so that most people in the county had to seek the shade about noon. At this hour, on the farm of Ed. Sharp, five miles from Ashland, a sort of whirlwind came along over the neighboring woods, taking up small branches and leaves of trees and

burning them in a sort of a flaming cylinder that traveled at the rate of about five miles an hour, and developing size as it traveled. It passed directly over the spot where a team of horses were feeding and singed their manes and tails up to the roots; it then swept toward the house, taking a stack of hay in its course, which it set on fire. It seemed to increase in heat as it went, and by the time it reached the house, it immediately fired the shingles from end to end of the building, so that in ten minutes the whole dwelling was wrapped in flames. The tall column of traveling caloric then continued its course over a wheat field that had been recently cradled, setting fire to all the stacks which happened to be in its course. Passing from the field, its path lay over a stretch of woods which reached to the river. The green leaves on the trees were crisped to a cinder for a breadth of twenty yards, in a straight line to the Cumberland. When the "pillar of fire" reached the water, it suddenly changed its route down the river, raising a column of steam which went up to the clouds for about half a mile, when it finally died out. Not less than 200 people witnessed this strangest of strange phenomena and all of them tell substantially the same story about it. The farmer Sharp was left houseless by the devouring element, and his two horses were so affected that no good is expected to be got of them in the future. Several withered trees in the woods through which it passed were set on fire, and continue burning still.—*Chicago Republican*.

THE PASSOVER IN JERUSALEM.

By the kindly offices of a friend—a Christian Israelite—we gained admission to the houses of several Hebrew families on the night of the Passover. The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre or chief

room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about—the salads representing the bitter herbs of old; and wine from the vineyard of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered around the frugal board, the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter, containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced, the narrative of the Exodus was read in Hebrew by one of the younger sons; and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast the ancient psalms of David were sung in their peculiar nasal fashion, which occupation often advances far into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine; and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day." On the following Saturday—the Jewish Sabbath—we repaired at seven o'clock in the morning to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets, for want of drainage, until

the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary; and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building.

From this conspicuous position we commanded the entire assembly. On the area some six or seven hundred persons were squatting on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by Moses when he descended from the mount, and which reminded us of the language of the apostle Paul, "that to this day when Moses is read the veil is upon their hearts." Behind thick lattice-work, in a high-pitched gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the chief rabbi, who presided in the assembly; but what to us was especially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synagogue. A few liturgical prayers were then read, or rather nasally intoned by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious preformance of a religious duty.—*Sunday at Home.*

The Egyptian flute was only a cow's horn with three or four holes in it, and

their harp or lyre had only three strings; the Grecian lyre had only seven strings, and was very small, being held in one hand; the Jewish trumpets, I should have said horns, that made the walls of Jericho fall down, were only ram's horns; their flute was the same as the Egyptian. They had no other instrumental music but by percussion, of which the greatest boast made was the psaltry, a small triangular harp or lyre with wire strings, and struck with an iron needle or stick; their sacbut was something like a bagpipe; the timbral was a tambourine; and the dulcimer was a horizontal harp, with wire strings, and struck with a stick like a psaltry. They had no written music, had scarcely a vowel in the language, and yet, according to Josephus, had two hundred thousand musicians playing at the dedication of the temple of Solomon.

SHREDS OF SILVER.

A gentleman, traveling on foot through the rural districts of England, met a boy whistling to himself, who seemed to be perfectly happy, so he asked him what he was whistling for. The boy replied that he was whistling because he had a new shirt made out of an old shirt of his father's, and his father had it made out of an old sheet.

He that is of a merry heart hath a continual feast.

An eccentric English lady, who imagined herself the destined bride of Christ, recently died, and the furniture of her residence, which was fitted up in accordance with her insane idea, is to be sold. In the drawing-room is a large and costly arm-chair, the judgment seat. The room is divided by a curtain from the bridal bed chamber intended for our Lord. The bed alone cost £1,000 and the furniture of the two rooms not less in all than £25,000.

The submarine cable does not transmit signals instantly, but with a velocity that is measurable, and is found between 7,000 and 9,000 miles per second; while on land routes it is 16,000 miles per second. A powerful battery is quite unnecessary. Signals have been sent to Europe by a battery consisting of a percussion cap, a drop of acidulated water, a piece of zinc of the size of a mustard seed.

It is now proposed to throw a dam 2,800 feet long across the north channel of the St. Lawrence, just above Montreal, at the foot of the La Chine rapids. This channel is shut in by a series of islands, which with the north bank of the river, and the dam, would form a vast lake, with a great fall at the outlet, and furnish a water power equal to 2,000,000 horses.

Alaska, our newly acquired territory in north-west America, extends from the British possessions to the Polar sea, one third of it lying north of the Arctic circle, and is about 4,000 miles long. It has a population of 5,000 or 6,000 Russians, and ten times that number of Indians and Esquimaux; the former hunting, fishing, and trapping in the interior, and the latter living on the northern coast. The climate on the south-west coast is mild, with little snow in winter, and heavy fogs in summer. Most of the country is well timbered; the soil repays cultivation, yielding barley and vegetables of many sorts; while gold, copper, iron, and coal are found in various places, and the coast waters swarm with herring, salmon, halibut and cod.

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MARRIED.

By Elder *Charles Derry*, at the residence of the bride's father, at Bartlett, Fremont Co., Iowa, *Dexter P. Hartwell* and *Lucinda Hendrickson*, on July 29, 1869.

May God give *Dexter* and his wife
A loving, long, and peaceful life;
May brightest links of love be found,
Join'd hand in hand their hearts around.
May prattling tongues new love-tales tell,
To make their hearts with gladness swell;
And crown their union with such love
As only comes from realms above.
And when this life with them shall end,
O, may they dwell with God, their friend.
And O, be this their constant care,
That no love-link be missing there.

DIED.

At Nebraska City, Neb., July 14, 1869, of inflammation of the Groin, *MARY*, only daughter of *Nels P. and Mary Nelson*, aged 1 year, 1 month, 12 days.

In De Kalb Co., Mo., June 26, 1869, of Consumption, *MATILDA WOOD*, wife of *John Wood*, aged 22 y'rs. 5 mo's. 24 days.

In De Kalb Co., Mo., *SARAH ANN WOOD*, daughter of *James and Mary Wood*, July 2, 1869, of Brain Fever, aged 2 years, 4 months, 8 days.

At Little Sioux, Iowa, (date not given), of old age, *SOPHIA GAMET*, mother of *Bishop D. M. Gamet*, aged 80 years.

Sister *Gamet* was born at Hartford, N. Y., May 12, 1789, and was baptized into the church by her son, *D. M. Gamet*, in 1849.

"Bless'd are the dead that die in the Lord; yea, saith the spirit, they rest from their labors and their works do follow them."

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 5.—VOL. XVI.] PLANO, ILL., SEPTEMBER 1, 1869. [WHOLE No. 185.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Salt Lake City, Utah, July 30th.—After placing our names upon the register, we went down town in search of our cousin's abode. We soon found it, and were made welcome by his estimable lady, our cousin John being absent.

After a time, we went up the street to meet him, and were pleased to see him. We passed the evening in lively chat, after John and Alex. had brought our baggage from the tavern. The next day we went, in company with our cousin John, to visit the Historian.

On the way I had time to view the city, well interspersed with fruit trees and quite nicely built up. Wide streets, with clear running water on each side. This water, the most of it, comes from City Creek, a crystal stream that tumbles down out of the mountains, and is the one beautiful natural object near the city. But the surrounding mountains were so barren, dry, and lonesome looking, the air so hot, dry and rare, that I was unfavorably impressed with the place.

We soon found ourselves at the office of the historian, George A. Smith, a very portly man, on the down hill side of life, a cousin of ours. His son was also present, and promised to do credit to his father in the portly line, though a very genial looking person. There were several other persons present to whom we were introduced, but we had seen so many that morning that these introductions made little impression upon our minds. We were very kindly treated, but there was unavoidably much formality on both sides. I noted three book cases, or desks, lettered A. B. and C, and also a very large globe. We parted with many protestations of friendship in spite of differences in principle. Just across the road was President Young's place, walled in and rather grandly built up; but as his excellency was away we did not call, but went to view the tabernacle and temple basement. The temple basement is extensive and well built to the top of the ground, but no further, and I question its ever being any higher. The Tabernacle is the grandest building in the city, being, in fact, a large oblong arched roof supported upon pilasters, that, in comparison with the great roof, appear

dwarfed. While we were walking through it we noticed that our footsteps echoed and re-echoed in a confused manner through the great dome. We went up on the roof and viewed the city.

Many say that it is difficult preaching in the Tabernacle, and still more difficult to hear the speaker. After this we went out to Camp Douglas, about four miles from the city, although it appears not half that distance. On our return we viewed the President's place more narrowly, and went up City Creek Canon quite a little distance. In the evening we found Bro. Horlick's place, and found friends, indeed, being introduced to Sister Thimbleby and others of like faith with us.

The next morning we visited the President. We stopped first for a little time at the Historian's, while he went over to see if we could be received. A favorable answer being obtained, we crossed the road and entering the gate stood upon the porch of Brigham's house. He was at this time receiving Senator Hooper and company. He came out on the porch, however, and shook hands with us, welcoming us into the office, where we were to await his summons. The office joined the room where he and his company were, and here we were presented to a number of bishops, clerks, and other dignitaries, the one half of whom I have forgotten. This was the most awkward, formal, and disagreeable part of our visit. To add to the unpleasantness of it all, a poor, unfortunate, half-crazed man, who came stalking in, was allowed to stand over us, and preach down our throats in a wild, discordant manner. This became so annoying that I spoke to my brother about going, when we were ushered into the presence. The room where the President sat was commodious, with chairs and sofas all round it, and a row of oil portraits hung upon the

walls; among them those of father and uncle Hyrum were prominent.

Brigham Young appears older and more broken than I had thought to see him. He spoke graciously to us at first, and stated that if we were only on the right track he could almost embrace us.

Alexander stated our mission to the Territory, requesting the use of the Tabernacle for the coming Sunday. Much was said on both sides, but I am happy to state that neither my brother nor myself exhibited any anger, neither did we, although tried severely, once lose control of our language or deportment, while the conference lasted.

The President had much to say in regard to our mother's character that, although it never could diminish the lustre of that character, nor soil one ray of its purity, did not add to Brigham Young's reputation for wisdom, truth nor christian spirit. On the contrary, such slanderous assertions must inevitably work to the detriment of his cause. Why is it not better to talk of *men* and *principle*, and not attack the character of a mother in Israel, whose life is at home, and whose occupation the care of her family.

The upshot of it all was, we were refused the Tabernacle, and went on our way rejoicing.

We have visited the civil authorities, and as many friends and acquaintances in the city as we have had time to do, and through the kindness of the Walker Brothers, influential merchants in the city, have obtained Independence Hall, and held three meetings therein, having the house full to overflowing. Yesterday, being Sunday, Alexander was examining some of the principles advocated here, when he was interrupted by our cousin Joseph F. Smith, who demanded that Alexander should read the whole of a letter he was quoting, from the *Times and Seasons*. Alexander stated his displeasure at his meeting being interrupted, when the interruption was continued. This

exasperated the people so that they cried out, "shame!" "put him out!" "silence!" Silence being restored, Alexander continued his remarks, stating that we had been refused the Tabernacle, and that now he regretted sadly that Joseph F. Smith should be the one selected to attend our meetings and oppose us, but that our determination is to hold meetings without interruption, if possible, and treat upon whatever principle we chose to examine. This so delighted the people that they broke out with thunders of applause. Silence again being restored, he finished his discourse, giving polygamy a thorough disapproval. We sang "Let us shake off the coals from our garments," and were dismissed. Alexander attended a meeting of the branch, while Bro. Brand and myself repaired to the water, and I was permitted to baptize eight souls from the Brighamite church into the Reorganization. God has blessed us greatly. May praise and glory be to His holy name.

My letter is over long, but I feel that I must say a few words to the Saints in the States. Many do not realize the truth and freedom of heart and mind that we enjoy in the Reorganization. If they only knew the bondage that the Saints are under here, the things they have to face in coming out, the difficulty of obtaining a living when once severed from the people here, the arrogance and dictation of the authorities, they would use the glorious freedom of the gospel to serve God and to bring to pass His righteousness; and love, and long for, the pure and gentle teaching that they so freely receive from the wise and good permitted us as teachers. God bless them in their safe, pure, green and sunny homes in the free and blessed states of our favored country.

Even while I write, the air is thronging with myriads of grasshoppers, eager to devour the scanty verdure

that irrigation has spread over this otherwise desolate land. These grasshoppers though astonishingly numerous to me, are said to be quite few in number to what have been seen some years; still they are gathering thicker every day, and we may see the strength of the Lord's army of little soldiers yet exhibited.

We have found many and true friends, still there is much to be met. God is our strength. Pray for us.

PUBLISHING DEPARTMENT.

Dear Herald:

I would ask the favor of a short space in your columns again, to express my thoughts more fully upon the Publishing Department subject. Since my suggestion upon the matter, as found in No. 11, Vol. 15, I have been anxiously watching for the many objections which I imagined would be urged against it by your contributors. As several numbers have come, without scarcely a comment upon it, I am at a loss to determine whether this sullen reticence means approval, or contempt.

I congratulate myself, however, on the accession of one openly avowed friend, in the person of Bro. T. W. Smith, residing at the other extreme end of the continent, who has stretched out the long line of friendship to the Pacific shores, where it is properly secured, and as the mutual chord is properly buoyed in the centre, in the person of your magnanimous Editor, and the many more we hope and believe will yet take hold with him, I think we can safely determine, Bro. Smith, to endeavor and "fight it out on this line."

One feature in my suggestion, which I anticipated would prove objectionable, is the church assuming such an indebtedness as the P. D. will necessarily incur. The only one who seems to

manifest any disposition to stagger at such a prospect is Bro. Ells, in England; and it speaks well for him, evincing, as it does, a desire not to see the church involved in financial embarrassment. If I thought the augmenting of the present church indebtedness for this purpose would result in such, it never could be entertained by me, for no person dreads more than myself the contraction of debts without any prospect or ability to pay.

Abstractly, I am of the opinion the church ought not to incur or assume such an indebtedness, because its law of tithing amply provides for every immediate and recurring want. That law, if properly observed according to its intent and purpose, as applicable to the scattered Saints, would provide ample revenue to lay the foundations of Zion; but in the dereliction of those who are continually praying and wishing to see such a happy consummation, the necessity is made apparent, of introducing other means, not setting aside the tithing law, by no means, but as necessary auxiliaries of supply. Bro. Ells says, "The cause of God demands action, action, action." I acquiesce in the opinion, readily. That the cause is languishing through the apathy of its members, in failing to provide revenue, none can deny. Spiritual emergencies are springing into existence, as much so as are temporal ones overtaking the great nations of the world. Why should we refrain to call to our aid those well known measures which promise relief, and avert disaster? The dangers that beset them, prompt them to vigorous action also; and because their revenues as provided for by law are insufficient, loans are invariably the remedies to provide the means for action. Shall we prove less enterprising than others, by allowing the horrid fears of an imaginary inability to pay, deter us from a slight inconvenience, to accomplish so de-

sirable an object? I think such immobility of mind unbecoming us as a people, and should the plan fail upon this ground, in my opinion, there will be a display of an utter lack of that dauntless and progressive spirit of enterprise that marks the present day and age.

While conversing with a brother upon the merit of the plan offered, an objection, similar to that of Bro. Ells, was raised, the objector saying, "he thought voluntary contributions would be a much better plan." I agree with the brother, decidedly so, but here is the difficulty, the voluntary contributions do not appear sufficiently. Bro. Joseph has been soliciting until his pen has grown weary and worn, and his repeated approval of the suggestion ought to satisfy this and all other objectors, that the voluntary system will not do.

The plan contemplates no complications; its provisions provide against them, and this was intended when maturing it. The loan subscribed to, and the church is secure, as not a single certificate becomes redeemable until the church, through its committee, is able to redeem its "promise to pay." The only illegal complication that could arise, would be in case an holder or holders of certificates should repeat of the aid they have rendered, and leave the church, desiring a liquidation of such amounts. In that case let them "hand in their checks," and, without doubt, some one could be found to accommodate them.

From Bro. Smith's article I discover some muttering about security at the "extreme end." It has also been said, "Not a word said about security; everything is on the side of the church." Exactly so; and so it was intended it should be, and without any intention of wrong towards the second party.

Not but what money is worth, and worthy of a proper collateral, especially in these uncertain times when there

are good reasons for doubting the veracity of strangers; but when in the present instance, when a member of this church allows this consideration to stand between him and the obligation the cause demands of him, what judgment might not be passed upon him?

What collateral can any person expect of this church, clothed as it is, in "poverty and rags," but nobly struggling with humble dignity to reach its proper position of greatness. What collateral, I ask, do the nations furnish in return for their loans? Simply a "promise to pay." And for this there is no hesitation in furnishing countless millions of treasure for unholy purposes, especially the destruction of human life.

The church offers no other security than this, with the assurance of no possibility of failure, neither is there any danger of repudiation. All it asks is an indulgence for a short time, to enable it to effectually establish an institution, without which its interests must still languish, and the advancement it ought to make be sadly retarded. To prove it, let us look at Utah for one moment. David and Alexander are there, laboring with untiring zeal; and, thank God, their efforts are sapping the foundations of that towering shame to its downfall. They call for tracts, because they can see plainly a dissemination of the word is the most effectual wedge that can be driven, to expose its miserable rotten core. If Bro. Joseph had it in his power to respond to their call, and flood the whole Territory with suitable tracts, what might we not expect as a result? Why, a complete tumbling of the whole fabric, and the addition of thousands to our numbers, called from darkness into the marvelous light of God.

Security indeed! The establishing of a good, permanent publishing department for the church use, and the satisfaction it would give to every

member, is the best security that can be given. It is true it does not come, at present, in hard dollars and cents, but it will prove the most effectual means to bring to pass a consummation of events in which the brightest hopes of every member are centered, and who is so blind as not to see at once, it will prove the most profitable investment that we can make?

To return to the voluntary system, the plan offered creates no impediment to its observance. It accommodates the one who feels so disposed to give, equally so with those who rightfully retain their certificates for redemption. The former can return his certificate properly cancelled, by his endorsement on its back, and the church would be benefitted and the committee gratified by a lessening of the burden.

With all due respect to the suggestion of Bro. Ellis, and all others that might be presented, I would ask that mine have its share of attention at the coming General Conference. Upon the matter I feel like one who has said, "It matters not to me who conceive the plans, or who operate them, only that we have one that will succeed."

T. J. A.

THE RESURRECTION.

(Continued from Page 110.)

Men feel their mental incapacity,—they thirst for new acquisitions of knowledge and wisdom. They desire to know all of the past, the present, and the future that relates to the wonderful works of God; and they desire suitable wisdom in order to use that knowledge aright. There are many, no doubt, who like Newton, have devoted a lifetime in investigating natural philosophy, and who have felt as that great man did when he said, that with all his research he was like the man who walked upon the shore of a boundless sea, pick-

ing up a pebble here and there. Man searches, and learns, from his cradle to his grave; and when he has done this, and looks to the immensity of God's works,—the vast, unexplored, ocean of intelligence before him which the mind of man hath never comprehended, nor conceived of,—he feels that he is but a child. His soul is not satisfied. He desires an amount and kind of knowledge that he has capacity to neither receive nor use. Shall it always be so? Shall man when redeemed and bearing "the image of the heavenly," still go with these desires unsatisfied? or shall the capacities and powers of his soul be so enlarged, purified, and exalted, that he can read and fully comprehend all the works of his Maker,—their history and their purpose? David evidently saw the time, through the Holy Spirit, when all the longings of a righteous soul should be fully gratified. He says, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." Ps. 17: 15. And so doubtless it will be with *all* who attain unto the resurrection of the just,—they will "be satisfied," when they "awake" in the "likeness" of their Lord and Savior.

THE GLORY.

The glory of the resurrected saints will be the glory of Christ,—and His glory is that of His Father.

When I now speak of the glory of the saints, I refer to that heavenly splendor, beauty, and grandeur, that will distinguish their personal presence. Ezekiel describes the glory of God as follows: "From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the

likeness of the glory of God." Ezek. 1: 27, 28.

John the Revelator says he saw the throne in heaven, and him that sat on it, and gives the following description of his personal glory: "And he that sat there was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4: 3.

When Christ was transfigured upon the mount, and clothed with the glory which shall attend him at His second appearing, "His face did shine as the sun, and his raiment was white as the light." Matt. 17: 1. And when he appeared to Paul on the plains of Damascus, there was manifested "a light from heaven, above the brightness of the sun." Acts 26: 13. And when He appeared unto John upon the Isle of Patmos, He was "Clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; * * and his countenance as the sun shining in his strength." Rev. 1: 13-16.

Joseph the Martyr has given us his testimony as to the appearance of the Lord, when he, by vision, saw him, in at least a measure of His glory. He says, when in his fifteenth year, his mind became greatly exercised upon religion. He read the teaching of James, which says, that if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him;—he felt encouraged to pray, and accordingly retired to ask the Lord for grace and guidance. He wrestled in prayer before the Lord until, he says, "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. * * When the light rested upon me I saw two personages, whose bright-

ness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, This is my beloved Son, hear him."—Mill. Star 14 : 2. He also says that in the month of January, 1836, he, in a vision, saw the Father and the Son, and the *glory* of the celestial kingdom. He says, "The heavens were opened unto us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold." Mill. Star, 15 : 620. In April following, both Joseph and Oliver, had a vision of our Savior, in the Temple, in which is vividly portrayed, His glorious personal appearance. He says : "In the afternoon I assisted the other presidents in distributing the elements of the Lord's supper to the church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day.

After having performed this service to my brethren, I retired to the pulpit, the vails being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us : The vail was taken from our minds, and the eyes of our understanding opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters." p. 729.

In all the foregoing passages the

wonderful glory of God, and of Christ, is presented to us in a striking manner. The angels appeared at times, clothed with the glory of God. John the Revelator says, "And I saw another mighty angel come down from heaven, clothed with a cloud, [probably of light] and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. x. 1.

"And behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Matt. xxvii. 2, 3.

The language of mortals is inadequate to describe their dignity, beauty, and splendor. Jesus has said, "They who shall be accounted worthy to obtain that world, [the resurrection world] through resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more : for they are *equal unto the angels* ; and are the children of God, being the children of the resurrection" Luke xx. 35, 36.

Joseph the Martyr says, "And thus we saw the glory of the celestial, which excels in all things ; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first-born ; and they see as they are seen, and know as they are known, having received of his fullness and of his grace ; and he makes them *equal* in power, and in might, and in dominion." lxxvi. (92) 7. "And then [when Christ comes] shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made *equal* with him."—lxxxv. (7) 33.

Dear reader, have you a well-founded hope of attaining unto this, the glory of angels, of Christ, and of the Father ?

If you have been "baptized into Christ," and are living in the Spirit and walking in the Spirit, then you have that hope, and also the "earnest" of that blessed inheritance.

THE HAPPINESS OF THE SAINTS IN THE RESURRECTION.

We may readily conclude that the joys of the resurrected saints would be quite indescribable, where "eye hath not seen nor ear heard, nor hath it entered into the heart of man the things that God hath prepared for them that love him." When we consider the dominion, the power, the enlarged capacity of mind, and the wondrous glory the saints are to possess, we must think that their joys will be ineffable,—their happiness above measure. Their position will demand that all their mental faculties, including their senses, be infinitely enlarged, purified, refined, and exalted.

Some people seem to think that the saved will not need to use the senses in their future state. They hold that such an idea derogates from the excellency of heavenly joys; and yet they fail to bring one good argument to sustain their objection. Their objection is neither sensible nor scriptural. What can men or angels know, or how can they enjoy, except it is through the exercise of the senses, in connection with the mind?

The senses are the avenues, the means, through which joy or sorrow, pain or pleasure, grief or gladness, is received by the person. The scriptures give account of no other means,—our minds can conceive of no other; hence, we are not justified in looking for any other, either here or in the world to come. The Holy Spirit, which is the power of the world to come,—the first fruits of which,—a mere *foretaste* of which, we obtain in this life,—strengthens, purifies, enlarges, and capacitates the senses, but it does not supersede, or set them aside. It enlarges, exalts,

guides, instructs, and qualifies the mind, but does not suspend its office or prevent its action. "They who shall be accounted worthy to attain to that world, through resurrection from the dead, * * are equal unto the angels." Angels eat, and angels drink, Abraham entertained them at one time on "butter and milk, and the calf which he had dressed," as also with the "cakes upon the hearth," which Sarah did bake.—Gen. xviii. 1-7. "Man did eat angels' food." Ps. lxxviii. 25. "Be not forgetful to entertain strangers; for some have thereby entertained angels unawares." Heb. xiii. 2. To entertain strangers in the sense alluded to here, one would have, no doubt, to give them both food and drink.

After Jesus was raised from the dead, He both ate and drank. Peter says, "Us, who did eat and drink with him after he rose from the dead." Acts x. 41. Immediately after His resurrection He appeared to His disciples, and "He showed them his hands and his feet.—And while they yet wondered and believed not for joy, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and a honey comb. And he took it and did eat before them." Luke xxiv. 39-42. If Jesus after His resurrection did eat, and angels eat and drink, and the saints become "like them," then they will eat and drink also. This view of the matter is both reasonable and scriptural, and must be the hope of every enlightened child of God.

We read that angels, and the sanctified in heaven, sing: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. v. 9. "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their fore-

heads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." xiv. 1-3. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord; and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest." xv. 2-4.

If the sense of taste is to be gratified with food and drink, and the sense of hearing gratified and delighted with the electrifying strains of heavenly music,—transporting, rapturous music,—such as mortals never hear,—may we not, nay, *must* we not conclude, that all the senses, tasting, smelling, hearing, seeing, and feeling, will, in their purified, and exalted state, be exercised with substantial, holy, heavenly pleasures? It is inevitable; common sense, and common experience in life, as well as the scriptures, go to show that it must be so. God has created man to be ultimately and entirely happy; and it must be obtained in that way which is ordained of God; and man will fail of this happiness only by his own neglect and disobedience.

THE HOPE OF THE RESURRECTION.

The hope of the resurrection has always been the hope of God's people,

except when they have transgressed, and wandered away into great spiritual darkness. All to whom the principles of life and salvation were taught, understood concerning the Messiah,—the Redeemer,—His life, sufferings, crucifixion, resurrection and ascension into glory. Christ, in His life, death, and final triumph, is the "chief corner stone," "the foundation," and the *only* foundation upon which any, anciently or modernly, could build, and have eternal life. The gospel of Christ, and that only, brings "life and immortality to light," and that gospel always has, and always must, embrace the literal resurrection of the dead. Paul, that wonderful man of God, teaches that the resurrection, is a vital, all-essential, part of the gospel; and that without the resurrection the hope of all is vain. He says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

He further says: "I protest [declare] unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus my Lord daily, though I die. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." 1 Cor. xv. 31, 32. By this we learn that the resurrection was his chief hope,—his daily joy,—and the ground, and the all-important ground, upon which he based his hope for future rewards and glory.

He knew that "to depart and be with Christ," was "far better" for him, than to remain in this life, yet he knew that the glory, the power, the dominion, and the eternal rewards, could be received only after the resurrection, and after the coming of the Lord Jesus in glory. Hence, he says: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the just." Phil. iii. 7-11. His hope was fully and entirely in the resurrection. If that failed, the scheme of redemption failed. If that failed, his faith was vain,—he was yet in his sins,—and all that had fallen asleep in Christ must perish. But Paul knew that his faith was not in vain; he *knew* the wondrous doctrine of the resurrection was true; and that was the means appointed of God, and the absolutely indispensable means, by which mortals could attain salvation and glory, knowing this he reasons as we have seen, and then gives the following words of instruction and comfort: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thes. iv. 13-18.

The resurrection was the hope of Enoch, Gen. vii. 6; of Abraham, Gen. xv. 9-12; of Moses, Luke xx. 37, 38; of Job, xix. 23-27; of David, Ps. xvi. 9, 10, xvii. 15; of Isaiah, xxvi. 19; of Hosea, xiii. 14; of Ezekiel, xxxvii. 1-14; of Daniel, xii. 2; of Martha, Jno. xi. 34; of Israel, Acts xxiv. 15, xxiii. 6, xxvi. 6, xxviii. 20, and by the Saints, Col. i. v, 23; Tit. ii. 13; 1 Pet. i. 3. And the hope of the Saints in the resurrection, as in all things that pertain to salvation, is "one hope," (Eph. iv. 4,) and not a variety, or diversity of hopes. If men's hopes are founded on the promises and appointments of God, they are safe; but, if they are founded on the theories and doctrines of men or devils, they will fail; and they will suffer disappointment and loss.

Dear reader; are you hungering and thirsting for the joys of God's salvation? Do you desire to possess dominion in the new heavens and new earth? and have a body that is "incorruptible," "raised in power," "raised in glory," "like unto his [Christ's] glorious body?" Do you desire to meet, and dwell with Jesus, and all they who are saved in Christ?—to be clothed with the same glory, and to receive the same rewards?—to have all your powers and faculties purified, enlarged, and exalted, so as to receive a fulness with the Father, and the Son? If you do, then humbly follow Christ, He is "the resurrection and the life."

W. W. B.

HEALTH, HINTS CONCERNING.

"And again, hot drinks are not for the body or belly." D. C., Sec. lxxxi.

Reader, If you are a Latter Day Saint, I do not place this sentence before you thinking it will be new to you, by any means; but to "stir up your pure minds by way of remembrance." To you, I need use no arguments to substantiate this proposition, it being sufficient that God hath said it. That the sentence means more than it seems to express, I presume you are aware of. That is, "*hot drinks*" in the revelation given through Joseph Smith, alludes to something more than the temperature of the beverages, it alludes to the substance thereof; tea and coffee in particular, at least, so Hiram the Patriarch was wont to say.

Many, while admitting what is asserted in the text, are skeptical respecting that which is asserted of it; namely, that Joseph Smith wrote it by divine inspiration. Why do you doubt this? Simply because all which is asserted in the revelation in question, about "*hot drinks*" &c., had been published by hygienists in nearly every nation long before Joseph Smith gave to the world his revelation? If this be your argument, and it prove anything, it proves too much; because Job taught the doctrine of the resurrection of the body, it does not follow that God, through His incarnate Son, could not proclaim it to the Jews 1500 years subsequently; no more the inspiration and the divinity of Christ are rendered questionable by proving that Confucius taught his disciples, "Do unto others as ye would that others should do unto you," hundreds of years anterior to the Christian era.

That tea and coffee are narcotics, like unto opium, tobacco, &c., is admitted by all medical men, and denied by none. Therefore, I will

neither weary you with arguments or surfeit you with quotations, as the question is but one-sided, and discussed by hundreds of writers, in as many different books.

Writers on materia medica speak of tea and coffee not only as narcotics, but as being both stimulant and sedative. The stimulant effect is their first, and that for which they are nearly always used. The sedative, or depressing, is their secondary or final effect; and as the vibrations of the pendulum are equal on both sides of the centre of suspension; and the angle of reflexion always equal to the angle of incidence; so sure is the secondary or depressing effect of the articles in question, equal to their primary or stimulating effect. Hence the need for continually increasing the temperature, strength, or quantity of tea and coffee in order to produce the requisite amount of stimulation. But the knowledge of this fact is hoary, nor have I any new discovery to disclose or new theory to advocate.

Why do I write, then, having nothing to say?

I am not the only person in the world who writes and says nothing. I have read many articles and listened to many discourses, at the close of which I have found myself wondering, "Why can't folks keep quiet when they have nothing to say?"

But I will tell you why I am troubling you. A few evenings back we had a children's sociable, at which I enjoyed myself *first rate* for awhile. but having a pressing invitation to join a party of friends, who were having "a good time generally," I changed my latitude and longitude for the remainder of the evening. I enjoyed myself deliciously, and, true as preaching, was home before the orb of day reached the nadir. I retired to bed "in due and ancient form." But not to sleep; not by any means. Had I gone to dream-land, you would

never have seen these "hints," because they wouldn't have been penned.

You want to know why I didn't go to sleep? For the best of all reasons: I couldn't. My pillow was too hard, I shook it up; it was too low, I raised it. The room was too warm, I opened the window; and becoming chilly, I closed it again. I counted a hundred, and might have counted ten times that number for all the effect it produced. I thought of the seven sleepers, and wondered whether father Adam dreamed or not while his better, but weaker half, was being formed. I thought of wonder working persons and their questionable arts, and, fixing my stubborn gaze on the flickering lamp, endeavored to stare myself into unconsciousness. Talk about moonshine! Trying to stare one's self to sleep is worse than moonshine, it is downright foolishness! At least it failed in my case.

I was tired lying abed. I got up and walked the floor awhile; and tiring of that, went to bed again. I felt fidgety; I could hear everybody in the house breathe as plainly as could be. I went down stairs, turned the cat out, and told Prince to "hush up!" But all to no purpose. There must be something wrong in the house. [There was.] I looked in every nook and corner, but nothing could I find to complain of, except my own head and throat, and fancying them at a higher temperature than was needful, I used up a bucket of water, got in over night in order to settle for use in the morning. But don't misunderstand me. I didn't drink it all; O, no, I swallowed all I could, and *popped* my head into the remainder.

By and by the cat and dog were quieter. The children didn't breathe so loudly as before. Everything was more serene. I again mounted up stairs. The atmosphere was less oppressive. I began to lose my interest in all surrounding objects. I laid me

down, just for a change. The pillow was softer, and just about the right height. The stars were fast retiring. The old rooster's larum had long since gone off. Teamsters and newsmen were astir; and not wishing to be in the way while breakfast was being prepared, I migrated to the land of "Nod."

How long Morpheus would have retained me captive, I cannot tell, but for the "Get up! If you can disturb folks all night, you've got to be disturbed a-day-time!" I have unbounded confidence in my better half. When she says a thing she means it. I stood not on the order of my rising, but just *riz* right up.

What did it all mean? Just the very question I put to a disciple of Esculapius that very morning; which aforesaid disciple is more noted for his jocundity than for his erudition; but which does not, however, prevent my being bound to him by a threefold tie. He is my friend, my confessor, and my physician; in which latter office, I prize his counsel more than his drugs; though he tells me there are many who begrudge not a dollar for a picayune's worth of *stuff*, but murmur at a dollar for most valuable advice.

Well, after telling him all about my being wide awake, I told him all about the children's pleasant sociable; the judiciously got up programme, funny dialogues, sweet singing, and some melting and some thrilling recitations. "Go on, go on, that don't account for it," said he. Then I explained all about the "*good time generally*." "Now I've got it! You had wine—champaign, and that sort of thing. That accounts for all!"

Now, he never was further out in his life, and so I told him. Wine, indeed! Why, we were all temperate, and a many, temperance personified! The Temple of Honor, Good Templars, and Sons of Temperance, each of those crystal fountain orders had its representatives present. No, sir; not one

gill, of spirituous liquors of any kind, was tasted within the illumined precinct, that night!

"Coffee! coffee! Did you drink any strong coffee late at night to go to bed on?" came from Mr. M. D.

"Didn't we though! But we did!"

"And there was no need of a man's having two chairs, one for himself and one for his coffee; it was, I doubt not, strong enough to stand upon its own dignity?" was the sarcastic, exclamatory interrogation of my triple friend. "I thought you knew better," he continued, "than to be guilty of such suicidal forgetfulness. How many years is it since you couldn't sleep at nights on account of cramps in the calves of your legs and the soles of your feet? When you told me that you had used up liniment a plenty, as you thought, to relieve the cramps in the finances without any appreciable effect on your stubborn muscles. How much medicine or liniment did I prescribe for you? Not a particle! I told you to quit coffee. Drink milk, or water, or any other nutritious or harmless thing you chose; but quit coffee! And what was the result? You, very shortly, had a pair of legs as well as feet, neither to be complained or ashamed of.

"Furthermore, when you wrote me during the war, that, in spite of your peregrine life, your old tormentor had found you out; and that the well meaning hospital steward had fed you on milk of assafetida until you were as scentible as a skunk; and that you were afraid to stir from camp, day or night, lest you be beset by either dogs or wolves, what did I send you in reply? Simply this, 'Let Uncle Sam's beans and coffee alone!' What did I tell you about tea and coffee, three years ago this spring. 'As medicine, when in skilful hands, they are useful; but as beverages, they are best left alone; they are worse than wine, cider, or lager beer.' And I hold the same

view now. Could a fair estimate be made in the United States, of the loss of health, the consequence of tea and coffee drinking; and a similar estimate be made of the loss of health, the result of spirituous liquors, I doubt not but the latter would be found not to exceed a tithe of the former. I speak, mind you, of the body, and leave the moral and spiritual features of the question to be discussed by those of another cloth.

"Have you forgotten having the chills, when I sent you three powders, with instructions, after taking the powders, be sure to drink plenty of hot, strong coffee and lap up warm in bed about the time for another chill? You remembered it six months after, when you had another attack; although you forgot to send for the powders, but trusted to the coffee and missed your chill, as I did my fee."

"I thought," I replied, "that as I had paid you for the information about the coffee once, that that was sufficient; and as for the powders, they were not the most delicious morsels ever tasted; and I did not know but they might, possibly, be as inefficacious as they were unpalatable."

"Never mind the powders; we are talking about coffee. You knew that the coffee broke your chill; and you ought to know that an article powerful enough to postpone a chill, is too powerful, as a beverage, to be conducive to health.

"But tell me, pray, why didn't you have a little Tenerife? or even a little good brandy would have been better than coffee."

Now, that touched me a little, and so I at him: "Don't you know that wine empties the pocket, muddles the brain, and engendereth carnal mindedness? Go to our prisons and ask the inmates, 'What led you to so far forget your loyalty to your neighbors and God, that you must needs be confined here?' What, my friend,

think you, will be the answer?" "Strong drink!" in nine cases out of ten. You may be right in your assertion, that 'tea and coffee annually send thousands to a premature grave.' Yet I think you will not deny that your brandy &c., annually send thousands, not only to states' prisons, but to a prison beyond the grave!"

"Well, well, I must away. I am not very orthodox you know. I do not, however, profess to be more wise than Solomon, or more righteous than the apostles. But that tea and coffee would be best, left outside your door, I do know!" was the emphatically expressed judgment of my triple friend as, with hat and cane in hand, he politely backed himself out of the room.

You, dear reader, not being as well acquainted with the Doctor as I am, may not, perhaps, appreciate his opinion as fully as your humble servant; but I assure you, I shall try not again to poison myself with coffee, even though it be not forbidden in the Pentateuch. Nor do I think that I should stupidly abstain from wine, if, like Timothy, my stomach should need it. But, I do not really think that any of the articles in question are likely, very soon, to be needed by

X.

There are several substitutes for temperance and exercise, but there is nothing so good as the things themselves.

It is better to be a tortoise on the right track, than a racer on the wrong.

Be at all times truthful and patient, for truth and virtue can never die.

He who never changes any of his opinions, never corrects any of his mistakes.

He is a wise man who labors for that wealth that comes with a contented mind.

If a man cultivates a spirit of kindness, he is sure to win affection and esteem.

To admit that we have been in the wrong, is a proof that we are wiser than we were.

ANSWER TO "THOUGHTS BY THE WAYSIDE."

BY SISTER MARY S. WEEKS.

"Train up a child in the way he should go: and when he is old, he will not depart from it."

Who is it that is to do this work? "Frances" says, "the mother."

I will try to show you that the training of children belongs to both father and mother.

Frances says, "If the Jews were required with such strictness to teach their children the law of Moses, and the dealings of God with their fathers, shall the children of Zion utterly fail to do their duty in this respect?" I answer, no.

Who are the children of Zion?—Are not fathers as well as mothers?

"Children, obey your parents in the Lord, for this is right." This passage goes to prove that both have a right to command them. "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This shows that the father is commanded to teach his children the gospel.

Paul says: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence."

The wise man says, "My son, hear the instruction of thy father, and forsake not the law of thy mother." The mother must have a law, but the instruction is from the father.

"My son, if thou wilt receive my words, and hide my commandments with thee: so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then thou shalt understand the fear of the Lord, and find the knowledge of God." See what a promise he gives to his son if he receives his words and keeps his commandments.

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee;" is another promise to the obedient son.

"Hear, ye children, the instruction of a father and attend to know understanding, for I give you good doctrine, forsake ye not my law, for I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words: keep my commandments and live." "Hear, O my son, and receive my sayings; and the years of thy life shall be many." "My son; keep thy father's commandments, and forsake not the law of thy mother." This is another text that shows that the mother must have a law for her children to go by, and common sense would teach us, that it should be a good one. But we have not been able to find where the mother was to teach them the gospel. "A wise son heareth his father's instruction; but a scorner heareth not rebuke."

Sister F. says, in one place: "what its mother says is all the law it wants on its side." How often do we hear the word, "Father said so, and I know it is so because he said so." More than that, the scriptures say: "Children's children are the crown of old men; and the glory of children are their fathers." This passage shows that children have glory in their fathers as well as their mothers.

I think this is sufficient proof that the father's shoulders are to bear half the burden.

"I, Nephi, have been born of goodly parents, therefore I was taught somewhat in all the learning of my father." Nephi 1: 1.

"Behold it came to pass that I, Enos, knowing my father, that he was a just man: for he taught me in his language, and also in the nurture and admonition of the Lord." We here find the fathers teaching their sons, on this conti-

nent, as well as the other. Alma taught his son Shiblon, and also his son Corianton. To Corianton he says: "Thou didst not give so much heed unto my words as did thy brother."

Sister F. says: "Christian mother, how are you performing this heaven-allotted task?" I will ask: Christian fathers and mothers, how are you training your children?

Paul seems to think that if a man cannot rule his house well, having his children in subjection with all gravity; that he is not fit for a bishop or deacon.

I can conceive but one way that Sister P. could bring the whole duty of instruction upon mothers. The Scripture says: "Wives, submit yourselves to your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church." If the husband should command his wife to take the training of the children upon herself; then it would be her duty to train them, for it is the law of the Lord for her to obey him, and also the law of the country. She takes an oath when they two are made one, that she will obey him.—This makes a double responsibility upon her, but I presume that there will be no father so cruel as to do so; for we read: "Husbands, love your wives, even as Christ also loved the church." We presume they will love them well enough to take half the burden. If they do not do their part, they may be assured that it will be them that will answer at the bar of God, in the place of the mother.

Sister F. says: "Was there ever a great, a truly noble man, who did not hold enshrined the memory of his mother, next in sanctity to that of his God?" If we should answer, no, what would that prove? I will tell you what it will not prove. It will not prove that the whole duty belongs to the mother, but it does go to show that as a general thing, the mother performs

(Continued on page 148.)



JOSEPH SMITH, Editor.

Plano, Wednesday, Sept. 1, 1869.

PLEASANT CHAT.

We are requested by some to urge more definitely, and persistently, the establishment of places where the saints may gather, and become a "holy people."

From peculiar constitutional organization, we have ever shrunk from making an imperative demand for that, which reason and the polity of the church seemed to point out as necessary and of superlative value.

A community of interests, has long been a theory of reformers, and many an Utopia has risen in thought, to be executed upon paper, which grave experience has proven impracticable, and thorough trial has sent its devotees disappointed away.

Whether these successive failures have resulted from faults in the conception of the schemes devised, or inaccuracies in the carrying out of the details, is a question, which is differently claimed. It is sufficient for the occasion, for us to say, they have failed.

Nor are the various "isms" of modern Israel, void of these peculiarly discouraging landmarks, which point to human weakness, cupidity and lack of discipline, as parts of the ideal structure rendering success uncertain and destruction inevitable.

It is with great regret that we have

witnessed the various conflicting opinions, which, from time to time, have been urged as the *true* doctrine of a community of interests, or as many delight to term it, a oneness in all things, temporal and spiritual. All are clamorous for the law, yet very few indeed, even yield a comparative obedience to their own conceptions of what the law requires.

Faith in any given construction of the law, lies not in the persistence with which the view is urged; but in the energy and confidence with which the advocate practices what is taught. And, with all the wisdom which we manifest in relation to Zion, and the establishment of *truth* in these last days, we are lamentably ignorant concerning the practice of this law which so many hold to be the paramount law and the sole key with which to unlock the doors of redemption to temporal Zion.

Having in the past given the view in which we received this express commandment, we have seen no better way than to wait, either a building thereupon, or an outright rejection of the teaching. We begin to see the latter. It remains, therefore, for us to bide the issue, and to learn from its results that which wisdom may teach.

We have been trying to reduce to practice a theory of religion which had in it "God manifest in the flesh;" not only in Christ, but in His followers.—This religion contemplates the establishment of systems having for their object mutual instruction, benefit and advancement. It seems, so far, that mutual distrust has paralyzed the motions of those who feel the most in-

tensely that our welfare depends upon this particular item of law.

For our part, we consider the gospel taught by the Savior, and its purifying effect upon the individual character of its recipients the first in importance; the temporal advancement of the saints the secondary result, of the same gospel, not the primary object.

We are aware that many, and as they think with good reason, put the temporal disenthralment of those who obey the gospel as the first and immediate result. For instance, the poor to become immediately rich, the rich poor. From what particular clause of the law, as found in the scriptures, or the revelations, this deduction is made we do not know.

We can easily see that if the spirit of the work pervades the breasts of its devotees, all that they have of spiritual or temporal means or power, will at once be made available for that cause in which they have embarked; but as the stewards to whom the five and ten pounds were confided, not only presented to their Lord the pounds originally entrusted, but returned the usury which had accrued, we believe the gospel adherents must not destroy that which has been entrusted to them, nor foolishly throw it away.

A spendthrift is the extreme of the miser, and should be equally condemned.

The Saints should be a nation of workers; and whatever may be said of the wickedness and folly of those who hide under the spiritual control of Brigham Young, their industry deserves praise.

Hence, when we advocated the cul-

tivation of the soil in concert, we thought it the surest method of mutual advancement.

We cannot say, build factories, establish mills, manufactories and such like, from this stringent fact, wealth is required. We hold no purse strings but our own, and we shall never be robbed for our money and enrich the spoiler. We control no church fund, except as an integral portion of the body, and from present indications we shall not be likely to mispend the money of others, to any great extent. This then preventing our personal leadership, coupled with the patent legal fact (according to our law) that *property of the church* must be held by the Bishopric, and used for public outlay by the voice of the church, we can see no reason why there should be much murmuring against a failure upon the part of a few poor men to enrich a host of equally poor ones.

The gospel is not the ancient philosopher's stone that turns to gold every thing of earthly dross which it touches; but is the spirit of true philosophy, by which contentment flows like a river, and the rich man is but as a poor one, and the poor man is rich indeed.

Through all the trouble of the lost years, when it must seem that honest men would be submerged in the whirlpool of corruption in which many thought to be true men were whelmed, there have been some who have ever cherished a hope that good would ultimately grow out of that "oneness" talked of, dreamed of, prayed for.

If the effort should ever be made,

by those brethren who dare to move for other's good, in a temporal movement, we predict, with a certainty of fulfillment, that there will be a number of those low the most anxious for the unity of interests, who will throw distrust and doubt upon that effort, by crying speculation, speculation.

We therefore charge such as desire to work for the good of the church in the direction indicated, to put on the whole armor of faith and be callous to those flankers, who would, with a cup full of doubt try to drown a deluge of benefit.

Companies of ten, five or more may be created and moving together, do good; if not so universally at the start, as they could wish, their influence will continually widen until an aggregate shall be reached that shall astonish the doubters in Israel, and put the indolently faithful to shame.

Who works for Zion?

(Concluded from page 148.)

her duty better than the father; it does not screen the father for not doing his duty.

Again she says, "Our church are wont to look with pride upon the three brothers—Joseph, Alexander and David." She says further: "Where might they be to-day but for the guiding hand of a God-fearing mother?"

I ask, where would their mother have obtained the gospel, if it had not been given to the father first?—Where might they be to-day but for the instructions of a God-fearing father?

How often have I heard a mother say: "My child is spoiled, so that I cannot do any thing with it." When asked why she allows it, she answers:

"I cannot help it, it's father will spoil it; I beg of him not to, but he thinks it looks so cunning in his little one to be saucy. I have to whip it sometimes before I can get along with it."

O! cruel father, to teach your little ones any thing that they will have to be punished for. Christ said they were fit subjects for the kingdom of heaven. Shall that mother answer for what the father did? We think not. If the father tries to train them right, and the mother hinders; then the punishment will come upon her. We have a just God.

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Sister F. says: "Years of after toil may never accomplish for your child, what in the days of its earlier years, might have been but the labor of an hour." Can any person suppose for a moment, that a child could be taught, even the first principle of the gospel in one hour? I answer they cannot; the training of a child commences the very hour of its birth.

Fathers and mothers in Zion; let us beware how we train up our little ones that God has trusted in our care; for we, as parents, will have to answer to the charges, if we do not do our duties.

The following is a receipt for making a Tattler. It is rather an odd dish, and we submit it because thereof:

"Take of the vine called *runabout*, and the root of *nimble tongue*, of each six hands full; fifteen ounces of *ambition*, the same quantity of *nonsense*—bruise in the mortar of *misapprehension*, boil them over the fire of wild surmises, strain through the cloth of *misconstruction*, cork tight in the bottle of *malignity*, suck now and then a draught through the quill of *envy*, and you will be prepared to speak all manner of evil against your neighbor."—*Morning Chronicle*.

Correspondence.

SACRAMENTO, Cal.,
July 29th, 1869.

Pres. Joseph Smith:

I reached here on last Sunday morning, and at two p.m. preached in the Assembly Rooms. Some of the elders are doing quite well, though this is the worst season of the year for preaching.

San Francisco, Cal., Aug. 2d, 1869.—On reaching this city yesterday morning, I found your favor of July 26th, all right. Am pleased to hear that Bro. Banta is gathering in a few souls, and that you have encouraging prospects at Fox River, and at the Partridge school-house.

I saw, yesterday, for the first time ZION'S HOPE. It is a decided success. Do you send specimen copies to the HERALD subscribers? If such a course was adopted, I think it would greatly increase your subscription list. All our travelling elders should have at least the first and second numbers for specimen copies, to aid them in getting subscribers. The new regime in California has delayed subscriptions for the HERALD, but they are coming along. I received the licenses you sent me per Bro. Andrews, all right. Bro. Alexander wrote me, under date July 30th. I think it would be a fine thing to get a permanent location in Salt Lake City, as the people wish. I suppose you will keep that mission abundantly supplied with books, tracts, etc.

We are still gaining ground slowly, but hope to see the work take a start this fall and winter. A better feeling is had among the saints, all classes, and I have the assurance from Bros. Roger, Dungan, Adams, Green, &c., &c., that the work was never in so good a condition, internally, as now. Elder E. Penrod writes to me encouragingly from Nevada.

The papers here are commenting favorably on Alexander's and David's move-

ments in Utah. They need to be well sustained and encouraged in their mission. It should not lack for means, nor printed matter.

Your brother in Christ,
W. W. BLAIR.

STEAMER "WAR EAGLE,"

On Lake Pepin, Miss. River;
August 12th, 1869.

Bro. Joseph:

Having procured the needed articles of raiment, recovered a better state of health, and overcome or got past hindrances that some power put in my way, I am thus far on my way to the mission given me.

In company with Bro. O. N. Dutton, I filled my last appointment about Janesville, and left their hospitable home and kind care, August 1st. Arriving at Prairie du Chien, I found Bro. Ackerly and the Saints awaiting me, as one sent who had been foreseen. I felt directed to remain over Sunday. They are very faithful and constant in prayer, and have been promised a branch; also, that an elder should come to do a work, or lay the foundation for the gathering out of several, or more honest souls. I preached twice on Sunday, and the Saints met together five out of the seven evenings that I was there. My strength and the spirit of this special mission greatly increased with me, and the promises given through yourself and others were confirmed with the word; also, concerning that place and the real mission upon which I came, light and blessings were received, after prayerful continuance in seeking the will of the Lord.

Far from having the feelings that some have had in preaching there, I can say that life and the spirit seemed to enter me more than ever before. Bro. and Sister Ackerly learned what faith was, years ago in England, and with their converts, have such firm hold as to constantly realize the blessings. I go to my work, knowing

their interest in and unity for me, cemented by the word of the Lord which they received. How constantly they uphold yourself, Alexander, and the deliverance of the honest in Utah, among whom they were once numbered. Truly the light of the better day is growing brighter, and blessed indeed are "they who shall seek to bring forth Zion at that day." I wish the HERALD readers could enjoy the fine scenery of the Father of Waters, for it is grand and sublime, almost speaking audibly of the ages gone by. My regards to all. Yours in Christ,

HENRY A. STEBBINS.

MACHIAS, Maine.

August 8d, 1869.

Brethren and Sisters:

The Saints here, who are as yet babes in Christ, are sadly in need of a convenient place to meet for worship. The school-house is refused us with oaths and cursing, and we are forbidden to occupy it by a higher power. The only place we have is a private house, very inconvenient to many of the Saints, and on one side; no other house belonging to Saints is at all large enough for more than one half the people who wish to come in our public meetings. The disadvantages in winter would be far greater than now. The prosperity of the work here, and the word of the Lord also requires of us, the erection of a plain, substantial building. Different friends offer us central and convenient building lots, free, and will give us a warranty deed. This being a lumber region, we can build a house quite cheap, far cheaper than in most places in the West. The Saints here will contribute every dollar that they can, and will do all the work on it. Others offer to help; and being requested by the voice of the Spirit, we write to you, asking you to help us. We can build us a good house with about \$150 help from you. We desire to have it enclosed by the coming conference.

Donations of any amount gladly accepted. Please address the president, Bro. Emery C. Foss, Machias, Maine. Register your letters. Brethren, help us right away.

In behalf of the Church,

THOS. W. SMITH.

WILTON CENTER, Will Co., Ill.

July 29th, 1869.

Bro. Joseph:

Since last writing, we have held the sessions of meetings at Cazenovia and Lawrence, according to previous appointments. Good was surely done; three dear souls at Cazenovia declared their intention of uniting with the "Church of the Lamb;" one was baptized on the 5th inst.

In the Hopkins church, at the house of the presiding elder, we held meeting on the 7th, when Bros. J. E. Hopper and Norman Smith were ordained officers of said Church, teacher and deacon.

At Lawrence, nine more whose hearts had been fired with the gospel love, declared their hopes of soon being permitted to enlist in the army of King Immanuel; and on the 11th we met at the house of Bro. H. C. Smith, and organized a church of eight members. Bro. H. C. Smith was chosen presiding elder. The next morning two more were baptized, hence the little church now numbers ten. For three weeks we have held meetings every evening except Thursday, and considering the rain and the muddy roads, we were astonished to see such well-filled houses of interested listeners.

Bros. Prettyman and Scott will please circulate the appointments of our two days' meetings at the Parker's school-house, and in Knox, Stark County, Ind., commencing Saturday 8th and 9th of October next, instead of in September. The good Saints of Hopkins, Allegan Co., Mich., will not forget to make preparations for October Conference, commencing the 18th. Bro. S. Powers, of the Twelve, with many elders, are expected to be in attendance.

E. C. BRIGGS.

WEST MARYSTON, Scotland,
August 1st, 1869.

Bro. Patrick :

I am not disheartened, although it looks discouraging, having labored all this spring and summer, and have yet baptized none; yet I do not know what good may be done, in my weak efforts to spread the truth. I am sowing the seed, some other persons may be the reapers, but this consoles me through all, God is at the head of affairs, hence my mind is at peace.

The confidence of the people is completely lost in everything bearing the name of Latter Day Saint. The actions of those who have been called by that noble name have been such, that the world believe that all so called are alike, hence I have come to the conclusion to sit me down in a place and (as I have to work to support myself) try and get among the people, reading, preaching and exhorting all that I come amongst, so that I may have power given me to convince them that although called Latter Day Saint, my actions are not those of the evil one; at the same time I am always ready to go at a moment's warning to visit any of the Saints who may desire. I have no one here to take me by the hand, I cannot even get a meal of food unless I have got money to pay for it, for those that would assist the mission, and those that would believe the gospel, are all too poor to give much to help to roll on the cause of God. This is my experience of Scotland for the last twelve months: but this I will add to what I have already said, it is no use, nor manner of use, of men coming here who do not intend to stay here at the least two or three years, and to make up their minds to suffer severe troubles for the gospel's sake, for should any one think of coming, and expect to get over with their mission sooner than I have mentioned, and get off without suffering as I have stated, I am greatly mistaken; but should you hear of any who have a desire to come, I pray Bro. Joseph and the Church may allow them; as for me I will

receive them with open arms, and thank the Lord that I have a fellow-laborer in Scotland. It is extremely dull for me here; the only comfort I receive is the HERALD, and the few letters I receive from Bros. Jason and Josiah.

Your brother in the gospel.

GEORGE M. RUSH.

JOLIET, Will Co., Ill.,

August 14, 1869.

Bro. Joseph :

Quite an interest is manifest by some to hear our hope more fully explained, and we think you would add to the interest by coming to our help.

We are in receipt of letters from Bro. Wm. H. Kelly, giving a cheering account of the work.

Yours in the kingdom organized in 1830 for the last time.

E. C. BRIGGS.

WAYNESEBURGH, Stark Co., Ohio,

August 14th. 1869.

Bro. Joseph :

The prospect bids fair for good. I have preached regularly through the week, and on the Sabbath. All seem to be excited and in an uproar at this time, in this place. On Tuesday evening I preached, and told the congregation before the setting of another sun, they should know I was a servant of the Lord, and that the Lord would show His power. I visited a woman by the name of Thankful Spence, who was sick, and talked with her, told her that I was a servant of the Lord, and had come here in His name; that if she desired me to pray for her, and anoint her with oil, and lay hands on her, I would do so. I found her to be intelligent, and free to converse. I prayed for her, gave her some oil to take in the name of Jesus Christ, put some on her head, and prayed, and laid hands on her, and rebuked the disease, told her she should mend from that moment, and should walk. Thank.

God she does so. The devil is in a rage here, for some one is going to receive the truth. I have four places for preaching, and a good feeling is manifested to the cause. My prayer is that the Lord will bless a poor, weak creature as I am, and give me souls for my labors, and I shall be happy in Christ my Savior.

GORDON E. DEUEL.

AMBOY, Illinois,

August 10, 1869.

Bro. Joseph:

I have been to Rochelle, and done something for the cause of my Master. Bro. Nobles and myself have been holding meetings west of Amboy, and in places where there has been no preaching. We have had meetings every Sabbath this summer, and intend to continue, if the Lord will.

Your brother in the bonds of the gospel of the Son of God.

CHARLES WILLIAMS.

BANDERA, Texas,

July 10, 1859.

Bro. Mark H. Forscutt:

If there is any young elder that wishes to learn the Spanish language send him to this country. There is a fine opening in Mexico to preach the word. I learn that the Mexicans are joining the Protestants, since the revolution, and I think they might join the church of Christ. No elders that would not face Brigham Young in Utah, need go to Mexico. There are some of the Mexicans white, and well educated; some of them are only a shade lighter than the Indians. There are many Americans in Mexico. I have been there several times. If there is any one who wishes to try Mexico, send him to me, and I will give him all the assistance in my power. Your brother,

GEORGE HAY.

[An Elder wanted for Mexico! Who will go?]

MONTROSE, Iowa,

August 16th, 1869.

Bro. Joseph:

For a long time I have been silent, not one scratch of my pen has appeared in the columns of your valuable paper. This omission has not been because I did not want to write, but because I do not feel myself competent for the task. But, believe me, kind sir, I am glad when I find, in the *Herald* a long, kind, interesting letter, from some good, enterprising brother, whose heart is in the work. It is as refreshing showers to the soul.

But should all do as I have done. what a dry sheet the *Herald* would be. I confess freely there are some more devoted to the cause than myself, this is to my shame. I have thought, in times past, that those that had means would have to carry on this great work; but my mind has materially changed; I now believe all will have to lend a helping hand, the widow with her mite, and the rich with their wealth. Just so, in a literary point of view. It certainly is a duty enjoined upon each one, to send to the office of distribution all the scraps of information, and all news of importance.

I can say for this part of the vineyard we are in good spirits; the cause is still onward, not many added, but growing in grace. Many calls for preaching, but few filled.

Zion's Hope is received with gladness by some, others raise objections; they think the picture of the angels should not have wings, but I have thought if you would send a copy gratuitously, they would not say a word about it. I feel to ask God to enable His servants to push it into every household. And also to inspire those kind and able contributors with wisdom and knowledge of the truths of God's kingdom, that it be a mighty messenger in conveying God's designs to the rising youth. It is a good paper, and should receive a liberal support.

WM. ANDERSON.

SALT LAKE CITY, Utah,
August 3d, 1869.

Bro. Joseph:

Events as they occur here would be news to you, and all of importance we try to send you. Joseph F. has armed himself with the affidavits of some twenty-five or thirty (so I am told) women in the Territory, who declare they belonged to our Father, etc., and these are the weapons they expect to use against us; also, the rumor now is, that there are some children who make affidavit that they are his. But the plan will work their own confusion; almost every step of their head center of late has resulted disastrously, and the people are fearing for the result.

Bro. E. C. Briggs, certainly deserves a great deal more credit than is generally given him for this mission. His fearlessness in coming when he did, is certainly a matter worthy a due consideration. Bro. Briggs did a good work here

Our work seems to be in this city, and here we shall spend the most of our time. There are many who are dissatisfied, and are seeking truth, but the first who take hold of the work are the poor.

Remember us to all the folks and in your prayers.

ALEX. H. SMITH.

MANTI, Fremont Co., Iowa,
August 18th, 1869.

Bro. Joseph:

The work in this district is on the increase; there is a flattering prospect of some uniting to the faith where I have been, and am, laboring, in the vicinity of Mill Creek. In reading the "Pleasant Chat" of the last HERALD, there were several things that struck my mind: one was a settlement for the Saints; I gather the idea, a holy place, a kind of gathering for the pure in heart; nothing on earth would meet my mind better, and, Brother Joseph, I suggest that you urge the thing a little harder and plainer. There are

many Saints that are abundantly able to purchase lands, and let those that are not able to get homes, have homes, and when they can, refund the amount the land cost; but man is so selfish, he is so fearful that he won't get value received for every dime he expends, with usury. I feel to exclaim: "O Lord wilt thou purify our hearts, that we may be pure; that our long, long looked for land might be redeemed for the habitation of the faithful." I also see in the HERALD that seven only answer to the call for 144,000.

J. R. BADHAM.

GALESBURG, Jasper Co., Mo.,
August 1, 1869.

Bro. Joseph:

All is health and peace in this part. The work is prospering slowly, but surely. Some are believing, and ready to be baptized; others are investigating.

As a general thing, prejudice is giving way. A week ago last Sabbath, I baptized two young men who arrived from the "salt land," to procure homes for themselves and friends. They like the country well.

Crops are fine. Wheat is now seventy-five cents per bushel; apples the same price. I saw a potato to-day that weighed one pound six ounces; it was young, and not fully matured. This is a cheap country to live in; and land that can now be had cheap, in a few years will not be accessible to the poor.

S. MALONEY.

DANNISON, Iowa, Aug. 1869.

Bro. Joseph:

I have just returned from Carroll Co., Iowa. The interest in our Redeemer's cause is increasing. On last Sunday I had the privilege of baptizing one, a lady by the name of Jane Hiron, formerly a member of the Disciple church. She is an elderly lady, quite intelligent, and posses-

ses to a great degree the confidence and esteem of her neighbors and friends. By the blessing of God, I expect to baptize several more in that neighborhood. I feel to thank God that the good work has just commenced in that locality. There are more calls for preaching than I can possibly fill, and everywhere large congregations. I am preaching every Sunday from four to forty miles from home. I expect to do some baptizing soon in Carroll Co.

THOS. DOBSON.

Extracts from Letters.

S. M. Hurd, of Darlington, Wis., writes:—"We are in one of the neglected corners of God's vineyard. We are starving for the want of the word, and we are very willing to do any thing to have a good man, a man of God come and stay awhile with us."

Wm. Redfield writes from Manti, Iowa:—"Not a dissenting voice in all our business matters in our Conference past. The Spirit of God was powerful in our midst. The gifts were made manifest, such as the spirit of prophecy, the gift and interpretation of tongues. Two added during the Conference. Two added lately to the Plum Creek branch. The prospects are very flattering in our district."

Laura David, writes from Easton, Adams Co., Wis.:—"I hope in due time, with my husband, to unite with the Church of Christ. There is no gospel preaching here. We would like to have an Elder come out here. We live one mile east of Easton."

Henry J. Hudson, of Columbus, Neb., writes:—"We have just had one of the best and most encouraging Conferences ever held in Central Nebraska."

J. J. Kaster, of Manti, Iowa, writes:—"Our Branch is improving."

N. H. Ditterline, of Philadelphia, writes:—"The work in this city is still onward. Since I last wrote, three have been baptized, and others have signified their intention of uniting with us."

I. N. Stadden, of Jacksonville, Kansas, writes:—"If any of the elders should pass this way, I would be glad to have them call. If there is any branch near, please inform me. I live one mile east of Jacksonville, on the Base line road."

Brethren, gather the scattered sheep into your folds.—[Ed.]

Wm. M. White, of Milford, Oakland Co., Mich., writes:—"I wish some good Elder or Elders would come this way. Can't you use your influence in that direction? I think some would obey the truth. I want to become more active in the latter day work, get my intellect brightened up as in former years, and at least be one of the little horns of Ephraim to push the people together. I embraced 'Mormonism' in your father's lifetime, and from that time have contended for the faith of the saints."

Dr. J. W. Matthews, of Keokuk, Iowa, writes, Aug. 7th:—"This place, so far as I am able to judge, is in a prospering condition. Good feeling among the members: each one trying to live the life of a Christian. We had two names added to our number last week, and one this, and fair prospects for more soon."

T. W. Smith writes from Machias, Me.:—"I baptized three at Jonesport on Sabbath, and four yesterday. New field entirely. Prospect good for a number more. Will organize soon. The S. S. paper is as good in mechanical execution as any I

have seen, and the matter of course is *ne plus ultra*."

OUR PUBLICATIONS.

Zion's Hope is growing in favor, and extending in circulation.

M. J. Stiles writes:—"Zion's Hope came all right. It is a beautiful paper."

Z. Moore writes:—"Myself and sister are very much pleased with Zion's Hope, and we feel to bid you 'God speed.' May suitable contributions never fail you from the friends of the little ones."

A. E. Corless writes—"The children take great interest in their paper. They study all the enigmas out."

J. X. Allen writes:—"I think the Herald gets better all the while; and everybody—old and young—is highly pleased with Zion's Hope. For Herald and Zion's Hope, the subscription list is bound to swell."

W. W. Blair writes:—"I saw yesterday, for the first time, Zion's Hope. It is a decided success."

H. C. Smith writes:—"The Hope gives good satisfaction. May the Lord bless you, and all zealously connected with this glorious latter day work."

C. Derry writes:—"I saw the first two numbers of Zion's Hope when I was at the Bluffs. I was more than pleased with them. I am happy to inform you that wherever Zion's Hope has come, it has met with unqualified praise. The Herald is smoothing down its kinks to my satisfaction."

There is no greater obstacle to success than trusting in something to turn up, instead of going to work to turn up something.

Curiosity is a thing that makes us look over other people's affairs, and overlook our own. Xenocrates, reprehending curiosity, said it is as rude to intrude into another man's house with your eyes, as with your feet.

Conferences.

Want of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Southern Nebraska District Conference, held in the Camp Creek School House, Aug. 8, 9, 1869; Bro. J. W. Waldsmith presiding.

Preaching by the President from Matt. vi. 38, followed by James Kemp and Robt. M. Elvin, in behalf of the Sunday School cause.

Afternoon session, passed in prayer and testimony.

Morning session, 9th: Officials present, elders, 8; priests, 2; teachers, 1; Deacons, 1. Total 12.

Camp Creek Branch: no change.

Nebraska City: present strength, 100; scattered, 48.

Neb. City Sunday School Report:

Number of officers and scholars on the books at the last report, 39; admitted since, 12; aggregate, 51; left the school since last report, 8; present number on the books, 43; average attendance, 29; verses recited since last report, 8130; number of books in library, 153. R. C. Elvin, Superintendent; John Ritchie, Clerk and Librarian. The school is striving to sustain the Sunday school cause by the scholars writing essays, every two weeks, for publication in Zion's Hope.

It was Resolved, That we each buy fifty cents worth of tracts. That we pay the money to the Book Agent. That James Kemp and John Jamieson be appointed a mission to Martin's School House. That all priests, teachers and deacons, not discharging their duties, stand as lay members. That Robt. M. Elvin carry up the report, and represent this District at the Semi-Annual Conference. The authorities of the Church and of the District were sustained, by vote.

Adjourned to meet at Nebraska City, at 11 a. m., Nov. 14, 1869.

Conference held in Plum Creek Branch, Iowa, Aug. 7, 1869. Wm. Redfield, President. Plum Creek Branch reported 45 members; Fremont Branch 64 members; Farm Creek 27 members; Elm Creek 15 members. The following missions were given: Bro. W. Baldwin sustained on the same mission assigned him last Conference, and Bro. E. B. Gaylord to assist him, also to open new fields of labor; Bro. E. Briggs labor at Eastport; Bro. G. Z. Redfield and J. R. Badham, continue laboring on Mill Creek; Bro. S. S. Wilcox and F. Collins labor between the rivers; Bros. Wm. Ledingham and M. H. Bond open a work at Kinion's Grove; Bros. Wm. and M. Gaylord open a work in Pleasant Grove.

Resolved, That we invite R. W. Briggs to labor in our District until next Conference. That Bro. Wm. Redfield visit the Nephi Branch, and set it in order. That we sustain all the spiritual authorities in righteousness.

Official members present: 2 high priests, 17 elders, 1 of the seventy, 1 priest, 2 teachers.

Sunday, 9 a. m. Saints met in testimony meeting. Preaching at 11 A. M. and 2 p. m., by Bro. R. W. Briggs.

Resolved, That Clerk, J. R. Badham be appointed Historian for the District. That the presidents of the several branches transmit to the Historian, all spiritual manifestations that would be of interest to the District or the Church in general, such as prophecy, healings, miracles, visions, dreams, natural phenomena, &c., that may come within their jurisdiction. That we recommend each branch to organize an elders' council. During intermission baptism was administered to Thomas and Catharine Nutt.

Adjourned to meet at Manti, on Friday, Nov. 5, 1869, at 1 o'clock p. m.

Conference of the Northern District of Illinois, held at Plano, Aug. 14, 15, 1869.

Isaac Sheen, President; W. Vickery, Clerk.

Burlington reported thirty-eight members. Batavia, nineteen members. Leland, nine members. Boone County, twenty-two members; children in Sunday School, thirteen; teachers, 2; Curtis Randal, Superintendent. Mission, fifty-six members. Marengo, sixteen members. Fox River, seventy-nine members. Amboy, sixty-seven members; children in Sunday School, twenty-four. Plano, seventy-two members; children in Sunday School, thirty; teachers, two; *Zion's Hope* taken, thirty-nine; books in library, 160. Sandwich, thirty-five members; children in Sunday School, 32; teachers, 3; books, 227; Testaments, 14.

Official members present: apostles, 1; high priests, 6; of the seventy, 1; elders, 13; priests, 1; teachers, 1.

Resolved, That this Conference recommends that reports of branches to be sent to the District Conference, be presented to the branch for acceptance.

AFTERNOON SESSION.

Moved, That the practice of propagating the gospel by the distribution of tracts is reprehensible, being sectarian in its origin and tendency.

Resolution lost.

Resolved, That this Conference recommends the publishing and circulation of tracts as an effective means of forwarding the interests of the cause, and that every branch and member of the church in this District use every means in their power to furnish tracts for the elders and for themselves, for gratuitous distribution.

That this District be divided into two districts; the first to be called the Burlington District, and comprise the branches of Burlington, Boone, Marengo, Janesville and Batavia; the second to be called the Plano District, and comprise the branches of Mission, Fox River, Sandwich, Amboy, Leland and Plano.

That this be laid over until the next Conference of this District.

Evening session passed in prayer and testimony.

Two-days' meetings appointed, as follows:

Mission, Lasalle Co., Ill.,	Aug. 28, 29.
Amboy, Lee " "	Sept. 5, 6.
Fox River, Kendall " "	" 11, 12.
Batavia, Kane " "	" 18, 19.
Burlington, Racine " Wis.	" 25, 26.
Janesville, " "	Oct. 2, 3.
Capron, Boone " Ill.	" 9, 10.
Marengo, McHenry " "	" 16, 17.
Wilton Centre, Will " "	" 23, 24.
Plano, Kendall " "	" 30, 31.
Sandwich, DeKalb " "	Nov. 6, 7.

Sunday: Preaching at 10½ a. m., by Father John Landers; at 2 p. m. by Bro. Joseph Smith; at 7 p. m., by Bro. M. H. Forscutt.

Baptism was administered at 5 p. m. by Elders Banta and Forscutt, when seven souls made covenant with God.

Adjourned to meet at Mission, Lasalle Co., Ill., Nov. 13, 14, 1869.

Alabama Conference, held at Escambia Co., Ala., Aug. 7, 8, 1869. G. R. Scogin, President; D. C. McArthur, Clerk. Officials present, 7 elders, 2 priests, 1 deacon.

Sunday morning: *Resolved*, That Bro. G. R. Scogin be chosen as Presiding Elder over the District extending from Monroe Co., Ala., to Black-water River, Santa Rosa Co., Fla.

Preaching by Bros. G. R. Scogin and Leonard F. Weeks, on the principles and restoration of the gospel.

Afternoon session: Preaching by Bros. S. G. Mayo and G. R. Scogin.

Evening session: Prayer meeting, in which we were greatly blessed of the Lord, with His Spirit.

Sunday morning: Conference listened to a shepherding discourse by Bro. J. R. Scogin; also to Bro. Leonard F. Green.

Good order and strict attention was maintained by the many present.

Sunday evening: Preaching by Bro. G. R. Scogin, to a large congregation.

The following branches were reported:

Evening Star, 31 members; S. G. Mayo, President and Clerk. Coldwater, 61 members; Alex. Reynolds, President. Santa Rosa, 25 members; James Calhoun, President.

Resolved, That all the elders of the District be requested to visit the several branches once a month, or oftener if possible. That, inasmuch as Bro. G. R. Scogin has been appointed to act as Presiding Elder of the District, that he be released from the mission given him by last Conference held in Lone Star Branch.

Adjourned to meet again at Coldwater Branch, Nov. 6, 7, 1869.

Original Poetry.

WHO ARE THE SAINTS?

BY BRO. DAVID ECCLES.

I'm now a Saint, Oh! joyous hope, I said,
When being born of water I arose,
And unto Christ forevermore I'm wed
And in His love I seek a sweet repose.

Not yet, my child, the Elder softly spoke,
For to be number'd with that heavenly host,
One greater blessing we must yet invoke,
One powerful gift from heaven,—the Holy Ghost.

It came; incomprehensible to me,
Unseen, but felt that hallowed influence there,
And truth joined in with thrilling harmony
Proclaiming loudly: "God is everywhere."

Am I a Saint? my mind inquired again,
Again received a firm but kind rebuke;
For through the air the answer startling came:
"All are not Saints who that high name have took."

What is a Saint? I then asked in surprise,
For I would be one in my every look,
"Then learn," that unknown voice again replies,
"Learn from the scripture and each sacred book."

Time still keeps rolling on since then, and I,
Have I acquired the knowledge, once I asked:

know not: but I now will testify
I'm learning daily from that lesson past.

"All are not Saints that take that holy name."
I've found, indeed, that answer but too true;
For they who would that noble name attain,
Must bear the cross with those choice honored few.

He is no Saint, who joins that little band
And will not strive his brother to assist;
Who will not lend with all a helping hand,
His name, will ne'er appear on that grand list.

They are not Saints, who work but for awhile
Then overcome by Satan, sink, despond,
Forget the blessing, which, for years they've toiled,
And wearily faint; the treasure just beyond.

It is not those who crying "Lord, dear Lord,"
Will enter through that gate, among the just,
But they who keep the Heavenly Father's word,
Walk in the light, and hourly on him trust.

Those are the Saints who keep the Savior's word,
And love themselves no more than love another,
Reject the ways of men so base, absurd,
And greet each fellow-man as more than brother.

Who would not be a Saint? now I will ask,
Receive the priceless treasure to be given?
And run the race faith makes an easy task,
Then find a happy resting place in heaven.

To be a Saint then, we must watch and pray,
Become one with the Lord and His elect,
Look for His coming in a future day,
And be a Saint in truth, in word, and act.

Selections.

DISCOVERIES IN UTAH.

Aside from the elaborate reports of Gen. G. M. Dodge and others, engineers of the Union Pacific Railroad, by which valuable and hitherto unknown data in reference to the topography, soil, minerals and climatology of the Great West have been given the public from time to time, we have, on repeated occasions, been shown articles represented to us to have been either found in possession of the Indians or lying on the Plains, that pointed most certainly toward the establishment of archaeological facts that would prove vastly interesting to the civilized world. Heretofore we have

refrained from noticing any of these reported ancient vessels, weapons, medicine stones, etc., because we knew that if such things did exist, it would not be long ere hundreds of our scientific men would, through the medium of the Union Pacific Railroad, seek that vast and inexhaustible region and through the proper channels make such contributions to science as would prove eminently satisfactory.

About six weeks ago, our old and esteemed friend and former Professor, Henry L. Scott, LL. D., Georgetown, Kentucky, passed through Omaha on a scientific tour. One of his letters to the *Manchester (England) Chronicle*, is perhaps, the only attempted analyzation and description of the now celebrated obsidian beds of the Middle and North Parks of Colorado. For the first time, on the appearance of that letter, we learned what a moss-agate was; that it was simply a piece of glass made through the fusion of sand and pyrites by volcanic action.

Having thoroughly explored that section, and having acquired many valuable additions to science—which will shortly be described in the Smithsonian Reports, Prof. Scott entered Utah for the purpose of furthering, if possible, the discoveries of Squier and Davis in reference to the existence of a superior race of people on this continent long before the advent of the present aboriginal inhabitants. The report of the investigations of Squier and Davis was not brought down later than 1846, and only embraced the country lying between the Great Lakes and the Gulf of Mexico. Prof. Scott, like every scholar, accepted as true the evidence produced by these gentlemen, but at the same time felt confident in his own mind that the people who had genius and skill enough to erect the vast mounds of Newark, and Little Miami, Ohio, and the elaborate and skillful defenses in and about Cahokia, Ill., were certainly competent to find one other route to Mexico and Central America than down the Valley of the Mississippi. Act-

ing upon this impression, he early communicated with us and others in reference to the probable existence of traces of the march of these people to the gulf of California. Fortunately we were enabled to offer him encouragement, and on the 24th of June he left the Union Pacific Railroad at Evanston station, Shelby county, Utah, and commenced his explorations. Evanston lies in the upper valley of Bear River, at the foot of the northwestern slope of the Uintah mountains, and has an elevation of 7,000 feet above tide water.

Having secured the help of some half dozen men, Prof. Scott immediately directed his course toward the south, where a bastard canon starts out from one of the Uintah spurs. Fortunately he had with him a half breed who could converse with the Shoshonees who range all through that section, and through the interpreter he learned from Wa-pa-on-ta (stag), a sub-chief of the Shoshonees, that about fifteen miles from Evanston was a mound of extraordinary dimensions. The Professor immediately repaired to the place, and to his great gratification, discovered a tumulus of as fair and positive proportions as any described by Squier and Davis. He immediately commenced the work of excavation, and in three days had the inexpressible pleasure of laying bare what was certainly a vault. He found a cavity about eight feet long, three wide, and four deep. Its bottom, sides and ends were made of triangular shaped stones, evidently quarried from the red granite of the Wasatch range. There was no top or covering to the vault, but from the nature and color of the earth immediately over it, the Professor thinks that an arch of burned clay had been used. With the exception of some unimportant pieces of obsidian, evidently having been used for lapidary's purposes. Professor Scott brought away everything found in the vault. But one skeleton was found, which, on exposure to the air, immediately crumbled into dust; it appeared to indicate that of a man not

over five feet ten inches. The bones lay East and West—the skull East. At the foot, and apparently between the feet, was found an ordinary shaped earthen pot, with a capacity, perhaps, of half a gallon, cone-shaped, and without any mark or engraving whatever, on it. Along the left side lay an iron bracelet, with a spring clasp, perfectly preserved. On each side of the skull, were two medicine stones—shaped like a cigar, full of holes, and of half pound weight. The stones were very similar to Tennessee marble, or Scotch granite. On the right side of the skeleton the Professor found a silver plate, about the size and exactly the shape of an artist's pallet. No mark, whatever, was distinguishable on this piece, but it is of the purest silver. It may have been used as a shield, though the Professor inclines to the belief that it was a "charm," and that the skeleton was that of some medicine man or Priest.

The value to science of this discovery of Professor Scott's, we are glad to say, does not consist in the supposed antiquity of the articles exhumed. Other and more positive evidence corroborates his impression that the vault he laid bare is of more than 1,500 years' existence. This excavation, to be speedily followed by others under the direction of the Smithsonian Institute, we feel confident will establish the fact that the mound builders crossed the Missouri river, and passing over the plains of the Great West, found—a portion of them—their way into Central America via the Gulf of California.

Professor Scott left last night for his home in Kentucky, and we shall anxiously look for his report of these discoveries.—*Omaha Herald.*

A good man who has seen much of the world and is not tired of it, says: "The grand essentials to happiness in this life, are something to do, something to love, and something to hope for."

INTERVIEW with BRIGHAM YOUNG.

At the interview of the Chicago commercial party with Brigham Young, which recently took place at Salt Lake City, the Mormon President informed U. S. Senator Trumbull that "great lies" had been printed about the Latter Day Saints by two vile men sent out from Washington as Government officers. "Now," said he, "we intend to send out some of the same sort, and when we do, don't believe mere'n half you hear. We have been lied about enough, and will not stand it any longer. If the Government send bad men here we shall just politely conduct them on a little trip to the boundary line of the Territory, and bid them go, never to return."

Senator Trumbull—"Well, now Mr. Young, allow me to suggest to you, that before you do this, before you take such decided steps, that you communicate with President Grant and advise him of your intentions. I am satisfied that the President, who is a good man, will do you justice, and it would be better first to lay any grievances you may have before him."

Brigham Young—"Yes, and perhaps got the same treatment we have always received. Why, what did Mr. Douglas do, when King James (M. Buchanan) sent him to us at Nauvoo? He made, as it were, a treaty with us, as the Government does with England or any foreign country: promised, if we would go away beyond civilization, we would not be molested. The result was, we were set upon coming here, and 5,000 of our men forced into a legion of soldiers to fight the Mexicans and leave our women and children to starve. and Buchanan said, 'Let them die!'"

Senator Trumbull—"You can depend upon a fair hearing in Congress."

Brigham Young—"What! take our papers and throw them under the table. Send more—under the table they go."

[*This was said with energetic gesticulation*].

"As to our institutions, we know we are right, and polygamy, which you object to,

was not originally a part of our system, but was adopted by us as a necessity, *after we came here.*"

Senator Trumbull—"I have no doubt that Congress has a right to legislate upon the subject of the marriage relation, and to regulate it."

Brigham Young—"Then why not legislate about the intercourse of the [unmarried] sexes?" Here he went off into the question of slavery, saying: "Congress ought to have made a law compelling the master to treat his slaves well, and then I believe it would have been better than to abolish it."

Brigham then again spoke of the men sent out to them, and it was interpreted that he alluded to present officials; but said: "It's all right; we can take care of ourselves; Cummings was good enough in his way, for you know he was simply Governor of the Territory, while I was and am Governor of the people."

Senator Trumbull—"Mr. Young, may I say to the President that you intend to observe the laws, under the Constitution?"

Brigham Young—"Well—yes—we intend to."

Senator Trumbull—"But may I say to him *that you will do so!*"

Brigham Young—"Yes, yes; so far as the laws are just, certainly."

The Rev. E. B. Tuttle, Post Chaplain. U. S. A., then said: "Mr. Young, may I ask you a question?"

B. Y.—"Yes, sir."

Mr. T.—"I would like to know how you came to settle just here and not at some other place?"

B. Y.—"Well, we knew just where we were coming to before we came. We had heard of it through Fremont's account, where, you know, he speaks of losing a glass out of his telescope; it was just back of here, on Mt. —; and miners told us of it. 'It was supposed we were going to Vancouver's Island; we had ~~no~~ such intention. We sent a colony round to California, with a view to locate there

also. But we came here to Mexican territory, planted the American flag, and conquered us a home, and here we mean to stay." "Sirs," said he, "I expect to live to see the time we can go back to Missouri as freely as any body and be undisturbed."—*Alta California*.

SHREDS OF SILVER.

We should choose a friend endued with virtue, as a thing in itself lovely and desirable; which consists in a sweet and obliging temper of mind, and a lively readiness in doing good offices.

Nothing is more silly than the pleasure some people take in—"speaking their minds." A man of this make will say rude things for the mere pleasure of saying them, when opposite behavior, full as innocent, might have preserved his friend or made his fortune.

If any one speak ill of you, flee home to your own conscience and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction, make use of both; so shall you distil honey out of gall, and out of an open enemy make a secret friend.

In all your transactions through life keep up courage, and go to work manfully. A man who goes into a fight with pluck is half winner ere he strikes a blow, while the backward and cowardly are whipped before they receive any punishment.

To mistake difficulties for impossibilities, may determine whether we will succeed or not.

ZION'S HOPE

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Every child in Israel should be supplied with the *Horn*. It is designed specially to qualify them for the great future, in which we anticipate their performing so important a part.

MARRIED.

In DeSoto, Neb., July 22, 1869, at the residence of the bride's father, by Elder Thos. J. Smith, Elder GEORGE W. MARTIN to Sister ALICE J. SPRINGER.

May George protect and cherish her,
And love through future life;
And Alice ever be to him
A true and loving wife.

DIED.

At Mission, LaSalle Co., Ill., May 28, 1869, THOMAS E., son of Austin and Ann Hayer, aged 7 years, 1 month, and 28 days.

At Wadsworth, Nevada, July 10, 1869, of epilepsy, Sister SARAH FRANCES BRYAN, wife of Bro. Archibald Bryan, aged 29 years. She had witnessed a good confession, and rests in hope.

"Death Loves a Shining Mark."

It is with sorrow, (yet not that sorrow that others have which have no hope,) that we write of the death of one of the best of saints—Bro. HENRY C. FOSS, of Little Kennebec, Maine, who died on the 16th of July, aged 42 years and 10 months, in consequence of an accident while fishing. In attempting to spear a fish, he lost his balance and fell on the gunwale of his boat and injured himself internally, and although administered to soon after and experiencing great ease therefrom, yet the hour of his departure had come. Shortly after his baptism he was chosen Teacher of the branch, the duties of which office he performed with fidelity and zeal. He would walk four miles after a hard day's work, to attend every meeting of the church, never missing one. The branch was kept in excellent order through his faithfulness. He was beloved by the saints and respected by his foes. He gave the strongest proofs of the virtue and power of this work in his last moments, and many who had been crying delusion and humbug, were compelled to admit that there was a reality in his religion. A discourse was preached at the grave by Elder Thos. W. Smith, from 1 Thess. iv. 13, 14.

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RUL, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 6.—Vol. XVI.] PLANO, ILL., SEPTEMBER 15, 1849. [WHOLE No. 186.

ARE THESE THE LAST DAYS?

Are we living in the last days, or in other words, the days of the second coming of Christ?

This is a question fraught with the most momentous importance. It is the question of the hour; and cannot be treated lightly by any, without danger of infinite loss. The divine injunction, "Be ye also ready for ye know not the day, neither the hour, when the Son of man cometh," should impress us with the importance of the question, and the necessity for early preparation.

We do not ask to know the day, or hour; but are these the days, or times; or, is this the generation in which the second coming will take place? In trying to find an answer, we premise that the terms, "last days," and "latter times," as used in many instances by the apostles, are synonymous with the expression, "second coming of the Son of man," and hence, mean the same.

When Jesus was upon the earth, He expressed himself thus: "When the Son of man cometh, will he find faith on the earth?" It is evident that the idea that pervaded His mind was, that

there would be but little faith on the earth; in fact, that it would hardly be found. The direct assertion is not in the words, but is plainly implied.—Hence, we are warranted in the conclusion, that when the Son of man cometh, He will find but little faith on the earth. Receiving this as an indirect prediction, and remembering the character and position of the speaker, and then judging from the appearance of things around us, we might be led to the conclusion that these are not the last days, or the days of the coming of the Son of man. I say, "judging from the appearance," for we are told that man judgeth from appearances, but God looketh at the heart.

On the continents of Europe and America, alone, are four hundred millions who profess faith in God, and in Jesus Christ; or rather, are claimed as part of the christian church militant.

If we look for the evidences of their faith, we find them in thousands of heaven-pointing domes, or grand and imposing temples, decorated within and without, with all the grandeur and beauty that the highest architectural skill can devise—millions of copies of the sacred record scattered broad-cast over the world—mighty armies of men

educated and sent forth to declare the faith of Jesus; and in the mightiest efforts of humanity to proselyte the whole world to that faith. Is not this a mighty exhibition of faith? Can there be any doubt of the faith of these mighty millions? See how readily they squander their wealth to propagate their faith—how earnest in their devotion; how energetic in their efforts—how they vie with each other in gaining numbers to their cause, surely there is faith on the earth, if all this is real, and these are not the “last days,” or the “days of the coming of the Son of man,” or Jesus Christ was very short sighted when He intimated that there would be but little faith on the earth when He should come again. —

Judging from appearances, we must come to one of the above conclusions. The character and position of the speaker—His nature—His life, forbids us to conclude that He was mistaken. What then shall we do? Shall we say that this is not the day of His second coming? This we dare not do, until we have looked below the surface, and examined closely the signs of the times.

It will be well for us to look at faith—the faith of God. I sometimes think that it has not been so clearly defined as it might have been—yet it is impossible for me to find words to give a better definition. Paul says, it is the assurance of things hoped for—the evidence of things not seen. Taking this, in connection with the sayings of Jesus, “He that believeth on me shall have everlasting life,” “He that believeth and is baptized shall be saved,” assures me that it is something more than a mere assent of the mind—a formal recognition of the fact that Jesus is the Christ, the Redeemer of the world; and that it implies an earnest, actual embracing of the truth, and compliance with all His requirements; or, in other words, a willing and earnest obedience to His word. It seems to be an impelling power, pressing us on in

the direction in which it points. It is possible that we may resist its force; but by so doing, we wrong our own consciences, arouse its chidings in our bosoms, and grieve the spirit of truth, rendering ourselves miserable.

Faith is truly the abiding assurance we have in God, even in every word,—a child-like confidence whose happiness hangs on every word, and every act of the parent; it is the bond of union between the creature and the Creator; it is the parent of our love,—the creator of our hopes and the light of the same,—it is the fountain of good in our souls. It points us to the excellencies which adorn alike the Creator, and the Redeemer of the world; it inspires us with a desire to imitate them—may more, to be clothed upon with excellencies—to be like God, and Jesus Christ, His Son.

This is the nature and character of faith. If this faith abounds in the hearts of men, the result must be universal love. As far as this faith prevails, love will prevail. If four hundred millions of souls have this faith, love will abound in their hearts—good will to all men will be the watchword on every tongue. To do good will be their one grand aim, and peace and happiness will be the grand result among them.

Faith in God always brings faith in man. Where the first is not, the latter cannot be found in perfection. So, also, the love of God inspires our love for man. If we “love not man whom we have seen, how shall we love God whom we have not seen?” “If a man say I love God, and hateth his brother, he is a liar.” Then let us try the world by this test of faith. In order to do so, let us hear Paul again:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, and com-

manding to abstain from meats." 1 Tim. 4: 1-3.

Mark, this was to be in the latter times. Do we find any who have departed from *the faith*, etc., who forbid to marry? If we do, then we have one at least of the signs of the last days.—But read further, the same apostle says:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3: 1-6.

Here is a picture portrayed by the pen of prophecy. Can we find the original? Are men lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, etc.? If they are not, then the press throughout the world has conspired to frame one huge, gigantic lie, and pile up one vast mountain of slander upon the whole; for we cannot take up a paper but the damning evidences of these things are on every page.

Either the world is corrupt, from the highest seat of power to the lowest den of poverty and wretchedness, or the newspapers are continually heaping slander upon their heads.

One apostacy from the faith, was marked by forbidding the divine ordinance of marriage. Another apostacy, was marked with a positive desecration of that sacred right, in the corrupt practice of polygamy, and other forms of human pollution.

We see these gigantic evils in our

midst, with all their degrading tendencies, as an evidence that men have departed from the faith; one of the signs of the "last days"—"the days of the coming of the Son of man."

If these prophetic pictures are true, what becomes of the faith of four hundred millions of professors? With respect to a great many of them, the apostle says, "they teach lies in hypocrisy," "having a form of godliness but deny the power thereof." Not only this, but open and avowed infidelity is declaring itself upon the house tops.—Yes, infidelity is marshalling its forces, and preparing to drive faith from the face of the earth. Human creeds give way before the searching eye of criticism, and the blighting breath of skepticism withers them away. The little faith they had in God vanishes, and with it their love for God and man.—Selfishness, covetousness, and all the black train of errors are stalking through the earth.

On the continent of Europe men are banding together, binding themselves by awful oaths that they will acknowledge no God, nor bow in any form of worship, profess no faith, abjure all creeds, and forms of religion; and the few who are sincere among professors, fear and tremble for the safety of their creeds and churches.

In our own land, with all our pretences, faith in God and man is on the wane.

It is an infallible rule that when men lose faith in God, they lose faith in each other; because when they have lost faith in God, they lose sight of all good, they see no good, hence they have no desire to practice any; consequently, their practices are evil, selfishness leads them to envy, and this leads to usurpation and encroachment upon other men's rights and privileges; retaliation manifests itself; hatred, slander, false accusations on every side; murder—in fine, universal anarchy and destruction is the dread result.

If the trumpet (newspapers) does not give an uncertain sound, this state of things has commenced, and is on the increase to-day.

The holiest ties of humanity are snapped in twain by the demon of infidelity. Hearts that should have been inseparably bound are forever estranged; and children imbibe the spirit of demoniac hatred with their mother's milk. Spiritualism, bogus christianity, and the various shades of false, corrupt, apostate Mormonism, are sapping the foundation of men's faith who once were good and true. These, I regard, as indubitable evidences that we are living in the last days, the days of the second coming of the Son of God. But be assured that God will not leave himself without a witness. A remnant will be preserved, faithful in all things, watching and waiting for the appearance of the Son of God, they will be gathered out from the various churches and creeds, from the ranks of infidelity, from heathenism, and from idolatry; for among all these, will be found some who are sincere and honest in their motives, but misled by the priests of error. When they hear the shepherd's voice in the gospel sound, which is going through the earth, they will recognize it and follow him, but hirelings they will no longer follow. And when the gospel of the kingdom (the preaching of which is one of the signs of the times) has gone through the earth, the Son of God will come to give rest to His believing children, sweep away all things that offend, and establish righteousness upon all the face of the earth. "For this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked." Matt. 24: 14. This gospel of the kingdom is being preached as it is found in the holy word, and many of its blessings are enjoyed by the obedient; which is an additional evidence of our living in

the day when the coming of the Lord is near. "Blessed and holy is he who when his Lord cometh shall be found watching."

PILGRIM.

IMPERIALISM IN AMERICA.

A Republican Monarchy versus a Democratic Republic.

BY ELDER T. W. SMITH.

Perhaps the readers of the *Herald* are not aware, or but few of them, of the existence of an organized scheme in this country to establish a new order of things, or a government similar to that of Napoleon III., of France—an emperor, to be voted in by the people. That there are men of intelligence, wealth, and influence, who are tired of the present form of government, and believe that in a "Republican Monarchy," their idea of a perfect government will be demonstrated, is clearly evident from the following extracts from the *Imperialist*, a new radical paper, published in New York, as well as the sentiments of other journals. We shall copy largely from the *World's Crisis*, an Advent paper, of Boston, a live sheet, fully awake to the "signs of the times," and which is keeping a sharp watch on the tricks and tendencies of Spiritualists, and other restless, uneasy, and revolutionising beings of the present age of "progress and purification." (?)

The world is being lulled to sleep on the very verge of a volcano, by the self constituted clergy of the day, who, if shepherds at all, are idle ones, caring for the fleece, but little for the flock, only as the security of the fleece may make it a matter of policy to care for the flocks, who cry "peace and safety,

when sudden destruction cometh upon them."

Napoleon III. says, "*L' Empire, c'est la paix*," "the Empire is peace," and the probable Emperor of the Republican Monarchy of the U. S., responds, "Let us have peace;" and the pretended watchmen on the walls of Zion, cry from Maine to California, "Peace, peace," when secret combinations, organized and disciplined, are preparing in secret chambers, to establish a "one man power," whose inspiration comes from the unseen world of spirits, when coercion will be the order, the rule, and liberty, political or religious, will be the exception, if not numbered among the things of the past. Truly "in the last days perilous times shall come." It is criminal, it is reprehensible to a high degree, to be ignorant of, and indifferent to, the present aspect of things in the political world. But as our extracts may occupy all the space we should lawfully claim in the *Herald*, we will introduce the subject more definitely, by quotations from the *Imperialist*, published by the "Imperial Publishing Co.," New York, and from other papers in commendation and endorsement of the sentiments of the *Imperialist*.

"The people of the United States are to-day living under a government as weak and inefficient as that of France during the last days of the Republic. The hour is nearly at hand when the words, 'the Empire is Peace,' proclaimed by a leader in whose patriotism, ability and fearlessness all can confide, will meet with enthusiastic approval.

"Does not America need peace to-day, precisely in the sense in which France needed it seventeen years ago? Shall we endure the anarchy of mob-rule until the nation is ruined past all hope of redemption? Shall we practically await the time when the Presidency shall become a prize to be

fought for by miserable military adventurers, and submit in silence to the ignorant despotism of the successful contestant? Or shall we not escape from anarchy on the one hand, and an unchanging succession of military despots on the other, by adopting, voluntarily, and cheerfully, a strong, permanent, intelligent Imperial government?

"Never was there a nation that needed more sorely, a firm and enduring government. Never was there a people that longed more earnestly for domestic peace. The grim soldier who recently succeeded to the chief place in our national government, rode into power on the wave of popular enthusiasm, aroused by his famous sentence, 'Let us have Peace.' Can he give us peace while the power of the government is committed to the ignorant and vicious mob? If so, he is greater than Cromwell or the First or Third Napoleon. If so, the age of miracles has returned, and a greater than Elijah is here.

"The Empire will bring us peace. Shall we refuse it because we like not the name of the giver? To-day the *Imperialist* raises the banner of the Empire against the red flag of Republican anarchy. Those who are governed by names and prejudice will cling to the Republic; those who prize law and order and government, will gladly await the Empire. The hour of its advent is not far distant. And when the hour has struck, the leader will be found ready."

"In our social system, every form of vice is rampant; secretly, in our home circles, any by the domestic fireside; publicly and openly, flaunting in the streets, and paraded in the columns of the press, in the form of prostitution; hasty marriages, followed by brutality, license and divorce; abortion notoriously prosecuted as a profession, and advertised in the daily newspapers; robbery, murder, suicide, and every

conceivable form of wickedness and demoralization never before known in the history of civilization. * * * * Bribery and corruption in high places, are the only road to success, and to him who will not stoop to these, success is impossible. By this false system of universal suffrage, we have elected to rule over us men who squander the public moneys, deprave the nation's honor, and make the name of an American a hissing and a by-word among men. Abroad we are known as a nation of boasters and robbers. At home we are daily and hourly proving that we are entitled to the appellation."

"The warm welcome which this journal has met with, is quite sufficient evidence that its publication does but supply an already existing demand. Holding as we do that the grave evils of our present system, which men of all parties fairly and openly recognize, can only be remedied by a thorough and radical change, we propose to plainly and openly urge upon our fellow-citizens the prompt adoption of such measures as to us seem wise and efficient."

"While well aware that it ever required a reasonable time to open the eyes of men to even the most simple and self-evident truths, we fear that a too prolonged delay will surely result in anarchy, to be succeeded in its turn by an irresponsible despotism."

"We look forward to the establishment of an Imperial Executive, based upon such free institutions as shall restore to us as a people, the peace, the prosperity, and the genuine personal liberty, which we have lost. We desire to see a return to legislative honesty, and legislative purity. We are in favor of the preservation of the national honor, as pledged for the payment of the public indebtedness."

"We believe that but a small percentage of the American people can be considered fit, by character, or educa-

tion, for the unrestricted exercise of self-government, and that, conscious of this truth, they have already resigned the absurd theory which is advanced in their behalf. They have, moreover, wilfully and recklessly permitted the reins of government to pass into the hands of a class of politicians whose unblushing venality has made the present state of things no longer tolerable by a free and enlightened people."

A correspondent from Wilmington, Del., says: "Our National and State Legislature to-day are a disgrace to the American people. The most successful 'Statesman,' to-day, is the man who is the most skilful villian, and the little minority of honest and honorable men that still have a voice in the councils of the nation are powerless to check the corruption that has already eaten the heart out of our republican institutions. The once proud temple of our national liberties has become a den of thieves, and my only hope is that I may live to see the day when a strong hand shall scourge them from the sanctuary."

Another says: "Instead of securing universal liberty, we have granted universal license; instead of guaranteeing freedom and security to all, we have relinquished all political power into the hands of a few shrewd, ambitious demagogues, who by skilfully managing the ignorant and unthinking masses, and keeping up an active party strife by liberal expenditures of time and means, have managed to control for half a century the affairs of the greatest empire in the world."

Some paper having announced that the *Imperialist* was dead, the *Imperialist* replies, "We have come to stay, and as our enterprize is not likely to prove a failure in any sense, we have no present intention of abandoning it. The liberal support and encouragement extended to us from the first, and the warm sympathy expressed by many correspondents in all parts of the

country, assures us that we have many friends. And until the purpose for which the *Imperialist* started shall have been fully accomplished, its publication will not be abandoned. We have lighted our torch, and until it has fired the popular heart, or kindled the funeral pyre of a dead Democracy, it will not be extinguished."

A correspondent from the "Department of State, Washington, D. C.," says: "Gentlemen, I have read with much pleasure, in the *Republican* of to-day, your 'platform.' If you adhere to the doctrines therein professed, I bid you 'God speed.' * * * Although in the civil service of the present government, and therefore likely to run some risk in openly avowing monarchical sympathies, I am willing to take my chances in the matter."

A correspondent from the South says: "The people of the South * * * believe the Republic destroyed; and they dread the period of tradition; not the Imperialism which they believe inevitable, and would gladly welcome. Four newspapers in this State have repeatedly said as much, and not one man has dared to rebuke them. I was a Secessionist of 1861, fought under the 'stars and bars' four years, and since the war, until recently, was the Editor of a leading Alabama daily newspaper; and I know that in one year the white men of this State can be united almost to a man on your platform. I believe the feeling in other Southern States is substantially the same."

"Absurdest of all things," says the *New York Citizen*, "is it to say, in the very face of facts, that a change in the present form, or even a sudden and violent overthrow of our present form of government is impossible. It has been done already. The government which Radicalism, within a very brief period, has fastened upon the nation, is no more the government founded by our fathers and written in the Consti-

tution, than military despotism is mild republicanism. It is idle to attempt to disguise the danger that now lies at the very door, or to ignore the impending shock which may shatter the very last of our liberties. Nor will it do to turn up our noses in disdain at the presumed weakness and incompetency of 'The Man on Horseback!' Up to the very hour of the *coup d'etat* half the world and all France thought Louis Napoleon a fool. In the past eight years the people of this country have been unwittingly, but steadily, preparing themselves for imperial rule. Prop after prop has been knocked from under the broad Republican platform, on which our whole rights rest, and, when the final fall comes, the staging has been so weakened, and the people have so gradually sunk, that the shock will be slight."

From Moscow, Kentucky, a correspondent writes: "The people as a unit will sustain you throughout this whole section of country." One from Brookline, Mass., remarks: "Editors of *Imperialist*.—I received your specimen copy on Monday, and am very much obliged. I shall endeavor to circulate it among my friends. It just suits my sentiments and those of a large number of educated people." A correspondent from Washington, D. C., says: "Gentlemen, I thank you for the copy of the *Imperialist* you sent me. It is an able paper, and is pointing with the finger of destiny the course which this government is rapidly drifting. We shall have either 1st, A moneyed monopoly that absorbs all industries. 2d, A dishonest abandonment of all principles, and a repudiation of all honest obligations. 3d, A military despotism. 4th, An Imperial Government, or 5th, Another disintegration and segregation of states, which will leave the United States of America—once so great, so happy, and so free—in the same pitiable condition that Mexico now presents to the world."

A writer from Boston says: "I am a native of Massachusetts, and I am of Puritan ancestry, but have never identified myself with any political party, from an innate conviction that Republicanism, or rather Democracy, was a mistake, and a life long belief that a Monarchical Government is the only kind which can inspire pure patriotism and sincere loyalty, and I hail the issue of the *Imperialist* as designed to disseminate these truths. I am convinced that ideas of this nature have long lain dormant in many breasts, and can be developed into a practical working power by such high toned, logical, and vigorous essays as I infer from what I have seen, will characterize your paper."

The *Tarboro* (N. C.) *Southern* says: "It is a great mistake for journals professing to represent public sentiment to make light of this important movement, and say 'it is all bosh,' for it is a stern and undeniable fact that the idea *has* taken root, and whether it is to produce fruit in this generation or not, remains yet to be seen. Any change from the present disorganized and oppressive form of government cannot but be hailed by the whole country as a lasting benefit." The *Grand Rapids Journal* remarks: "A prominent Republican, who is an officer of the United States, remarked in the presence of a gentleman in this city, only a few days since, 'that there was no use of battling against such a movement, and that he, though an officer under the party in power, believes that in General Grant, we behold the last President, and perhaps the first Emperor for the people.'"

The *Cincinnati Enquirer*, when speaking of the *Imperialist*, says: "It is put forth as an organ of the moneyed power, and urges as its chief reason for change in the form of our government, the rights and privileges of our national creditors. We should not attach much

importance to the appearance of such a journal, did not the signs of the times give it great significance. In its plea for the bondholding aristocracy it but echoes the sentiments expressed by General Grant in his inaugural address, and contained in the speeches of the leading Republican Senators and Representatives of Congress. It is useless to multiply words for the purpose of concealing the truth on this question. The issue is between the debt on the one hand, and the Republic on the other; and every citizen will soon have to make up his mind and tell where he stands. Dodging-time is rapidly approaching."

The *Canton* (Miss.) *Citizen*, when speaking of the *Imperialist* and its publishers, says: "Now as all know it takes a good deal of outside support to establish and maintain a first-class newspaper in either of these cities—and the Union League, together with many officers, both civil and military, are pledged to their support, so long as they will advocate the claims of Grant to be Emperor."

We have thus given the opinions of men from various quarters, as to the necessity and feasibility of a new form of government, in the stead of the present republican or democratic one. That corruption and bribery, misrule and thirst for power, is alarmingly rampant in the legislative halls; that dissipation, licentiousness, and crime of all sorts, is fast becoming the rule instead of the exception in many places, and Infidelity of the rankest and most poisonous kind is spreading like wild-fire over the land, is clearly susceptible of complete demonstration, by a glance at the passing history of each day. It is doubtful whether there is another civilized country on the globe where more depravity, crime, and infidelity exists; it pervades all shades of society, religious and political. The very religious atmosphere is becoming filled with the poison of unbelief, and

disregard for truth. Thousands of religious people, clergy and laymen, practically ignore the Bible; and yet the cry of the multitude as they are hurrying along with constantly accelerating pace on the road to ruin, and with the yawning abyss of spiritual darkness and destruction but a step ahead, is "peace and safety!" But as it was in the days of Noah they *knew* not till the flood took them all away. So it will be now. They will not heed the warning. They stagger with the drunkenness of the wine of spiritual fornication, and, in their inebriation, kiss the poisoned lips of Babylon's harlots, and reel into the grave—with the song of the syren lulling to sleep their susceptibilities to danger—and find in the pit that the "empire" there is not "peace," nor their cry of "let us have peace," availing.

THOUGHTS BY THE WAYSIDE.

"What e'er the eyes may see
Of good beneath the sun,
What e'er the hands may do
In patience should be done.
However small the task,
If nought else be at hand,
Do it, nor idly ask
For something great and grand.
These *small beads* strung at last
Shining will be the strand."

The open letter of a friend lies before me, these lines met my eye, and through the secret places of my soul they went reverberating, striking against the granite walls of many a stubborn fact, and throwing back echoes in wave upon wave.

"In patience should be done."—Oh! how many times my patience had been tried, how many times had it utterly failed me, when the daily recurring "labor for the meat which perisheth" had demanded my time, taxed my energies to the utmost, when I would so gladly have labored in another field—would have searched out food for the

mind, cared for its wants instead of providing for the wants of the body.—It seemed so impossible to realize that there was any thing truly good or noble in the performance of such work. It was so wearisome from day to day—the same work—the same cares. Breakfast to prepare for sleepy ones in the morning—dinner for hungry ones at noon—supper for weary ones at night, to say nothing of cleaning, sweeping, dusting, washing and mending, together with the thousand and one daily duties devolving upon wife and mother.

Now I sat looking at these words of comfort, and in my calmer mood, confessed my error. I recalled the words of inspiration, "Whatsoever ye do, whether ye eat or drink, do all to the glory of God," and felt that even in work such as this I might serve Him. Not when done in a complaining spirit, but with the spirit of christian love and faith which throws its halo of glory around all that claims its attention.

"These small beads strung at last
Shining will be the strand."

I have watched others stringing them, and I wish now to speak of a few that glitter along their life-thread. I love to think of them for my own encouragement, I love to speak of them that others may take courage; nay, that we may together strive to emulate their good works. I have seen those who despite all obstacles of weather, never fail to be at the house of prayer; and still better, never fail when there to have a word of cheer and encouragement for the people of God.

I have seen a mother with two little ones at her knee, a cherub baby in her arms and three older ones to care for, preparing and having in readiness her little ones for the Sunday School by the hour of nine, and have known her in the absence of a teacher to be there at that hour herself to take the teacher's place. Such beads as these—think you not they will glitter in the day when the Master comes to reward those who

have ministered to His brethren here? Ah! He knows every sacrifice, and if a sparrow fall not to the ground without His notice, will He be unmindful of the weary steps, the anxious cares—the labor of love, which love for Him shall hallow and make glorious, though now it seem so weary and forbidding.

“Martha, Martha, thou art cumbered with many cares, but Mary hath chosen that better part which shall never be taken from her.” I have many times pondered these words of our Savior, and have felt that Mary was not justified in thus leaving her sister to serve alone; but I never could fully understand the words of Jesus, which seemingly implied censure of Martha’s industry and commendation of Mary’s want of it. In the *Mother’s Journal* for February a writer refers to it on this wise. Jesus did not prefer Mary, nor did His words imply censure of Martha’s care, but seeing the deficiency in Mary’s character, He strove to draw her sister’s attention to her redeeming virtues—her good qualities, that she might forgive her for her neglect of other matters. There are those who seem incapable of serving as Martha served, and while their hands are full of labor, lifting their souls above the things of this life, that they may as it were “sit at the feet of Jesus and learn of Him,” but like Mary they must sit there free from care, or fail to be with Him. Sisters, let us learn the lesson of Mary, while we are called to labor and are cumbered with cares as was Martha, and be assured our reward will be certain. We shall each stand in our lot in the day appointed, then let us stand in it here also, filling the destiny God hath allotted us.

“Still achieving still pursuing,
Learn to labor and to wait.”

FRANCES.

A sure mode of never succeeding with your own plans is to give too much attention to those of other people.

ON TITHING.

BY ELDER JAMES KEMP.

“Behold, now it is called to-day (until the coming of the Son of Man). and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).” B. of C. 64: (21) 5.

In reading this revelation we find that it was the will of the Lord for His people to pay tithing as early as Sept. 1831, and if they would do so, they should escape the day of burning, and where is there a Latter Day Saint but what has a desire to escape the fire?—We all wish to escape the dreadful day of the Lord, but still we are not so willing to do what He requires at our hands. But some of my readers will say, “stop a while my good brother until we get to Zion, then we shall pay our tithing and do all the Lord wants us.” This is the cry of a great many of the saints. They can do all their Master wishes if He will only let them go to Zion, but they say, I can’t do it here. O, how vain and foolish for us to think that the Lord will ever suffer the saints to go to the land of Zion while they have such feelings. I think we have to learn to be obedient servants to our Master, whether we are in Zion or out. It should be all the same to a saint of God, for if we keep the commandments of God before going to Zion, there is some proof that we shall keep them after we get there. But some good brother will say, “Where is there a house built to the Lord, or is the church building any temple?” We answer, no. And while the saints feel as they do at the present will there ever be a house built for the Lord to come to? Not until we as a people keep this commandment of tithing.—But some will say, that the tithing is for the building of the temple. That is not all that the Lord said it was for,

it was for the "support of the priesthood, and for the presidency of His church," and when the Lord gave this revelation He said it was the beginning of the tithing of His people. This was the time then that the Latter Day Saints were to commence paying their tithing; and I have never seen a revelation to tell them not to do it, and as long as we have a priesthood, and a presidency of the church, surely it is a law that we ought to observe, and a commandment which we should keep, seeing it is the plan by which the work of the Lord is to be carried on. A great many will pray to their heavenly Father, that the glorious news of the gospel may spread far and near; but while we are praying, we should not forget that the gospel has to be carried to the nations of the earth by men holding the priesthood, and it requires means to send them, as well as the faith and prayers of the saints. So now, dear saints, let us step forward and prove the Lord, for He declares in Malachi 3: 10, that He would open the windows of heaven and pour out a blessing that there should not be room enough to receive it. If we wish to receive the blessing of heaven, and of the earth, and escape the day of burning, let us keep this grand commandment, and rob not God. "But ye say wherein have we robbed the Lord," in tithes and offerings. Here is a whole nation that the Lord said had robbed Him, and they were cursed with a curse, but still the Lord was willing to bless them if they would repent and bring in their tithing and their offerings. Let this be an example unto us, for I realize that the coming of our Lord is near at hand.

.....

If you call a man ungrateful, you can impute to him no more detestable act. One ungrateful man does an injury to all who stand in need of aid. The animal with long ears seldom leaves his trough without kicking it.

ACTION NEEDED.

"The water which to-day mingled with dust, is the trampled mire of the street, to-morrow, through the sun's kindly influence, may be wafted aloft as vapor, and shine as the rainbow, glorious in the heavens; and these, having made glad and hopeful a thousand sad hearts, return to the earth again with refreshing to drooping flowers and seared fields. Even so there are souls—to human eyes hopeless and ruined, dwelling in dark abodes of sin, and trampled like the mire of the street: if the Sun of Righteousness can but shine upon them, they shall rise higher than the clouds; they shall shine more glorious than the rainbow; they shall refresh and save better than wilted flowers and thirsty fields—even other dying souls. And while the first is but transitory—the last is eternal. Who will open the window of wretchedness and let in the sun?"—*Mother's Journal*.

We are living in an age of rapid developments. An age wherein the wavering—the doubtful—the timid are quickly pushed aside by the bold, fearless and confident among the children of men. Do you stand to-day hesitating and doubtful in regard to a certain work, to-morrow it will be taken in hand by one less wavering, who while fully appreciating the difficulties in the way of its accomplishment, has yet the nerve to meet them, and the strength of will to overcome them, and ten to one he triumphs where you had not the courage to go. This is not confined alone to the fields of science—of mechanical genius—of the various arts; but it permeates, as it were, the whole fabric of society, entering not only every avenue of trade—every business of life, but manifests itself in the worship of God in the religions of the day. Latter Day Saints, are you willing to look the matter squarely in the face? Have you the truth, and if you have are you ready to defend it? You have only to fold your hands and boast of being in possession of greater light than your neighbors, and while you recline at your ease, they will not only gather

into their folds many of the honest in heart, from among the world (sheaves which you might have had for the asking) but they will invade your very homes—snatch from your hearth-stones as devotees to their man-made systems of religion, the children God has given you. "A little more slumber, a little more sleep, a little more folding of the hands"—and suddenly like the voice of the arch-angel will be heard the cry, "Behold the Bridegroom cometh, go ye out to meet Him." "Z."

The influence of the Sunday School, reaches the heart through the medium of enticing kindnesses, so that its establishment is final and firm. That the Sunday School's influence is good I hope none will doubt. Good institutions exercise good influences, corrupt ones, corrupting influences.

Upon one principle, nearly, if not all rational men agree; and that is, that the impressions and thoughts of childhood are the most lasting received during life. Admitting this, we must admit the greatness of the Sunday School's power; for the Sunday School works with the children; *it is the children's.*

Teaching the gospel of Christ; encouraging love, kindness, truth, and every virtue, the beneficial influence of the Sunday School is apparent on every hand.

Remove, for one year, the growing Sunday School, and what would be the result? The children who now compose it, would be open to other and impure influences—would be engaged in wrong and falsehood; and though many would undoubtedly continue true, the enjoyment and cheer of the Sunday School would be gone, and all be dull and inactive.

As it is, the Sunday School furnishes a pleasant field for the employment of good and talented men and women, and an unlimited amount of good and enjoyment to the numberless children, who make happy the homes that are spread over our country.

In the mind of every child attending Sunday School, its influence is working good. It cannot be otherwise. Let a boy be never so wicked, if he comes in the society of the Sunday School children, his heart begins to change, and the influence works out the evil and substitutes good.

To close, let us look at the good wrought by the Sunday School in the family. I shall not attempt a description; for all may look at the reality.

INFLUENCE OF SUNDAY SCHOOLS.

The Sunday School influence is extensive and powerful. It exists almost everywhere. In civilized countries its influence is very potent and almost universal. In the United States there is no town or city of any size or age, of importance, that the Sunday School has not established itself in, and there are but few hamlets that its influence has not reached.

Without any question, all liberal-minded, thoughtful, and good men, acknowledge the Sunday School, and help to spread its influence. Nor is this influence a weak one. On the contrary, it is powerful, and in many cases, irresistible.

With most powers, we are often apt to unite, in imagination, the thought of force and fear. But with the Sunday School, this would be wrong. The power of artillery is often accompanied by terrific peals of thunder. The power of the elements around us, when displayed, cause us to fear and tremble; But the power of the Sunday School, works quietly and without any frightening attendants. It works on the principles of love and union, exercising none but moral force; infusing no fear; yet demonstrating itself in the happiest manner, and producing heavenly results.

The home circle is made happy through the Sunday School influence. Parents hopes are fostered by its power. The future stay of our country is built up in right and principle, and by the quiet, yet powerful influence of the Sunday School is the nation itself strengthened in the integrity of its growing youth. SAMUEL.

FALSE PROPHECIES OF BRIGHAM YOUNG.

BY ELDER ISAAC SHEEN.

[Continued from page 166, vol. xlii.]

The next false prophecy of Brigham Young which I shall quote is in the *Deseret News* of February 19, 1862, and is part of a sermon which Brigham preached in the Tabernacle at Great Salt Lake City, January 19, 1862. It is not only a false prophecy but a threat that he will "take" the State of Missouri and will then "want" the State of Illinois. He said:

"If you wish to obtain wealth, power, glory, excellency, and exaltation of every kind, be for God and truth, and he will give to you more than your hearts can conceive of. We are not going to be satisfied with a few paltry picayunes. We are not going to be satisfied with a mere pre-emption right on the soil in this Territory. Should the government grant to every head of a family six hundred and forty acres of land, and to each wife and child their portion, as was done in Oregon Territory, that would give to me and to my sons and daughters quite a scope of country, and the whole people would swallow up all the land in this Territory. But shall we be satisfied with that? No, I am going to have a larger pre-emption than the Territory of Utah. In a few years this Territory will not contain my own^e posterity. In twenty years from now this spacious hall will

not hold them, and in twenty years more they will more than fill this Territory. I cannot put up with this small possession. I have always said to the thieves, wait until I tell you to steal. *The first thing I mean to take is the State of Missouri, and then I shall not be satisfied; next I shall want the State of Illinois.* All this Territory, Missouri and Illinois are not going to be sufficient territory for Heber and me, to say nothing of Bros. Wells, Taylor, Woodruff, and all the faithful brethren."

The foregoing is a specimen of the "great swelling words" of this false prophet. Nearly two-fifths of twenty years have passed away since this prophecy was delivered, and even if his posterity consisted of three hundred adults they would have to increase ten fold in twelve years and four months from this time, or this prophecy will be proven false, for I am informed that the tabernacle would hold three thousand persons.

Sometimes Brigham makes professions of loyalty to the government of the United States, but at other times he manifests his disloyalty and hostility to the government, as in this case he declares his intention to wage war against it.

After the late rebellion against the United States commenced, Brigham made the following declaration concerning the government of the United States:

"Can they better the condition of our country? No, they will make it worse every time they attempt to do so."—Remarks by Brigham Young in the Tabernacle, Feb. 10, 1861, published in the *Deseret News*, Feb. 27, 1861.

The attempts to improve the condition of the country have not been abortive, but successful hitherto. Peace has been restored to the country, excepting those outrages which are yet perpetrated by secret bands of desperadoes in the south. The horrors of war

have ceased, and the blessings of peace have been restored. It is claimed that one-fifth part of the national debt incurred by the war has been paid since the end of the war, consequently Brigham's prophecy concerning it, is false. That this season of peace and prosperity will not continue long is very probable, but there would have been no *temporary* season of prosperity, nor any improvement in the condition of the country since the rebellion, if Brigham had been a *true* prophet.

REFLECTIONS.

While we pause and reflect upon the scenes we have passed through in a few years, since we united with the Reorganized Church of Jesus Christ, we find we have learned many lessons, that experience only could teach us, and, when once learned, can never be effaced from the memory. Among the lessons, we have learned many plain and precious truths, which cause us to rejoice in the goodness of God. And, as the light of the gospel dawns upon our mind, what do we behold? Many prophecies being literally fulfilled.

Luke says, xxi. 24-26: "And then his disciples asked him, saying, Master, tell us concerning thy coming? And he answered them and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken."

There are many persons now living on the earth who have witnessed

many of these signs, spoken of in this prophecy, literally fulfilling the Scriptures. Then, when we behold these things, what are we to do? "And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh." "Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare shall it come on all them who dwell on the face of the whole earth. And what I say unto one, I say unto all, Watch ye, therefore, and pray always, and keep my commandments, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father." When we reflect upon these things, we see very many things to comfort and encourage us, in the hope that is set before us. And we know assuredly, that a great reward awaits us, if we are only faithful in keeping the commandments of God. Jesus says: "If ye love me, ye will keep my commandments." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought unto you, at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. i. 13-16.

Again, when we see those things that were spoken by the prophets being literally fulfilled, it is another great evidence of this latter day work, and we feel to rejoice, and praise the Lord, that our eyes were ever opened, that we might see the truth; and be guided by that Spirit that leads into all truth.

On the other hand, what do we see? Darkness upon the whole face of the earth. Thousands belonging to different churches, read these things that are spoken by the prophets in their Bibles, as plain as language can tell it, but they cannot see it in the light that we do, so they think that we, of course, must be deluded. We often feel to say in our hearts, why is it thus, that people will be so prejudiced as to fight against their soul's best interests? Why will they not do as Paul exhorts them, "Prove all things, and hold fast that which is good?" "For the Lord of Hosts hath proposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "Hear ye deaf, and look, ye blind, that ye may see. For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; and they shall be made perfect notwithstanding their blindness, if they will but hearken unto the messenger, the Lord's servant. Thou art a people seeing many things, but thou observest not. The Lord is not well pleased with such a people, but for his righteousness sake he will magnify the law and make it honorable." Isa. xlii. 18-22.

"For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, to-day, and forever; and I work not among the children of men, save it be according to their faith." 2 Nephi xi. 16. E. C.

The pleasantest things in this world are pleasant thoughts, and the greatest art in this life to have as many of them as possible.

There are forms of greatness, and of excellence, which "die and make no sign;" there are martyrs that miss the palm, but not the stake; heroes without the laurel; and conquerors without the triumph

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England
Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

Wm. W. Blair, Box 513, San Francisco, Cal.

Samuel Powers, Box 278, Deloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Jollett, Will Co., Ill.

Josiah Ellis, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.
Alex. H. Smith, David H. Smith, E. C. Brand, G. S. L. City, Utah.

W. H. Kelly, Northfield, Rice Co., Minn.
Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

E. Banta, Sandwich, De Kalb Co., Ill.

He who is never decided has no confidence in himself, is always asking advice of every man he may chance to meet, is generally looked upon with distrust, and seldom succeeds in any enterprise, for, having no decision of his own, he knows not whose advice to follow, but drifts around like a cloud driven by the wind.

If you ask an obstinate man to incline his ears to reason, he is very likely to incline backwards like a horse bent on mischief.



JOSEPH SMITH, EDITOR.

Plano, Wednesday, Sept. 15, 1869.

PLEASANT CHAT.

"Pray ye therefore that the Lord of the harvest will send laborers into his harvest."

This injunction to pray, with the instruction what to pray for, comes into our memory with strange pertinacity, of late.

In examining the condition of the work, we find many things, which point to the conclusion that, in comparison with the need for laborers the supply is very, very limited.

If the newness of the work of the ministry made it a necessity that the disciples should pray the Lord of the harvest for more help, while they were laboring under such favorable circumstances of power, as the presence of the Master made available, how much more imperative now must that necessity be.

If the wickedness and corruption then manifest to the minds of those wise and good men, plead for an earnest and thoroughly effective corps of laborers in the harvest field of the world, far surpassing the intensity of that pleading is the cry from the present sin-laden generation.

We tell you brothers, and co-workers, there is a need for laborers more, such as the world and the work has never known before. The enquiry is, can you not send us aid, we want help?

From every organized district, from every active branch, comes the cheering news, "the gospel wins its way." We pray therefore that there may be laborers sent into the harvest field.

The Semi-Annual Conference convenes Oct. 6, at Galland's Grove. We expect to attend if not prevented, and shall be pleased to meet as many as possible of those who intend laboring this coming winter.

There is a field open in Texas and New Mexico, which offers inducements for a faithful young man, who can labor in patience, in hope, in privation, care and anxiety; being energetic, active and full of faith.

Bro. C. G. Lanphear will welcome laborers in the south, just as soon as he can get there himself.

The work in England, Wales and Scotland, is being carried on at great disadvantage, and should be sustained by the church in America to the utmost possible extent.

It is easy to see that no effort is to be left untried to defeat the object of our labors in Utah and California. The brethren who have started and carried on the work there, are entitled to the lasting esteem and confidence of the church, for the perseverance and faithful devotion with which they labored there under so many, and so discouraging, adverse conditions.

Bro. Edmund C. Briggs joined Bro. W. H. Kelly, laboring in Minnesota, last week, for the purpose of aiding him in the good work lately fruiting there. Bro. B. once labored there, and the confidence of the people is such that they requested him to visit

them again. It is anticipated that some additions will be made by baptism before Bro. Briggs returns. Bro. Kelly deserves credit for the faithful manner in which he has wrought in his mission.

Bro. Thomas W. Smith is now laboring in Maine, in the region from which the colony to Joppa, Palestine, under George J. Adams, emigrated. He writes very encouragingly. See his letter in correspondent's column.

We attended the session of the Kewanee Conference, held at Princeville, Peoria Co., Ill., on the 4th and 5th inst. The Saints were made happy by a remarkably peaceful session. Bro. John S. Patterson and ourself, were permitted to stand up in defense of the cause, and to declare the truth as it is in Christ.

Bro. Z. H. Gurley addressed the Saints at Kewanee, on Sunday the 5th, and they testify that the Spirit gave him utterance, and to them comfort and peace. Bro. Isaac Sheen addressed the people of Batavia, Ill., twice on the same day. He had spoken to the Saints in the forenoon, at the house of Sr. Philo Howard. He also attended the two days meeting held at Mission, LaSalle Co., Ill., on the 28th and 29th ult. This will answer the assertion made in California that Brothers Gurley and Sheen were doing nothing. Both these brethren still bear as strong testimony as any that have ever been engaged in the work.

Bro. M. H. Forscutt was with the Saints at Amboy, during the two days' meeting at that place. The work of the ministry was ably done. Two

witnessed the profession of their faith and were received by baptism.

The HERALD list still increases. Brethren, give it another lift. If it is worth sustaining, it is worth canvassing for. Help us. Every one, if they try, can do something.

Our tract fund is growing in strength. We expect to put just a little more steam on, as soon as possible, that the elders may have a supply of tracts, to assist them in the work of the ministry. So let us have a healthy action in behalf of this work.

There is also wanted at this office, a number of well written tracts, by different writers, upon the various points of our faith, that a complete series may be obtained. These tracts should contain from two to twelve pages, of HERALD size. Larger ones are more costly, and not so well adapted for general distribution.

ANSWERS TO CORRESPONDENTS.

J. S.—Elders who, by transgression, have lost the confidence of the churches to which they belong, by a continuation of their transgression, after frequent forgiveness, may be retained as members, and their licenses be withheld from them until, by steadfast lives, they have proven themselves worthy to be trusted with their stewardship. It must be done by vote.

Continual drunkenness is warrant for disfellowshipping. True repentance is a turning away from, and a ceasing to practice evil. It is not for us to say that a man should not be forgiven

"seventy times seven," if repentant; but we question the sincerity of him who "continueth in sin." Forbearance must cease to such, by and bye.

Correspondence.

COUNCIL BLUFFS, Iowa,

July 31, 1869.

Dear Herald:

It is a long time since I communicated directly with you, and knowing the interest which your readers take in the general news as conveyed in the letters of the elders, I thought I would break the silence, by narrating some of my labors; which, by the way, are not very extensive.

On the 4th of July I attended a meeting in Six Mile Grove, held in the open air. The meeting was presided over by Elder Hugh Lytle. Elders Sweet, Halliday, and your correspondent, assisted in the exercises of the day. The national flag was waving over us, which seemed to call some thoughts and words suited to the occasion. The mind was led to reflect upon the great principles of liberty which had struggled for six thousand years against the overwhelming odds of the tyrant's power; the noble efforts of the noble and true, in all ages, to establish those principles upon every land, and bequeath to posterity the untold joys and blessings of the same. Their labors have not been entirely in vain. If they failed to accomplish their purpose, they have, at least, implanted in the breasts of their successors, the same holy aspirations, the same burning thirst for liberty; and inspired them with the same holy zeal and godlike purpose to take up the work, and sow the seeds of liberty broadcast throughout the world, filled with the undying hope that a full and glorious harvest would yet be reaped—if not by them, by their posterity, who should rejoice in

its golden fruits. It was shown, however, that high and noble as were their aims and efforts, human efforts were too feeble, and human wisdom too limited, to devise the means and perfect the work.

Man, in his greatest heights of intelligence, and with his profoundest wisdom, had but a shallow view, a very limited knowledge, of the real condition and wants of humanity. He was also ignorant, to a great extent, of the means to be used. He lacked the power to organize the vast mass of material, and to marshal the grand army of truths that must be hurled against the ramparts of tyranny and error. And although much has been done, (considering the wisdom and means employed,) yet even in this land, under the cap-stone of human wisdom, the highest pinnacle of civilization and liberty known to man, man groans under the yoke, and the fetters gall and torture his every limb. The iron of the tyrant pierces his soul, and he drags out his existence a very slave. "The bed is too short for him to stretch himself on, and the covering too narrow for him to wrap himself in." One has thought if religious liberty could be obtained, mankind would be perfectly free. Another, if social equality was secured, the human race would be one happy family. A third considers, or seems to consider, that the great end can be obtained by the possession of political right, while the fact is, that neither of these alone, nor yet all of them combined, can secure to us the desire of all nations, the great want of man.

The audience was directed to look higher than man. Who was so likely to understand the wants of man, as He who knew his nature? Who was so likely to understand his nature as He who formed him? That Being knew his nature, condition, and surroundings. Every want was plain to His mind, and He alone was capable of devising a plan, the fruits of which should be universal liberty. Liberty—religious, social and political: or,

in other words, bodily and spiritually, temporally and eternally.

Here the speaker read the Declaration of Independence, as drawn up by Divine wisdom. It was not so replete with words as that drawn up by the founders of the Republic; but it was infinitely more replete with wisdom. It was higher, deeper, broader. It comprehended all the conditions and wants of universal man. It was so simple that men turned away from it with contempt. They had been accustomed to delve after the mysteries, not knowing that mystery confuses and confounds, rather than enlightens the mind; while plainness and simplicity instructs and makes wise the simple.

In all ages, the greatest good has been accomplished, by the simplest of means. Men can understand this in relation to science; but when they seek the way to obtain the "*one thing needful*," they look for some complicated, mysterious system, shrouded in darkness, instead of a simple, plain, and open path, radiant with light and truth. "He that believeth, and is baptized shall be saved," was the declaration of the great Liberator of mankind—the Great Teacher—the Son of God! He then declared some of the blessings to be enjoyed by those who avail themselves of these terms, or obey them.

It will be seen, by the reading of this declaration, (Mark xvi. 15-19), that the liberty to be enjoyed is not only a spiritual, but also a physical liberty; a temporal and an eternal one; in which no clanking chains, no galling fetters, no dismal dungeons, no racking tortures, shall have power; even the great Tyrant shall be subject to those who partake of this liberty. The bonds of death are broken, the portals of the grave are open, and death reigns no more as the King of Terrors; for *life eternal* is given unto all those who accept this declaration of man's independence, or deliverance from sin. Who can measure the heights, or fathom the depths of this saying, "Life

Eternal!" It comprehends the full and perfect enjoyment of all things in heaven above, or on the earth beneath, that can happily or bless mankind; and that not for a day or year, or three score years and ten, but for an unceasing, a never ending eternity; ever increasing in the possession of these glorious gifts until we have attained to all the fulness of God. Oh! the heights, the depths, the lengths, and breadths of the love of God!

Elders Sweet, Lytle and Halliday, earnestly testified to the great truths of the gospel, and besought all to come and enlist under the great standard of eternal truth.

On the next Sabbath I preached at home, in the old meeting house, on the necessity for the establishment of the kingdom of God. Audience all attentive—good feeling prevailed.

On the 18th, visited, according to the earnest request of the people, the school house in Bro. Halliday's neighborhood. On account of bad roads, did not get there until the morning service was near its close. In the afternoon, I preached on the kingdom of God, felt well; the people paid undivided attention. Last Sabbath I went, by invitation, to Harris's Grove, and preached at a place called "Hard Scrabble." Saw no reason to change its name; concluded that name would stick to it until the valleys are exalted, and the hills brought low, and that rough place is at least made smoother than it is.

A Methodist minister, "Rev. Brown," occupied the school house in the morning. His text was 2 Cor. viii. 9. He opened his Bible, of course, but covered it with his note book, from which he delivered an eloquent, and on the whole, a very wholesome discourse on the grace of our Lord Jesus Christ. He seemed earnest, and while I listened, I wondered if he would be as earnest if he did not expect to receive the needed amount of "green backs;" but I concluded the Lord would judge.

One man I remarked, much affected, wept under his remarks, and when called upon to pray, commenced quietly, perhaps humbly; but soon his voice shot up like a sky rocket, to the highest pitch of his vocal powers, until every muscle of his neck and face was swollen to the utmost intensity, and a violent burst besieged the ears of the audience, if it did not those of the Almighty, "that all error might be stopped and put down." I felt, at least, that it would be well to have that prayer answered; but I confess I was not sure but he, poor fellow, might suffer in the wreck as well as some of the rest of us, whom he thought so heavily laden. In the afternoon, I preached in the same place, from the same text, to a crowded audience, showing how the grace of our Lord Jesus Christ could be made available to us; and how we might retain that favor. The audience were all very attentive, and seemed seriously impressed, except this weeping, praying soul of the morning, whose face wore a contemptuous smile, or rather grin, of disapprobation, until his pious soul could endure the pressure no longer, and he abruptly left the house. We indulged in no criticism of men or creeds, but simply declared the gospel of Jesus as we find it in the word; and we could see no good reason why it should hurt, but some people are so sensitive.

To-morrow, God willing, I visit Union Branch, and in the evening Bluff City; then return home. I find most of the branches are getting up clubs for *Zion's Hope*. Non-members take it.

Yours, &c.,

C. DERRY.

ROD EAU, Canada West,

August 26, 1869.

Editor Herald:

The last General Conference I attended, was in April, 1867. Since that time I have experienced great trouble in mind, both spiritually and temporally,

caused by events which have transpired, some over which I had no control, and others might have been prevented had it not been for the lack of wisdom on my part.

I was expelled from the church, as is shown by the minutes of the April Conference of 1868, and have wandered like a lone sheep upon the barren mountains; yet I have not forgotten the great work of God in the latter days. I have ever acknowledged Joseph, the present prophet, to be the legal successor of his martyred father, and still know the work to be true; for, as I used to say, while in the pulpit, if we knew the work to be true while in the Spirit, it was true when we were out of the Spirit; and while in my lonely meditations I have said in my heart, "How beautiful are thy gates, O Zion!" and my prayer to God has been for the redemption of Zion and my reunion with the church; I also used to say, while speaking of those who left the church, or were expelled from it, that if they were sheep they would bleat around the fold until they got in again; but if they were wolves, they would run away to the woods, turn around, look back towards the fold, show their teeth and howl.

I have noticed that most all who have been cut off from the church, holding office, turned against the prophet, and denied his right to lead the church. Such has not been the case with me; although I have said that the prophet might err, as other men, except while inspired by the Holy Spirit; and perhaps, while talking on such matters, I have said too much; if so, I ask pardon. And not only in this, but in all other cases wherein I have done wrong. I here make public confession, and ask forgiveness of all whom I have in anywise offended; and desire to be again united with the church; and ask baptism at the hands of the priesthood, and the prayers of all the faithful saints to sustain me in well doing. JOHN SHIPPY.

BIE SUANICO, Wisconsin,

August 9, 1869.

And Still they come! I have just returned from Winneconne, where I have been preaching two weeks, baptised two, and organised a branch of six members, to be known as the "Winneconne Branch." I have preached in the country near by, and the prospect is good for a great work, if carried on in righteousness.

I have more calls than I can fill, and the people are beginning to say, "You must not leave us; we will try and help support your family," &c. But at present my circumstances are such that I can spend but a few days in the field at a time. But I am laboring with all my might to gather up a little, that I may leave my family for a season, and thrust in my sickle, though it be but a rusty one, and reap while the day lasts.

My heart and soul are in this work. Can there not be an elder sent here to labor with me. Although I have preached every night, what time I have been out, till harvest, still I cannot fill half the calls I have made upon me.

Your brother in Christ,

WM. SAVAGE.

SALEM, Oregon,

August 12, 1869.

Bro. Joseph:

As it has been sometime since I wrote to you concerning the prosperity of Zion's cause in this Land of Red Apples, I thought it might be gratifying to you to know that the work is in good condition in this district.

The Sweet Home Branch, once in a bad condition, is now in a healthy condition.

There is a great call for preaching all over this State; and as yet I have no help.

People are beginning to wake up. I have been told by several that the doctrine was true; but the name spoiled it all. I apprehend that this barrier will not always be in the way. Some have already con-

cluded to obey the gospel, let the world call them by whatever name they choose.

I have baptised eleven since the April Conference. And there are many more that are not far from the kingdom. Twenty elders could not more than respond to all the calls for preaching in Oregon. I do all I can, and the Lord is with me, confirming the word with signs and gifts of the Holy Ghost. I have much opposition, and have had a few public investigations with the priests of error. The arguments brought against the saints, are of about as much consequence as those brought against Paul in Ephesus—"Great is Diana of the Ephesians!"

I desire the prayers of the saints, that I may be enabled to faithfully discharge my duty as a messenger of truth unto this people.

Your brother in the kingdom of God.

J. C. CLAPP.

FAIRFIELD, Utah,

August 19, 1869.

[ANN THOMAS TO HER FATHER.]

Dear Father:

I came home from the City with my heart full of joy and praise to God, to think that I was not like the heath in the desert, that the good is come, and I can see it. On Sunday I was at meeting, and heard Bro. David. The hall was crowded. Such a sermon I never heard before. He preached from the Bible, Book of Mormon, and Book of Covenants, and read a letter in the *Times and Seasons*. Everybody was still. I shall never forget how he looked; he was so full of love and truth.

In the evening there was a sacrament meeting. I looked all round for Bro. Alexander, as I was very wishful to see him. After meeting, Bro. David walked with me to see Bro. Alexander. He was sick in bed. He remembered you when I told him that I was Bro. Bona's daughter, and wished, when I wrote to you, to remember him to you.

When I left the City I felt lonely and sad, to think I could not stay to the next meeting, and thought I must go no more. I cannot hear the voice of those men of God. I cannot tell you how I wished to be at the City last night, to the meeting.

David gave me some books. The "Address to the Saints;" the "Legal Succession of Joseph Smith," and the "Mountain of the Lord's House;" all good preachers.

I give the *Herald* to all the honest in heart. I received three of the Holy Scriptures, and sold two. I try to do all the good I can. May God help me to do His will and keep His commandments, is the prayer of

Your loving daughter,
ANN THOMAS.

BIRMINGHAM, England,
August 7, 1869.

Bro. Joseph :

With this, I enclose a few lines from Bro. Jenkins; by which you will see, as I stated in a former letter, that his health will not admit of his travelling and preaching; and I think the work in Wales needs not only an able man, but an able bodied man. From what I learned when last there, I think the brother referred to, is perhaps the man for Wales, and would meet a cordial reception. The Cambrians say, "Come over and help us, Bro. Davis."

Yours in faith,
J. W. BRIGGS.

POST LOTYN, Rhymney, Wales,
July 30, 1869.

Bro. Briggs :

Inasmuch as I cannot fulfill my duties, as one in charge of the Welsh Mission, as well as I would wish to do it, through weakness of the body, I wish you would advise the authorities of the Church in America to send some good man here to take charge of the work.

I would recommend to their notice Bro. John Davies, who joined the Reorganisa-

tion in the Goshen Branch, Utah Territory. I have been told that he has returned to the States. He is a good man, and was, before he left Wales, the President of Glamorganshire Conference, and Counsellor to Benjamin Evans, in the Presidency of Wales, in the Brighamite Church. If he or any other good man was sent here, I shall do all that I can to assist them.

Yours,
THOS. E. JENKINS.

SAVANNAH, Wayne Co., N. Y.,
July 16, 1869.

Bro. Joseph :

I came up to Bro. Seeley's one week ago yesterday, and found him sick and confined to his bed, but he is now better, and is around again.

I will go into Onondaga Co. to-morrow, and stop over Sunday at Sister L. Smith's, and Bro. and Sister Cummings. From thence back into Chemung Co., and from there into Steuben Co., near Andover, Alleghany Co., my former Post Office address.

This country is, the land once noted for the congregating together of the Nephites and Lamanites for their last and terrible battle; the hill Cumorah being about twenty-five miles west of this, and it also being a land of many waters, rivers, and fountains, spoken of in the Book of Mormon.

South of this a short distance, is the Seneca Lake, from thirty to forty miles in length; and nine miles east of that is the Cayuga Lake, of about the same length. The outlets of each, running together and into each other, forming a channel of slow moving waters that course their way northerly to Lake Ontario. West of Seneca Lake is the Canandagua Lake and its outlet; and not very far away, are also several other smaller lakes and their outlets. Finally it is the land of many waters, rivers, and fountains, as is said in the writings of Mormon; for such does it present to view.

I hope and trust that my efforts in the east, though feeble, will eventually result in some good to the cause of Zion, and for the salvation of souls. Bro. and Sister Seelye, as also others of the saints and friends in this country, have, by their acts of kindly assistance to me, fulfilled the law wherein it is said, "Ye shall know my disciples." May the blessings and peace of the Lord be with you.

Yours in the gospel,

C. G. LANPHEAR.

LAFAYETTE, Doriphan Co., Kan.,

August 13., 1869.

Pres. Joseph Smith:

I write to inform you that the work is onward in this part of the vineyard, although I have not devoted more than one fifth of my time in preaching, this summer; in fact I have not been able to do anything like justice to the work in the District. But there is one thing that greatly encourages me, and that is, the Saints here are alive to the great responsibilities resting upon them, as members of one common body. They say they will, (notwithstanding their infancy in the work,) keep at least one laborer in the field; and their actions speak louder than their words; for they have already presented your unworthy servant with a piece of land, sufficiently large to make him a comfortable home, and are intending to help him build on it, &c. So you can very readily see that the Saints in this District are intending to do something to assist in rolling forth the great work of the last days. I do not speak thus of them boasting, but because I think them worthy of the sacred name they bear, and to inform you of their desire to co-operate with the Church at large for the redemption of God's afflicted people. May the good Lord of the vineyard help His people to honor the cause they have espoused, is my continual prayer.

DAVIS H. BAYS.

MACHIAS, Maine,

September 1, 1869.

Bro. Joseph:

I went, last Sabbath, to Jonesport, and preached twice in the Union Meeting House, to good congregations, composed mainly of G. J. Adams' followers. I was cordially received and endorsed thus far. It will be a peculiar work there, and I shall need extra wisdom and power. The main conflict will be on the Adams theory of the natural generation of Christ. Will you not pray for me earnestly. I expect to go there again next Sabbath.

I baptized five at Mason's Bay—all men—on Tuesday, and, by the assistance of Bro. H. W. Robinson, organized a branch of thirteen members; Andrew D. McCaleb, president; Geo. Wm. Foss, priest; Otis Anthony, teacher; A. A. McCaleb, deacon. Last week I baptized four here at Little Kennebec.

I am yours for the Lord's work,

THOS. W. SMITH.

MALAD CITY, Idaho,

August 20, 1869.

Bro. Joseph:

Your esteemed favor of August 2d, reached me here, last night. I also, I think, have, ere this, informed you, with many thanks, of the safe arrival of the shower of tracts. Yes, dear brother, if it does not rain, I feel it sprinkling, and it is truly refreshing.

This place is 106 miles from Salt Lake City. I expect Bros. Alexander and David up here next week to hold Conference. I preached here last night, and preach again next Sunday. I enclose you account of Corinne, and preaching; how received. Should I prove faithful to the end of this mission, when honorably released, shall I, shall not we, be able to say, understandingly, like the Apostle of old, We have fought the fight? The "boys" are doing their very best. The Lord is with them, and the heaven works, and

the lump is leavening. Many are running to and fro, and knowledge is increasing. Maled Branch is healthy. Saints united. They are kind to me, and prove themselves disciples. I am sick in body; like Job, afflicted with boils.

While England supports the temple of Juggernaut in the East Indies, so the United States do the same in Utah, inasmuch as they retain, as Post Masters, Polygamists in nearly all the settlements. Victory is certain—only a question of time. When I leave here, I intend to go through Box Elder and Ogden. Shall use tracts as fast as you send them.

Your brother in Christ,

E. C. BRAND.

Extracts from Letters.

Solomon Tripp, of Nashville, Iowa, writes, "We are still holding meetings at Sonora, and have good attendance. The hearers pay good attention to what is said, and I hope there will be those that will receive the word, and obey the gospel of Christ Jesus."

L. A. Scott, of Knox, Ind., writes:—"Our Elders and Priests are trying to preach the word in this part of the land. Prejudice seems to be giving way. Some are made to exclaim that they never saw the gospel in this light before."

H. Bemis, of Winneconne, Wis., writes: "Brother Savage has been here, stayed a week, baptized two, and organized a branch. The prospect is glorious in this region."

Bro. Hervey Green, of Stockton, Cal., writes:—"Having obtained a few subscribers for the *Herald*, and also for the precious little Sabbath School paper, *Zion's Hope*, that I wish you to send to the address of Wm. Cunningham, I write you.

Bro. J. W. Gillen is with me at present, and is well. We expect to leave tomorrow for a visit the Liberty Branch, and then to Sacramento, and then perhaps one or both of us will visit San Jose, which will consume the time until conference. As a general thing the Saints in the central district of California are striving to live their religion, and the spirit of God is with them to unite them together, and although every impediment is thrown in their path that Satan can invent, yet, with very few exceptions, the Saints are firm and steadfast. Bro. Blair is at Santa Rosa, or was at last accounts. Bros. Rodger and Dungan are in the northern part of the state, with a prospect of doing good. Bro. J. C. Clapp is in Oregon doing a good work there. It is very cheering to us that the prospects of A. H. and David H. Smith, in Utah, are flattering. I pray God that they may do a good work there, in gathering out the honest in heart. There are but few Elders actively employed in the ministry in California, although the field is large, and in many places the people want to investigate our principles, if they had a chance. Truly the harvest is great and the laborers are few, and the coming of the Lord is near at hand. O! how important for every servant of God to labor with their might, that they may rid their garments of the blood of this generation."

Brethren W. L. Booker and E. L. Cato, of Dover, Lafayette Co., Missouri, writes: "Since we emigrated to Lafayette Co., we have found the people are so prejudiced against us, that we can seldom find one that will talk upon the principles of the gospel. If you know of any brethren, or a brother in this country, or should hear of any, you will confer a favor upon us if you will let us know of their whereabouts."

[We would advise the brethren in charge of the St. Louis District and the Sub-District, where Brethren Booker and Cato reside, to correspond with them.]—ED.

Sister S. M. Hurd, of Darlington, Wis., wishes to have her name placed among the 144,000, who can read their title clear to an eternal inheritance.

Conferences.

Conference held at New Canton, Pittsfield District, Aug. 14, 15, 1869. T. Williamson, President; H. B. Huffman, Clerk. 5 elders, 1 priest, 1 deacon.

Branches: Pittsfield, 16 members; Lamoine, 28 members; New Canton, 16 members.

T. Williamson, C. Mills, D Weatherbee, H. B. Huffman, J Goodale reported.

Resolved, That the President visit the Elkhorn Branch, and call for the minutes of the February Conference.

Evening session: The time was occupied by the Saints bearing their testimony; the gifts of the Spirit were manifested.

Sunday morning session: *Resolved*, That each branch in the District report to their Quarterly Conferences their financial condition, how much collected, how much paid out, and for what purpose.

Resolved, That the Atlas Branch be dissolved.

Resolved, That in accordance with a resolution of the last Annual Conference, this Conference request the attendance of the elders at their Quarterly Conferences.

Resolved, That Thos. Williamson be chosen to preside over this District for the next quarter.

Preaching by Darius Weatherbee and Jackson Goodale.

Adjourned to meet at the Lamoine Branch, November 13, 14, 1869.

Conference held at Columbus, Nebraska, August 7, 8, 1869. H. J. Hudson, President; B. V. Springer, Clerk.

Officials present: Seventies, 2; Elders, 11; Priests, 1; Teacher, 1.

Branches: DeSoto, 46 members; Omaha, 32; Scandinavian, (Omaha,) 43; Columbus, 42; Florence, 18.

Evening session: B. V. Springer, G. W. Martin, C. G. Phelps, G. Hatt, E. B. Webb, P. Murie, G. W. Galley, G. Derry, Thos. Galley and Chas. Brindley reported.

Charles Thrush was ordained to the office of elder. One was baptized and confirmed. The sacrament was then administered, after which, the Saints spent a happy hour in prayer and testimony.

Evening session, Aug. 8: On motion

Resolved, That the President request all the elders who have failed to report themselves at this Conference, according to a previous resolution to appear at the next quarterly conference, to show cause why their licenses should not be demanded.

Resolved, That the Scandinavian Branch, at Omaha, be dissolved.

President appointed Elders B. V. Springer and G. W. Martin, in connection with G. Hatt to visit said branch, and endeavor to reorganize and set it in order.

Resolved, That the elders who have reported at this Conference have their licenses renewed.

The general spiritual authorities were sustained, H. J. Hudson, President of the District.

Adjourned to meet at DeSoto, Neb., on the first Saturday in November next.

Wisdom does not show itself so much in precept, as in life—in firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a color.

The individual who carefully makes up his mind to do a thing, and then follows out strictly his plans, will generally succeed, and thereby gain the esteem of all who know him.

True eloquence consists in saying all that is necessary, and nothing but what is necessary.

Politeness of mind consists in the conception of honorable and delicate thoughts.

Original Poetry.

A VISION OF JUDGMENT.

Beneath a company of old elm trees,
Whose spreading, pensile branches, swept the ground,
A handful of meek Saints had met to please
The King of Glory,—may his praise abound.
The stream that wandered near was summer-dry;
Along its bed the drooping grasses grew;
While snow-white, fleecy clouds, across the sky,
As on important errands, swiftly flew.
The cheering hymn was sung; the prayer was said;
The preacher rose, his discourse to unfold;
When, suddenly! all outward objects fled;
Before mine inner eyes this vision was unrolled.

In the vast, upper space, appeared a throne
Of marble whiteness, solemnly upheld
On mighty pillars.—Lustrously they shone,
As types of purity. My soul beheld
Above the throne, floating in ambient air,
A rainbow; radiant with colors fair.

Upon this throne, beneath the rainbow's span,
Appeared a form divine, with brow serene.
I knew him. Son at once of God and man,
The once despised—ill-treated Nazarene.
Light was his raiment. His glorious face
Expressed the language of great majesty;
Beauty unspeakable—surpassing grace—
Wrought by acquaintance with eternity.
There was a look, that gave me much surprise,
Of pure unbending justice, stern and firm;
Most holy rectitude;—and yet His eyes
Were full of gentle mercy, kind and warm.
If there were multitudes before His throne,
They were not shown to me. He seemed alone.

Upon the left, below, appeared a cloud
Which, rolling upward, formed a mighty wall,
Whose semblance was of granite, cold and proud,
Traced with the straight seam,—and mountain tall.

Lo! horizontally with this, a beam, which hung,
Chained to a bracket which sprang out above,
From either end, on pendant chains, there swung
A brazen balance, which man's deeds could prove.
An emblem of true justice, level did they stand,
The broad round discs trembling on either hand.

Upon the right, before the throne, there stood
An Elder of the Church, with humble mien,
Expecting to be tried,—if bad, or good,
Most prominent in his life—work, had been.
My spirit held communion with his own,
I saw the great anxiety within his mind.
Fair hope, with fell despair contrasted shone;

While faith, with resignation seemed combined.
He glanced up at the Judge, but could not bear
The searching look of judgment right and pure.
So offering for mercy inward prayer,
He bravely strove the trial to endure.
His soul was wrought by a most keen suspense,
While brooded round solemnity intense.

Anon, appeared a band of angels, four,
Clad in white robes, and beautiful with love.
Approaching near the scales, in one they pour
Deeds of the elder's life they could approve.
And there were prayers in golden vials kept,—
Alms and assistance given to the poor,—
Vigils with suffering, while hard-hearts slept;
Hopes, thoughts, desires, and actions pure.
Thus heaped they up,—well, quite a little mound
Of deeds of purity. My heart grew glad
To see the look of hope and joy profound,
Lighting the elder's visage. Now the bad
Was laid upon the other waiting scale.

Evil desires,—actions of darker stain;
Alas! how quickly did assurance fail;
The evil, far outweighing, sank again.
Again the Elder's eyes sought out the face
Of Him who sat upon the spotless throne;
The looks of mercy kind, had given place
To one of utter justice! Then was shown
A land of dreariness and banishment,
To whose precincts the elder must away.—
Though I saw nought of fiery punishment—
But absence from the Lord of light, for aye.
Then the dead weight of sorrow o'er him came,
And sadness, black as night, oppressed his frame.

He waited till the judgment should be said.—
Anon! behind the scale that held the good,
A door upon its hinges backward fled.
Forth thence advanced a goodly multitude;
Women and men, the Elder by his word
Converted and baptized unto the Lord.
Filling the scale of good,—the evil, now made light
Flew up as chaff, and vanished from the sight.
The Elder, singing, gazed upon his Lord,
Whose looks of unmatched mercy was restored;
And bending forward with a smile of love,
Beckoned His servant to come up above.
The Elder spread his arms toward his King,
And now, behold! appeared a wondrous thing;
His darkened, earth-stained robes, became snow-white,
As he rose up to Christ with swift delight—
As on our Savior's breast he laid his joy-crowned head,
The angels made acclaim, and Lo!—the vision fled.

The preacher's words came stealing to my ear;
The trees,—their shade,—the saints once more appear.
Oh! let us preach the word, and holy be, beside,
Souls won to Christ full many a sin shall hide.

ÆRIUL.

Selections.

THE UNITY OF THE RACE.

The original publication in the *Journal of Commerce*, some time ago, of the remarkable discoveries of Captain Fast in Alaska, supplied another important link in the chain of evidence going to show that migration to a large extent had taken place from Asia to this continent, and furnished fresh confirmation of the unity of the human race. In the article to which we refer we simply stated the facts, leaving to others the task of constructing theories to explain them. A gentleman of this city, who is an experienced archaeologist, and is familiar with the products of Japanese art, having carefully examined the ivory and bone and wood carvings in Captain Fast's possession, expresses the confident opinion that the art of making them came from Japan, and that many of the articles themselves were fabricated in that distant country and brought over to Alaska by the original settlers.

That such a migration could be accomplished without difficulty by some adventurous race from Japan, will be apparent to any person who will look at the map of the North Pacific. From the northernmost coast of Japan a strong current sweeps in a northeasterly direction against that long row of islands, the Aleutian. A canoe blown out to sea on the track of this current would almost surely strike one of those islands, if it was not carried south of them, in which event it would at last land on the California coast. This Aleutian chain of islands we have called "stepping stones" between the upper parts of the two continents; and the natural tendency of persons cast upon any of them would be to make their way from one to another, wind and current favoring, until they would reach the Alaska coast. Another practicable route across would be from Japan, by

way of the Kunile Islands to Kamchatka, and thence to the Aleutian Islands, and so on. The present Alaskians, though they have utterly lost the art of carving delicate and beautiful objects in wood and ivory, are intrepid and skillful navigators. They make nothing of going hundreds of miles to sea in open boats. The same courage and venturesomeness on the part of their ancestors (the subjects now only of tradition), might have impelled the founders of the race to make the voyage from Japan deliberately for the purposes of exploration and aggrandizement. Either this hypothesis or that of the accidental blowing or drifting of a Japanese family to Alaska would explain the phenomena found there.

This interesting subject is brought anew to our notice by a paper in the *Princeton Review* for January, on Agassiz's book relating to the "Provinces of Creation." The author makes no use of the Alaska discoveries, of which, perhaps, he had not heard at the time of his writing, but he groups, in a striking and convincing manner facts and arguments, some of them of recent origin, to prove that there is no necessity of supposing, as Agassiz does, that all American Indians, save the Esquimaux, were aboriginal to this continent, like our indigenous trees and plants. Agassiz holds that mankind sprang from a number of distinct stocks in parts of the world separated by natural (but by no means impassible) boundaries, which he calls "Provinces of Creation." / The *Princeton Review* maintains that history, so far as we have any, and science and the probabilities confirm the Bible statement of the origin of the whole human family from one pair. Agassiz makes what amounts to a test case out of this continent. The *Princeton Review* joins issue with him there. At this time we will only glance at a few of the points made by the *Review*.

The north American Indians are not alike, as the Agassiz theory assumes. They are as various in structure, appearance

and habits as the people of the other continents. The notion that the so-called science of craniology proves their unity is purely fanciful. The best naturalists—Owen, Morton and Nott—are unable accurately to distinguish races of men by the shape of their skulls. The test is empirical—as the *Review* proves by quoted instances of its failure. Dr. Cabell, Colonel Hamilton Smith, Maury, Schoolcraft, Pickering, and other eminent authorities are cited to show that this Continent was peopled of old, as it is being peopled now, by immigration from Europe, Asia and Africa. The mixture of races and the climatic peculiarities of different parts of the Continent account for the differences in the physical appearance of the various supposed aboriginal tribes. Maury says of the possibility of rude people navigating the Pacific: "If you had a supply of provisions, you could run down on the trades on a log." The currents and prevailing winds (as in the case of Alaska) favor crossing the Pacific at many points along the western coast. There are well authenticated instances of Japanese mariners having been brought across in disabled vessels. Schoolcraft alludes to the traditions of the origin of the old Mexican Empire, from bands of adventurers who came from the "seven caves." It is now considered probable that these caves were situated in the Aleutian chain of islands, where, according to Maury, the inhabitants actually live in caves or subterranean apartments, which they enter through a hole in the top. The peculiar Aztec termination in "ty" has been noticed at Nootka Sound and in the languages of Oregon. Mr. Schoolcraft sums up the evidence as follows:

"Thus we have traditional gleams of a foreign origin of the race of North American Indians, from separate stocks of nations, extending at intervals from the Arctic circle to the valley of Mexico. Dim as these studies are, they shed some light on the thick historical darkness which shrouds

that period. They point decidedly to a foreign—to an Oriental, if not a Shemitic origin. Such an origin has been from the first inferred. At whatever point the investigation has been made, the eastern hemisphere has been found to contain the physical and mental prototypes of the race. Language, mythology, religious dogmas—the very style of architecture—and their calendar, as far as it is developed, point to the fruitful and central source of dispersion and nationality."

Pickering makes the acute remark:

"To persons living around the Atlantic shores the source of the aboriginal population of America seems mysterious, and volumes have been written on the subject. Had the authors made the voyage to the North Pacific, I cannot but think that much of the discussion would have been spared."

The existence of an ancient, quite civilized race in the Polynesian Islands, the Lake Superior copper regions and Central America, is now incontestably established. The race which built the ruined cities of the Ladrone Islands, in the North Pacific (more half-way houses, or stopping places, on the way over), could easily have constructed the monuments of architectural skill and taste, the remains of which abound in Central America and Mexico. Chinese scholars assert that America was known by the name of Fuh Sang in their annals down to the fifth century of the Christian era. In the traditions, language, religion, and customs of most of the Indian tribes, the ethnologist finds conclusive proof of Asiatic origin and of their navigation, as Schoolcraft indicates, by various routes, principally by the Aleutian Islands and Behring Straits, about the time of the Mongolian migration in Asia.

Turning from the Pacific to the Atlantic coast, the *Review* adduces abundant documentary evidence (not new, however) establishing the probability that Scandinavian, Venetian and other navigators visited the eastern shores of this continent

long before Columbus discovered it. Elements are still extant of a Semitic dialect in certain tribes of South America, and of Celtic in the North. Cortes found in Mexico the legend of Quetzalcoatl, a Toltecian legislator, with Buddhistic, perhaps Christian, doctrines. The author attaches credence to the reported discovery in 1867 by Rafinsson of the Runic inscription declared by the Lkahlolt Saga to have been made in A. D. 1061, on a rock near the Great Falls of the Potomac, by Heryardur and his men; and of the bones and trinkets of a lady of their tribe buried near it. This inscription (translated) and the circumstances attending its discovery were published in the papers at the time. It is regarded as attesting in the most remarkable manner, the genuineness of the Skalholt Saga, found in the ruins of the ancient college of Skalholt, and bearing date A. D. 1117, which work gives an account of the explorations of the Icelanders in the new found Vinland, and in the country to the south and west.

This subject, considering its importance and interest, has been examined but little by American students. There is a rich field here for ethnological research.—*New York Journal of Commerce*.

TRUTH THE BEST.

[From Voice of the West.]

The following was sent to the *Religio-Philosophical Journal*, a Spiritualist paper published in Chicago:

To the Editor of the *Religio-Philosophical Journal*.—Dear Sir: I write to ask a favor, which I feel confident you will be pleased to grant, as I am sure you do not wish to put me in a false light before your readers. In the *Journal* of Feb. 27, "Frontier Department," I find the following:

Keep it before the people that Elder Miles Grant said at Danville, N. Y. on Wednesday evening, Jan. 27, 1869: "If I am compelled to follow the Bible, confine

myself to it, then I may as well close the discussion at once; for I cannot maintain my defense from the Bible."

Allow me to say, with all due respect to Mr. Wilson, that *I did not make the foregoing statement*. The facts are as follows: I attempted to give the different uses and renderings of some of the original words in the Hebrew Scriptures, for the purpose of throwing light upon the subject under discussion, to which Mr. Wilson objected, and insisted that I should confine myself to King James' version of the Bible. I then remarked, if he would not allow me to do anything but simply read the Bible, we might as well close the discussion; meaning by my remark, that *merely reading from the Bible*, or any other book, could not be considered a discussion. I made the remark to show, as I thought, the unreasonableness of his objection against the explanation I attempted to give; for, in debating any subject involving the Bible, I understand it to be proper for either disputant to show by *argument* the connection between the Scripture and the subject under consideration; which could not be done, if we were only to *read* from the Bible without remarks. But I never said, "If I am compelled to follow the Bible, * * * I cannot maintain my defense" from it; for I believe without a doubt that I can; and am ready at any proper time, with suitable preliminaries, to meet Mr. Wilson, or any other able defendant of Spiritualism, and undertake to show that the entire Bible is opposed to Spiritualism in all its teachings.

MILES GRANT.

Boston, March 10, 1869.

WORLDS ON FIRE.

On the 12th of May, 1866, a great conflagration, infinitely larger than that of London or Moscow, was announced. To use the expression of a distinguished astronomer, a world was found to be on fire. A

star, which till then had shone meekly and unobtrusively in the Corona Borealis, suddenly blazed up into a luminary of the second magnitude. In the course of three days from its discovery in this new character by Mr. Birmingham, at Tuam, it had declined to a third or even fourth order of brilliancy. In twelve days, dating from its first apparition in the Irish heavens, it has sunk to the eighth rank, and it went on waning until the 26th of June, when it ceased to be discernible, except through the medium of the telescope. This was a remarkable, though certainly not unprecedented, proceeding on the part of a star; but one singular circumstance in its behavior was that, after the lapse of nearly two months it began to blaze up again, though not with equal ardor, and after maintaining its glow for a few weeks and passing through sundry phases of color, it gradually paled its fires and returned to its former insignificance.

How many years had elapsed since this awful conflagration took place it would be presumptuous to guess; but it must be remembered that news from the heavens, though carried by the fleetest of messengers, light, reach us long after the event has transpired, and that the same celestial courier is still dropping the tidings at each station it reaches in space, until it sinks exhausted by the length of its flight. Now when this object was examined, as it was promptly and eagerly by Prof. Miller and Mr. Huggins, they found to their great wonder that it yielded two spectra—the one imposed upon the other, though obviously independent. There was the prismatic ribbon crossed by dark lines, which belongs to the sun and stars generally, but there was another in which four bright lines figured; and these, according to the canons of interpretation previously mentioned, indicated that some luminous gas (or gases) was also pouring out its light from the surface of the orb.

Two of the lines spelled out hydrogen in the spectral language. What the other

two signified did not then appear; but, inasmuch as those four streaks were brighter than the rest of the spectrum, the source from which they came must obviously have been more intensely heated than the underlying parts, or photosphere, from which the normal stellar light proceeded. And as the star had suddenly flamed up, was it not a natural supposition that it had become enwrapped in burning hydrogen, which, in consequence of some great convulsion, had been liberated in prodigious quantities, and then combining with other elements, had set this hapless world on fire? In such a fierce conflagration the combustible gas would soon be consumed, and the glow would, therefore, begin to decline, subject, as in this case, to a second eruption, which occasioned the renewed outburst of light on the 20th of August.

By such a catastrophe it is not wholly impossible that our own globe may some time be ravaged, for if a word from the Almighty were to unloose for a few moments the bonds of affinity which unite the elements of water—of the ocean, on the land, and the moisture in the air—a single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works that are therein. It cannot but be a startling fact for us that in yonder doomed and distant world we have, probably, seen in our own day a realization of the fearful picture sketched by Peter, "when the heavens [or atmosphere] being on fire shall be dissolved, and the elements shall melt with fervent heat." And if we regard it as the centre of a system, it is impossible to think without horror of the fate of the numerous globes around it, when overwhelmed by this sudden deluge of light and caloric.—*British Quarterly Review*.

The best way to train up a child in the way he should go, is for the parent to travel there himself.

The wicked enjoy this world, and the righteous the next.

If ever life should seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day:—
If, like the weary dove,
O'er shoreless ocean driven,
Raise thou thine eyes above—
There's rest for thee in Heaven.

No one has greater need of a determined will, than those engaged in the work of reform.

Miscellaneous.

NOTICE.—Request is hereby made, that the Saints in the various branches of the Church, will observe Sunday, Oct. 3, 1869, as a day of fasting and prayer, that the Lord will bless the assembling of the Saints at the Semi-Annual Conference to convene at Galland's Grove, Iowa, on the 6th day of October, and the Semi-Annual Conferences of the churches in England, Utah, and California, to convene the same day.

JOSEPH SMITH.

President of the Church.

NOTICE.—District Conference adjourned to the last Saturday and Sunday in September, to meet at Six Mile Grove, Harrison Co., Iowa.

By order of

ISAAC ELLISON, Pass.

TRACT FUND.

Bro. Joseph:

Thankful for the countless blessings which God in His goodness has ever bestowed upon us, I feel a desire to do what little I can do in helping to advance His cause.

I notice in our *Herald* a pressing demand for tracts and other publications, and do what I sincerely wish all the saints

would do, viz, cast in my mite, accompanied by my prayers. I know that it is at some sacrifice that most of us Latter Day Saints, (who are obliged to labor continually, and be economical to make a living,) can spare "the needful;" but it *can be done*, and "sacrifice brings forth the blessings of heaven."

Enclosed please find ten dollars. Send one Book of Mormon, one Voice of Warning, and use the balance where it is most needed.

Our *Zion's Hope* is a beautiful little paper; wishing that and all God's messengers success. A. SISTER.

RECEIPTS FOR HERALD,

Up to September 10th, 1869.

To find how your account stands.

The present Number of the *HERALD* is 186. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the *HERALD* which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

\$3.00 each—V Watson (gold) 204, Margaret Keighens 204, Elizabeth Lewis 216, Henry Bell 204, E A Newberry 204, Alvah Smith 216, T B Knapp 204, Jared Campbell (gold) 204, Eliath M Jones 204, E F Adamson 204, James Sacy 204.

\$2.00 each—A P Morris (gold) 196, Edwin Stafford 118, Wm. W Briggs 198.

\$1.50 each—Lebrecht Bear 192, Alice Martin 192, B V Springer 192, Ira Irwin 195, George Houck 194, David Williams 209, George Walker 192, Wm. Hart 197, Rachel S Seward 192, W L Booker 192, E L Cato 192, R C Brewster 192, Mary Hinds 192, James Hart 194, J H Lightkep 194.

\$1.00 each—Solomon Tripp 198, Wm. Jukes 188, D P Congdon 195, Fanny Litz 192, E M Wildermuth 192, Mary Badham 192, Wm. N Abbott 192, Margaret Colburn 188, Ann Thomas 192, Wm. H White 188.

\$0.50 each—Wm. Nirks 212, L W Bab-

bitt 196, (Bro. Babbitt's credit in No. 178 is erroneous,) Moses M Baker 192.

Various sums—\$5.00 Geo. A Blakeslee 202; \$2.50 John McCauley 234; \$1.35 R T Nichols 191.

Agents—R M Elvin \$2.50 & \$2.00; Joseph Brown \$2.50; E Penrod (gold) \$44.29; \$26.75 (before credited in "Pleasant Chat" as \$35, greenbacks, not assigned;) John A Cooper \$15.00; Wm. Anderson, St Louis, \$3.00.

DIED.

At Boomer, Dodge Co., Iowa, May 31, 1869, Bro. ISAAC SMITH, aged 77 years.

Bro. Smith was a native of England, and emigrated to America that he might mingle more freely and fully with the saints who had made the religion of Christ their choice. He died in the full and bright hope of a glorious resurrection.

At Scranton, Luzerne Co., Pa., August 12, 1869, Elder DAVID EDWARDS, from a shot in the coal mines, aged 49 years and 5 months. Born in Cardiganshire, Wales. He was a faithful brother, a kind father, and an affectionate husband, and was universally beloved by his neighbors.

At the residence of his brother at San Bernardino, Cal., on July 22, 1869, of cholera-morbus, JOSHUA L. MILLER, aged 42 years, 7 months and 18 days.

Bro. Miller was born in Monroe Co., Tennessee, baptized by Don Carlos Smith, brother of the martyrs, in 1840; and was among the first to renew his covenant in uniting with the reorganized church, under the ministry of Elders Falk and Morgan, in Cal., in 1864. An unassuming man, beloved by his acquaintances both in and out of the church, a faithful advocate of truth, his loss is deeply felt by the many who sympathize with his large family in their bereavement. Weep not friends as these who have no hope. He has but gone a little before.

At Mission, La Salle Co., Ill., Aug. 12, 1869, ANDREW, son of Andrew B. and Martha Anderson. Aged 4 years, 11 months and 1 day.

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THE TRUE
LATTER DAY SAINTS'
HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEMARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

NO. 7.—VOL. XVI.] PLANO, ILL., OCTOBER 1, 1849. [WHOLE NO. 187.

LONG SERMONS.

BY ELDER T. J. ANDREWS.

"Keep it before the people,—not the long sermons, but the disapproval of them; and if they are abated, there must be a public sentiment created in relation to this subject. And while we are upon it, we may as well include long prayers and exhortations, for they are about as injurious, and as great a hindrance to the prosperity of religion as long sermons.

"According to the statistics of the Congregational denomination, there are seven hundred vacant pulpits in the New England States; and if we should visit the churches where these are located, we should undoubtedly find that the sermons, and prayers, and exhortations, have been long, and cold, and dead; and there is nothing attractive to the young or old in these meetings, and the revival spirit has died out. To speak plain upon this subject, some of these churches have been preached and prayed out of existence, and they, perhaps, wonder why it is so."—*World's Crisis.*

The above clipping coming to my notice, I thought might be worthy of a place in the columns of the *Herald*, containing, as I believe it does, something worthy of its readers' attention.

Long sermons and prayers are considered by the writer as the causes of

the rapid decline of modern christianity in New England, on the ground, I presume, that they are destitute of sufficient force to earnestly engage attention.

Undoubtedly the writer is partially correct in his conclusions, for none can deny that the present method or style of delivery, observed by a majority of spiritual leaders is "very dry," very much so indeed; not only in delivery, but in subject, which at once fail to meet the general want of a thinking generation like the present one.

At second thought I am almost inclined to think that the style and subject of the modern orthodox (?) preachers, do not materially differ from those observed in the antecedent ages. Fine rhetorical effort and a purely sensational subject, picturing out in vivid colors the fallen sinner and his final sufferings in the "bottomless pit" is, and ever has been, the necessary weapons, so considered, to properly advance the interests of christianity.

We have theologies in abundance now, and if they can be called a luxury, the world, from time immemorial, has enjoyed it, as well as we. Some of them, as well as now, I have no doubt,

were erroneously dogmatical; but no matter how absurd in theory a man's theology might be, for when practically reduced, by its advocate, it amounted simply to the fallen sinner and eternal punishment, consequently, in the dark ages, all were received with a share of grace, as an integral portion necessary to a whole.

Excepting those stormy times when Protestantism and Catholicism were waging bitter war for supremacy, the integral portions of the former and the latter have moved along harmoniously together, then, with but very few exceptions, none chose nor cared to question another's spiritual theology, nor the claims of their authors to divine authenticity. In fact, all seemed willing to accept the situation of things as agreeable, and evidently were willing that those matters should have other's attention than their own, and I very much doubt, if long sermons and prayers disturbed the tranquility and confidence of theological votaries in those days, attendance at the shrine of Baal being considered their crowning virtues.

We now come to a very distinguishing feature in modern christianity, which I fail to discover in the preceding ages, i. e., that growing apathy and dissatisfaction toward theology, everywhere so plainly manifest to the observing mind. Not desiring to be considered presumptive, I would ask the most profound reader of religious history of the past, if there can be found upon its extensive pages, such statistics as are presented touching the condition of christianity in New England. "Seven hundred vacant pulpits." For the want of congregations, I infer. What a commentary might here be made upon either the preachers or the people. Who is to blame? The writer stamps the ignominy upon the former, through his unbridled disposition to indulge in long sermons and prayers. If the blame is rightfully

attached they must be disgustingly "long and dry." If otherwise, the people betray a growing indifference and depravity of mind, towards modern theology, that must at once strike with horror the minds of professional teachers in that section.

Here is a point worthy of all men's sincere attention. And if it can be solved satisfactorily, those that have eyes and do see, may feel encouraged and double their diligence to good works.

I apprehend *the gospel truths*, uttered wisely and in the power promised which should attend them, would never produce such an utter disregard in the minds of men, as stated by the writer. They may be unwisely spoken, or delivered in such a disorderly manner as not to be commendable to the stranger; but to those who have received them and their witness, the fallibilities of man, whether displayed in an exceedingly long sermon or a long, repetitious prayer, will not drive them away from their duty towards God.

"Seven hundred vacant pulpits, and the spirit of revival dead!" I have no doubt they greatly wonder at the strange phenomenon, and may attribute it to long sermons and prayers; but to the spiritual beholder, and the student, other causes are operating to produce the wonder, that our christian friends may have failed to discover.

The dark ages, I trust, have passed away forever, by which I mean the time when humanity was quietly and willingly lulled to apathy, as touching the great vital principles of human existence, religious and political government. It is to be hoped that the time will never again dawn upon the earth, when men will willingly, as they have done before, consent to allow others to think and act for them in those things. The great issues of the present time, as they are being unfolded to our gaze, admonish us that an era of liberty has happily dawned upon the world, bringing wonderful changes to

pass in an incredibly short time, to the utter discomfiture of the "old fogies" of the old school, who are put to their wit's ends to keep their constituents confined to those narrow limits which held them securely a few years ago.

To a most remarkable degree we see a spirit abroad, engendering in the hearts of men an intense desire for the full exercise of the powers of self government, and many of the old dynasties of Europe, which had their origin in the days when man's noble powers lay dormant within him, are appalled at the irresistible march of liberty's sons, bearing the insignia of self government and the free worship of God.

As the spirit of freedom and reform spreads in the world, we should not be unmindful of the great radical changes that occur in its troubled wake. So sudden and numerous are they, that the mind of the observer is lost in astonishment, and when so sudden and complete as recently seen in the kingdom of old Spain, where the follies of men have been perpetuated for ages, and deemed by the submissive mass as eminently divine, can be overturned and destroyed in a few days, what great changes might we not expect to see in the affairs of man.

The spirit of reform is not confined to the limits of what is termed the civilized world, but even in the heathen lands, the inhabitants seem awakening from their long night of sluggish, superstitious slumber, and are breathing, with a keen appetite, the same pleasant elixir that is invigorating the entire world. We might with propriety say that the entire race of mankind now living is arriving at a knowledge, and a proper sense of shame, of their enslaved condition, religious and political.

Let us, for a moment, take a glance at China, with a population of 300,000,000 souls, and a dynasty, most probably the oldest in the world, with a religion of the most superstitious

character, which, undoubtedly, has preserved their isolation during the thousands of years, it has been almost a stranger to the outside world. Both are now undergoing radical changes. Internecine war is sapping the former, and thereby the way is being prepared for a friendly intercourse with civilization; as that intercourse becomes more and more extended and European, ideas are inculcated by its inhabitants, that religious superstition, which has swayed its sceptre so long in the hearts of those fettered millions, must relax its hold, and enlightened views, more suited to this progressive age, take its place.

Japan also! Surly and superstitious, and as much unknown to the world as its neighbor, is undergoing similar internal changes. The barriers are being broken down that have kept her a stranger to civilization for unknown ages, revealing her abject barbarity and gross religious superstition. In this land also we see a mighty struggle going on. A general unrest has inspired internecine war also; and that united and universal reverence and loyalty for the ancient dynasty which has ruled for unknown ages with unrelenting barbarity, is broken, and to-day she presents a discordant, passionate mass, struggling for changes that must bring freedom and reforms.

Turkey not excepted! It is beginning to breathe the fragrant breath of freedom, for her monarch but recently declared that she must not stand in the way of progress, but at once forego her long cherished and contracted policies, and accept those of the great powers of the world, if she wishes to prosper.

Already Mahomedanism, her strength, with its lusts, ambition and cruelty, is in decadency, and when that dreadful superstitious chain which has bound millions in servitude to error is completely broken, we can hope to see the banner of eternal truth march triumphantly through those dark realms.

We may turn our eyes to the civilized portions of the world, and their political horizons are pregnant with commotions, and a general unrest pervades their communities. Political agitators, (modern "Van Winkles,") seem aroused from their long sleep, and like the shepherds of the Alps, whose silvery notes in unison break forth, proclaiming the dawn of day to the slumbering multitudes in the vales beneath, are with clarion notes of tongue and pen arousing the sleeping millions in bondage, to the assertion of those inalienable rights of humanity, self government, and the free worship of God.

Italy, the great stronghold of bigotry and monarchical abuses, is partially redeemed, by the unflinching patriotism of her sons, led by the unyielding patriot who still declares her freedom is not, nor cannot be complete, until that towering monument of religious infatuation which produced her abject bondage is uprooted, and driven forever from her soil.

In France also we see the elements in commotion which must in time work mighty changes of incalculable worth to the millions groaning under despotic power. Her watchmen are at their posts in solid phalanx urging her claims to reforms, religious and political, the recent union and co-operative efforts of her sons who are opposed to her present administration and general conditions, it seems cannot fail to arouse that impulsive nation to speedy action, which must result in a more general improvement and greater liberty than what is now enjoyed.

Austria! her recent disastrous feat in arms has worked quietly a reform that unites and endears its subjects to each other, her very liberal concessions political and religious, in answer to the prayers of her subjects, has removed the heavy pressure of threatened disintegration, proving most positively that monarchical power is not so absolute as

formerly, but susceptible to the withering touch of freedom's flame which is now abroad convulsing the works of despotic man.

The condition of Great Britain deserves a passing notice, as in her, above all others, we can plainly see the onward march of progressive idea. Her whole population seems inspired to action, and having gained one victory in suffrage, are putting forth their united strength, to secure complete the inalienable right of self-government, who can doubt their complete triumph? And when once achieved, those institutions of folly and bondage, "established church and entailed estate laws," will instantly disappear, bringing liberties, without which no people can be free and happy.

Let us now look at the religious world, and its powers that have ruled so long in the hearts of men. Paganism in every portion of the earth where it has flourished in peaceful tranquility for many generations, leading millions in abject submission to its dogmas, without minds capable of reflecting upon its errors, or hearts to murmur at its cruelties, is suddenly becomes convulsed, its unity broken, and the great powers of the earth greedy for territorial domain, are making rapid approaches into those dark priest-ridden regions, carrying a degree of light and freedom as preparatory to another that will sweep away the last remaining vestige forever.

Catholicism is not to-day, what it was fifty years ago. Her most devoted supporters have watched with painful anxiety the gradual approaching causes that have sapped her power, and as early as 1832, the Pope, (Gregory the 16th), in his encyclical letter to all his bishops thus bemoans her deplorable condition:

"We speak, venerable brethren, that which ye behold with your own eyes, which therefore we deplore with united tears. An unrestrained wickedness, a shameless science, a dissolute licen-

tiousness, are triumphant. The sanctity of holy things is despised, and the majesty of divine worship, which possesses such great power, and is of so great necessity, is blamed, profaned, derided by wicked men. Hence sound doctrine is prevented, and errors of all kinds are daringly disseminated. The laws of sacred things, the institutions, the very holiest discipline are not safe from the audacity of those who speak unrighteously. This our See, of the most blessed Peter, in which Christ laid the foundation of his church, is *most grievously assailed, and the bonds of unity are daily more weakened and broken*. The divine authority of the church is impugned, and her right being torn away, she is subjected to earthly considerations, and *reduced to a base servitude*, she is most unjustly exposed to the hatred of the people. The obedience due to bishops is infringed, and their rights are trampled on. The academies and schools resound in a dreadful manner with new and monstrous opinions by which the Catholic faith is no longer assailed secretly and by mining, but a horrible and impious war is waged against it."

The Rev. Augustus Clisswold also viewed with abhorrence the changes creeping over his cherished cause, and in his bitter despair writes the following picture of Catholicism in its decline:

"And here we wish to excite your constancy for religion, against a most shameful conspiracy, formed against clerical celibacy, which you know every day to become more vehement, some even of the ecclesiastical order, uniting with the most abandoned philosophers of our age, and who, forgetful of their character and office, carried away by the blandishments of pleasure, have proceeded to such a pitch of license, that in some places they have dared to address public and reiterated petitions to princes, to destroy this holy discipline. Such is the state of the Roman church, full of infidelity, immorality,

division, uneasiness, innovations, enslaved by the civil powers, and rent internally by heresy, schism, and indifference. If she alone constituted the Catholic church, christianity would indeed be at its lowest ebb, and the gates of hell would almost have prevailed against it."

That Catholicism is on the decline is beyond controversy, the recent indignities offered it in Mexico, Spain, Italy and Austria, and the approaching dissolution of its last vestige of temporal power, are plain signs to the casual observer that those absurd doctrines of purgatory, indulgences, repentance at the point of death, equivocations, mental reservations, vain repetitions, and idolatrous worship of saints and images, have lost their charm upon the credulity of the masses. But the most significant fact that points to its sure and speedy fall, may be seen in the recent convention of its bishops, where they passed a resolution to recommend those very changes Clisswold saw approaching and dreaded, in fact that convention saw the necessity of great changes in Catholicism, if it expected to retain that firm hold upon the mind it had held for so many long years, and the changes there recommended would produce a new church entirely.

That protestantism is in her decay cannot be questioned with safety, the views of an eminent and rarely gifted writer might be cited as evidence, he says:

"Have its members that undaunted faith, that burning zeal, which animated the primitive christians? That they have not is evident from the slightest examination, and so far from protestantism exhibiting that zeal, that faith, which caused the followers of the Savior to leave father, mother, brother, and sister for truth's sake, to sacrifice all, and even endure the most agonizing deaths, we see the contrary; we see lukewarmness, and irreligion; we see members of the church keeping their

religion for the Sabbath, and on other days exhibiting their real character.— We behold magnificent temples erected, which are wholly inaccessible to the indigent and worthy. We see theological students entering the ministry from the same motives which would lead them to pursue any other profession.— We see one of the most eminent members of the church confess, 'There never was a time when a doubt or denial of the inspiration of the scriptures was so slight a barrier to admission to the ministry.' We see another confessing and publicly declaring that, 'In all his experience, he can scarcely recollect a case in which a minister of the gospel has made a change, except it was from lower to higher salaries, from less cultivated to more fashionable communities.' We see the church without unity, divided into numerous sects, the number of which is increasing, and who each claim the pre-eminence. We see our religious journals affirming, that the peace of God has gone, that office-bearers are at their business, that the prayer meeting is chilly and thin, that devotion is at its lowest ebb, that the ministry are, with few exceptions, cold and intellectual, and that there is almost a perfect agreement, an undivided sentiment that 'Zion mourns, and all her interests languish.'"

The facts as found above cannot be disputed, her ministry has a financial value, and instead of witnessing in its bearers that self-abnegation so remarkable in the lives of Christ and those who labored for Him, the very quintessence of self-aggrandisement is remarkably apparent in the lives of this modern ministry.

Protestantism like unto Catholicism with its array of inconsistent follies has ceased in a measure to be seductive, the darkness of the past ages, like distance to the traveller, "gave enchantment to the view," but now where those clouds of superstitious error are being chased

away, and the whole fabric is viewed with an ordinary degree of common sense; men turn away and indulge in that perfect apathy and unconcern, as seen in New England and described by the writer in the clipping at the head of this article.

The many changes now appearing in matters religious and political in every part of the world, show that the spiritual and political down-trodden are moved upon with more than the ordinary promptings of the human heart. Those numerous theologies that have chained the reason and blunted the fine intellectual powers of man so long, are now cast aside by millions, as suitable only for unthinking minds, and are shocked to realize the deep labyrinth of folly that has so long engulfed them.

In turn the theologist is shocked at the unusual imperative demand from all sides, for evidence, positive proof, of his supposed divine calling, and greater confused still to find his orthodox doctrine boldly confronted, and controverted by the plain word of God. If pulpits have become vacant and the masses have become woefully indifferent towards spiritual harangues. If the dividing wedges are being driven in every portion of protestantism, and every other religious power, separating and dividing to the core, causing it to appear as a disintegrated and unwieldy mass, we believe we know the reason why.

If kingdoms are being convulsed with deliberate action for reforms. If narrow contracted systems of government, destitute of the very elements of justice and equity, without which no people can be happy, are being shaken as violently as a reed in the summer wind.— If crowns are being cast down and their owners driven into exile into foreign lands, and all things political wear such a disturbed aspect as to cause the statesman, the philosopher, and the wise savants of the world to tremble with fear, for what may be coming upon

the earth. We believe we can answer why these things are so.

The answer can be given in a few plain words, and can be practically demonstrated by all who wish to do so.

We are living in a gospel dispensation, when men are divinely called and commissioned to bear the glad tidings of the approaching Kingdom of God; those tidings are to be declared unto every nation, kindred, tongue, and people, a consummation that never could be achieved only by an intervention of Divine power to clear away the many obstacles that have stood in the way; those obstacles are found in the many systems of bad government in the world that would prevent ingress of the divine word, and above all other things is the great obstacle of human superstition and bigotry, produced by the unwarrantable course of a worldly and false priesthood. All these obstacles are being invisibly moved upon by the power of Him who has declared that all things shall be shaken that can be, to bring His marvellous work and a wonder to pass in the world. If all nations are clamoring for liberal reforms in government and the free worship of God, it is the result of Divine power operating invisibly upon them, inspiring them to action. Changes and reforms will never cease until the last vestige of despotism with all its train of evils, are driven from the earth. If a million hearts to-day have cast off superstition and error, the number will continue to increase until the dark cloud is chased away forever, and the light of truth as it emanates from God, *shines in every heart*, and His kingdom now being proclaimed shall have triumphed in a complete conquest of the entire world.

Go to bed with the lamb and rise with the lark.

The fall of the leaf is a whisper to the living.

An act is better than a word.

MIRACLES IN THE LAST DAYS.

BY ELDER WM. W. WAGONER.

We propose to examine the prophecies, in regard to the gathering of Israel, and attempt thereby to discover some of the great and notable events of the last days. For, in this age of the world, men are taught to believe as a biblical truth, that the wondrous power of God, as manifested in former ages, has forever ceased. And, if any one is bold enough to stem the tide of popular opinion, and declare otherwise, the vials of wrath are opened upon him, and he will behold a multitude with pious hands extended as though they would keep off some vile blasphemer, crying, "Mormonism," "delusion," &c. We intend to prove it to be a biblical fact that the glorious events of the last days, as foretold by the prophets, will far surpass all former manifestations, popular opinion to the contrary notwithstanding. But as the commentators and theological students of the day either cannot, or will not determine the manner of a prophetic fulfillment, we will endeavor to lay down some rule by which we may be governed in our examination.

Let us examine a few of the prophecies of the Bible, relating to the past, and see if we can discover a rule by which we may determine that which relates to the future.

The Bible informs us that Belshazzar, the king, made a great feast, and with his nobles and concubines was drinking wine from the vessels which his father had brought from the temple at Jerusalem; and when the banquet was at its highest, when mirth was in every heart, and the song and jest upon every tongue, a hand appears, and over against the candlestick upon the plaster of the wall, these mysterious words were written, "MENE, MENE, TEKEL, UPHARSIN." It sent terror to every

heart. The king's knees smote together with fear.

What is the meaning of the hand-writing on the wall? His wise men, soothsayers, and magicians, failed to tell him. Daniel was called in, and proceeded to tell the king the meaning thereof. "MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. UPHARSIN; Thy kingdom is divided, and given to the Medes and Persians." Already Cyrus was without the gates, and the city became an easy prey to the Medes and Persians.

In this instance, did not the Almighty adhere strictly to the declaration made by Daniel? Was it not fulfilled to the very letter of his interpretation? Does it not prove a *literal* fulfillment of prophecy?

Witness the predictions of the prophets in regard to the dispersion of the Jews, and the destruction of Jerusalem. Was it spiritual only? Does not their condition to-day, prove a *literal* fulfillment of prophecy?

Notice the prophecies of the coming of our Savior. Were they not literally fulfilled?

We will now quote Gen. vi. 17. "And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die." Noah is then commanded to build an ark, wherein some of all God's creation should find safety. Did Noah worry his mind with conjectures as to what the Lord meant? Did he contemplate a spiritual flood? Did he conjure up a myth, a something called spiritual, that would represent an ark? Nay, verily. For, says the 22d verse, "Thus did Noah; according to all that God commanded him, so did he." Here, then, we find a rule by which we must be governed, *viz.*, the *literal* fulfillment of prophecy.

If space would permit, we might enumerate instance after instance of the literal fulfillment of prophecy, but the above quotations prove conclusively a literal fulfillment.

The gathering of the children of Israel, and restoration to their former greatness, will certainly and surely take place. We will briefly notice some of the prophecies relating to this subject.

Jeremiah says, in the 16th chapter of his prophecy, from the 14th to the 17th verse inclusive, speaking of what shall take place in the last days, as follows: "Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that that brought up the children of Israel out of the land of Egypt; but The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The work of these fishers and hunters must be very glorious, for the mighty works of God, wrought by the hand of Moses, that attended the exit of the Jews from Egypt, will be cast into momentary forgetfulness; for they will cease referring to that time and period to prove the greatness of their God, and will refer to one of a more recent date; and yet we are told, by the modern D. D's., that the mighty display of God's power will never again be witnessed; that God will no more reveal himself to the world!

How are the fishers and hunters to be called, without revelation?

What wise doctor of the law will determine who and where Israel is, and when the time has arrived for their

gathering? The Lord hath put this work altogether out of their reach, for He says, "I will send for many fishers," &c.

We are told that the voice of a living prophet will no more be heard, heralding the decrees of the great Creator to the human family, that they are no longer needed. Amos, in the 3d chapter and 7th verse, says: "Surely the Lord God will do nothing until he revealeth his secret unto his servants the prophets."

The gathering of Israel is a work involving a great secret, namely, who and what Israel is, with the set time for their deliverance. Where is the prophet to whom God will reveal this secret? Or shall this mighty work of God go unaccomplished because modern christianity says, "there can be no more prophets?" O God, roll on thy work in conquering majesty, and let the nations know that thou art God!

We will next quote Ezek. xx. 33-38: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord."

If the Jews have not been gathered, we have a mighty display of God's power in fury poured out, yet to be

made manifest, and that too in the wilderness of the people.

How did God plead with Israel in the wilderness of Egypt? By the mouth of Moses the Prophet. Then by the mouth of a prophet will He plead with them in the wilderness of the people, when He makes bare His arm for their gathering in the last days.

We will now quote Isa. xi. 11-16: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. * * * * And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Was the dividing of the Red Sea by Moses a great event? Was it a miracle? Was it literally done? If it was then, so it will be again; for, says the 15th verse, "like as it was to Israel in the day when he came up out of the land of Egypt." Who will say that the dividing of the river Nile, which empties itself into the Mediterranean by seven principal mouths, will not be a miracle? Again, Zechariah, x. 11, says, "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up." When the waves of the sea are smitten, and the deeps of the rivers dried up, to make a highway for the remnant of Israel to pass over, will it not be as great a miracle as when Moses stretched his rod over the sea? And yet, with the Bible in their hands, containing these declarations, the

priests and people of this day tell us, "There will be no more miracles!"

We might produce more evidence upon this subject, but we think there is sufficient to answer our purpose, and prove to every honest mind, that there will yet be wonderful displays of God's power.

And now, brethren, knowing the purposes of God as we do, let us awake to our duty, ever ready to do and dare all things for the excellency of the great work of the last days. Let us thrust in our sickles and reap. A redeemed Zion, and a triumphant shout from the camp of a gathered Israel, will be the fruit of our labors.

FAITH.

BY BRO. J. G. VASSAR.

Suppose that a number of the subjects of a wise and good king were, without any just cause, to rebel against him, and take up arms to dethrone him, they would by that act forfeit their lives.—Still the sovereign in his great clemency is disposed to pardon them, and for that purpose, sends out a proclamation, declaring that all those who would come to him, before a fixed time, lay down their arms, confess their offence, and sue for mercy, should be spared and restored to all their privileges as citizens; but that all found under arms, and who did not come and cast themselves upon the mercy of their sovereign, should be put to death. What, in this case, is the state of mind and act required in those who would be saved? The answer is.—Faith.

They must believe the proclamation to have been issued by the monarch, and that he will really fulfill his word. They must not only believe the edict itself, but they must confide in the monarch. This is faith in him.

What is their encouragement to go

to him? His proclamation of mercy, and that alone, and not any convictions or desires of their own.

If any one of the rebels were desirous of returning, he would not say, I am greatly encouraged, and truly want to go, and expect forgiveness, because I am very anxious to be forgiven; for his desire of pardon of itself is no warrant upon which to expect forgiveness; but he would say, My sovereign has bidden me to return, and promised me pardon; I have his word and I can trust him; I will go therefore, and confidently expect mercy.

He goes, and although he knows that he has forfeited his life and deserves death, and brought himself under condemnation, yet he is assured that he shall be spared; because the king has promised it and he trusts in his word. This is faith.

Does his faith merit forgiveness?—No; but it insures it. Can the man boast that his works have saved him? No; he is saved by grace, through faith. Suppose that when he heard the proclamation of mercy, he was merely convinced of sin, and in some measure was sorry for it, and desired forgiveness, but did not go to his sovereign, saying to himself, I am afraid to go; the prince is powerful, surrounded by his guards who could destroy me in a moment; and I have been such a ringleader in the rebellion that I cannot hope for mercy, although I long for it, and would do any thing to obtain it. The time of mercy expires, the man is taken with arms in his hands, and is put to death. Does he deserve to die? Yes; twice over. First; for his rebellion; and secondly, for his unbelief.

His want of faith, not his rebellion, was the actual cause of his death. His sin would have been pardoned, had he believed. His sorrow, his tears, his desire for pardon could not save him. He had insulted his sovereign afresh, by doubting his word, and disobeying his command.

Sinner, take heed that this is not your case.

It is the case of many. They are rebels against God. They are guilty of many sins. "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3: 16. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. You must repent of sin, believe on Christ and His commands, and be saved.

There are many who know that they are sinners. They desire pardon, and seem even willing to obey. But they do not believe in Christ. They do not return to God by faith in His Son.—They are afraid, to go, saying that their sins are too many to be forgiven. Or, they are contented to remain as they are, or before they have trusted in Christ and experienced a real change wrought through faith, some earthly object draws their attention away from the Savior, and they sink into a state of carelessness and go back into the world.

Whatever may have been your tears, prayers, or exercise of mind, you are under the sentence of the law, and exposed to the wrath of God till you believe. If death come upon you before you have faith, you will as certainly perish as the rebel, who, though he had expressed his sorrow for his treason, had not come in and cast down his arms and accepted mercy.

Can we be saved if we are not justified? No. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

Can we be saved unless we are the children of God? No. "For ye are all the children of God by faith in Jesus Christ." Gal. 3: 26.

Then our hearts are purified by faith. The Jailor at Philippi asked, with fear and trembling, the question, "What shall I do to be saved?" Paul replied,

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

When our Lord sent out His disciples, he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16: 15, 16.

It is also said in another place, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the Only Begotten Son of God, which before was preached by the mouth of the holy prophets, for they testified of me, and he who believeth on the Son, hath everlasting life, and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness, for the wrath of God is upon him." John 3: 18, 36.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Malad, Idaho, Aug. 30, 1869.—Since last writing, we have continued our labors in the city, preaching in Independence Hall, and visiting about among the brethren in the city, preaching by the fireside, or by the place where the fire is wont to be made in winter, distributing tracts, refuting doctrine, and contradicting the thousand and one rumors continually set afloat by the laborers in the other camp.

Since my recovery from the slight attack of sore throat, my health has been better than before, and my visits to the water more numerous, so that in all I have baptized in the city fifteen since writing last. And the best of it is, they are of the readers, the steadfast, upright, and refined people, for which I thank God, praying that they

may stand firmly against all evil forever.

While in the city, our meals are prepared in a nice upper room, by our good Sister Thimbleby, the brethren and friends of the city and country contributing flour, fish, (mountain trout,) cheese and fruit, with many other useful commodities and luxuries. This room is rented of Bro. Horlick, who displays a very kind and accommodating spirit towards us. We generally sleep in a very neat, comfortable bed room, given to our use by Bro. Browning, whose excellent lady was among the number baptized, and I pray that he may soon be. We are nicely accommodated for writing and study at either place, at liberty to entertain visitors, run to the post office to receive the welcome epistles from home, (or go back crest fallen without,) to visit our numerous friends and sympathizers, and otherwise prosecute our mission, so that notwithstanding many trials, our work is being *happily* accomplished.

Bro. Atkins and myself, made one toilsome ascent to the summit of one of the mountain peaks, near the city, and were abundantly repaid, by the wide view across the valley, the city and the distant mountains. We returned by a different route, down along a beautiful stream, feasting on *service berries*, and camping under a clump of small trees of the maple tribe. Building a fire, we enjoyed a rasher of bacon and slice of bread, listening to the music of the murmuring brook that spoke like pleasant voices of friends afar off.

Alexander received a letter inviting him to go to Malad, to attend a conference of the Saints of that district. In answer to Alexander's letter of consent, Bro. Moore, of Malad, made his appearance in the city on the 22d, and quite late in the afternoon of the 23d we left the city on our trip north. We stopped to take a look at the hot springs gushing out from under the mountain near the city. We could not bear our hands in the water, it was so

hot. Being impregnated with sulphur, its odor was very unpleasant, reminding one of the stories of that horrid land of punishment.

Our trip to Malad was very pleasant. I was glad to get out of the close city. The fresh free breezes, the wide valleys, undulating hills; lofty, craggy, cloud-capped mountains, covered with their cedars and pines, were a continual delight. The impulsive kindness, and generous hospitality of the Josephites with whom we lodged, made the trip doubly enjoyable.

We arrived at Malad the afternoon before the conference. Conference convening the next day, was attended by the Spirit of God, Bro. Moore presiding ably and well. I presume you will have the minutes.

Since our arrival, I have been permitted to baptize three. Bro. Brand, who is with us, has baptized nine. So you see the work is onward, though it has been, by some, pompously pronounced dead; they but cover up the fire with straw.

We are holding meetings nightly in Malad. Alexander, with his skill in the law, and freedom among the revelations, makes error shake. The Saints here call him Paul, and me Apollos.

A word of the country. In spring, the rains descend upon the land, and the mountain slopes and level valleys are clothed with fresh green grass; summer coming, brings months of dry weather, causing the grass to cure, and the cattle begin to grow fat on this standing hay. Autumn late, brings rain and fresh grass, and the cattle are not so fat. The people obtain wood from the canons and mountains, cedar and pine, dragging it down the slopes and drawing it home. Their cultivation, to us, seems very laborious. Locating upon some mountain stream, they turn the water from its bed, and, by a system of ditching and damming, they spread it over their fields at will, when required. But this can only be

done on a small scale, and the broad, ample, well clad fields of Illinois and Iowa, would send up a merry sound of laughter, could they see the little patches called fields here. These small fields yield abundantly to the acre though, but were the same pains taken in more eastern fields, perhaps they might come up with their western neighbors, even in this.

The air is pure and dry, but there is another drawback; much of the water is tinctured with unwholesome minerals; and no where does it seem so good to us as the water at home. Building materials are neither good, accessible, nor plentiful; and the log and sun-dried brick houses are difficult to keep clear of insects, so one often has the pleasure of entertaining *big bugs*. On the whole, I think I would rather live in a land where even the weeds look thrifty and careless, and not wear a look as if they were clinging to dear life, and that they would die any how, if once they gave up their desperate hold, as they do here. Malad is about 115 miles from Salt Lake City, and is in Idaho.

ZION'S HOPE SUNDAY SCHOOL.

Recently we had the pleasure of visiting the Sunday School in St. Louis, Mo., which we were pleased to find very ably conducted by Bro. George Bellamy the Superintendent, whose affability and indefatigable zeal render him peculiarly adapted for his holy calling, and wins for him the love of the children, as well as the esteem of their parents.

The Sisters of Dorcas, we are informed, are a valuable auxiliary to the Sunday School, many of them being as unremitting in their efforts to gather lambs into the fold, as they are in feeding them with the bread of life when there.

The attendance, we were pleased to find, was large; the proceedings, methodical, instructive and interesting.

Two strokes on the bell calls the school to order. The Superintendent then gives out a hymn, which is sung with that warmth peculiar, alone, to innocent vivacity. A very beautiful Cabinet Organ, played by Miss J. A. Bellamy, sends forth a rich accompaniment to the children's voices, and supplies, in some measure, the evident deficiency in the bass. After prayer, the singing is repeated. The library, which is moderate in size (400 vols.) and well selected, is opened, and appropriate books distributed to the classes—Holy Scriptures, New Testament, Voice of Warning, and the new Scripture Question Book, &c., &c.

After a half hour's reading, a stroke of the bell apprises the teachers that it is time to take up the books, which being done, the organ breaks forth a prelude to a lively temperance song, which, I am happy to say, the *young* folks love to sing. Then a call is made for verses of scripture, poetry, hymns, and recitations, which one must hear for one's self in order to fully appreciate.

Then comes an exercise in singing, which is conducted by Mr. Wm. Ashton, who, although not a member in the church, appears to take as much pleasure in teaching "the heavenly art" as the pretty "Birdies" do in the vocal exercise.

When the allotted time for singing is expired, then comes the distribution of the Sunday school paper, *Zion's Hope*, concerning which, on the occasion of our visit, none manifested indifference to, but every one, great and small, evinced an eagerness which must have been very gratifying to the *Editor and staff*, could they have had the pleasure of witnessing it. No family should be without this paper. It is a welcome visitor in every Sunday school into which it has been introduced.

Next comes the collection box, into which the pretty eager fingers drop the nickle or dime; and with those mites, aided by collections taken up at the Sunday school sociables, I am informed, the very beautiful organ has been purchased.

Lastly, comes the closing, which is but a repetition of the opening ceremony.

To parents, teachers and children everywhere; I wish you had as good a school as the Saints have in St. Louis. Dont you wish you had? Do you? Then go to and get one. God helps those who help themselves. Dont be discouraged; faith and works will accomplish all things.

That the Father of mercy will bless the little "Birdies," and continue to prosper the heavenward movement of the Sunday school, is the unceasing prayer of
"X"

THE DEATH OF THE RIGHTEOUS.

The other Sabbath I was sitting by the bed-side of an old man, who had tottered past the threshold of three-score years and ten. His feeble frame was stretched by the hand of affliction upon his bed. I was fanning the flies from his pallid face while he reviewed the years that were forever gone—reflected upon his present feeble state—and contemplated the glorious future.

He raised his head from his snow-white pillow, and his dim eyes peered out through the window, and lit upon an object just coming through the wicket gate. It was a man in the prime of life, with upright form and elastic step. "Is that my son yonder?" trembled on the lips of the aged father. "I am glad he is come."

By this time the son had entered the door of the house, and soon he grasped his father's palsied hand.

I arose, and gave place for the son,

knowing it would be sweet to the old man to have the kind services of one over whom he had watched many, many hours, in his childish helplessness. As I sat in an adjoining room, I could hear distinctly the feeble tones of his voice bearing this testimony: "My son, I am not afraid to meet death; I believe in God."

This old man had more than filled his threescore years and ten. Thirty-five years of that number he had passed in communion with the Church of Jesus Christ of Latter Day Saints.—Had passed through the mobbings and drivings, through which the church had travelled. Had seen the great apostacy from the truth; had stood still in the dark hour of sin; refused the baits held out by the Arch Apostate; waited in hope (yet sometimes trembling with fear) for the voice of the Good Shepherd, and when its heavenly accents greeted his ear, with pleasure he drank in the sound and followed in the direction it pointed out. Many times I have heard his voice ringing out in clear silvery tones in testimony of the truth; but never did it sound sweeter than on this occasion, when its feebler tones fell upon the ears of his son. Did it sink deep into the heart? Could it do otherwise than thrill into the depths of his very soul? Eternity must tell.

Imagine the poor old man standing on the verge of the grave, face to face with the king of terrors, and calmly bearing this testimony, "I fear not death, I believe in God." Could it do otherwise than engrave itself on his heart of hearts? If so, that heart must have been of flint instead of flesh.

The one great desire of my soul is, that when I shall meet the king of terrors face to face, I may be able to say, as fearlessly, firmly, and as truthfully as this my aged brother, "I fear not to meet death, I believe in God." Then I shall have the satisfaction to know that my life has not all been a blank;

that I have not lived for myself alone; that my cause has been the cause of God—the cause of humanity.

He only, fears death, who has lived simply and only for himself; who has not lived for God, and for his fellow-man; such a man's life cannot be said to be a blank, it is worse, far worse; it is one huge blot on the page of existence; one dark stain of corruption and folly, looming up before his terrified vision; causing his knees to smite together and his heart to sink within him for fear, as he awaits the stealthy step of the skeleton king; and his only exclamation will be, "I am afraid to die, I have not believed in God."

Fellow pilgrims on life's pathway.—Do you believe in God, in deed and in truth? Does your faith shine in your outward lives? Is it manifest by obedience to the divine precepts of the gospel? Are you living for God? Are you living for the interest of your fellow man—despising mortal praise, or earthly fame and sordid gold, trusting alone in God for the recompense of reward. If so, happy shall be your closing hours; blissful shall be your departure, for you will have this testimony that you have believed in God, and you will be able to smile at the summons of the monster, Death.

He alone, can have faith in God, who has loved and served him. He has confidence to approach him. He has tried and proved him, and can truthfully rely on him. He has contemplated His character; tasted of His goodness; and is inspired by His love, and longs to be with him that he may learn to know and praise him better, that he may bask in the light of His glory; and seeing him as He is, be like him.

Such is the high destiny of every one, young or old, rich or poor, black or white, bond or free, who has believed in God—enduring to the end.

Well might old Balaam exclaim,—
"Let me die the death of the righteous,

and let my last end be like his."

To ensure this, live the life of the righteous, and you will find his ways are ways of pleasantness, and all his paths are peace. PILGRIM.

ADMISSION.

In No. 1, Vol. 10, p. 6, of the *Herald*, we find a criticism by "J. W. B."

"For instance on the first page for the current year, you say, 'it is universally admitted that mind is the result of the organization of matter.' Now I am not aware that this is admitted universally; but, rather, by a very few Materialists, Atheists, &c."

We admit the criticism to be correct; and wonder why we did not make the class referred to distinctly clear; we mean the natural man; the man that entirely discards the idea of revelation in all ages, etc., to whom alone, we felt to be addressing our remarks; and if we made any argument at all, it was to show the position of *mind* being the result of the organization of matter, to be untenable. We propose to amend by inserting after "mind is universally admitted," *by a certain class*, which we believe would rectify the discrepancy. Our design and desire was to benefit the natural man—and now we would like to inquire if Bro. J. W. B. by associating Materialism with Atheism, wishes to be understood to be an Immaterialist? We suppose not, yet by using the terms in connection, such an inference might obtain.

We feel very much like trying to adopt hereafter one of Dr. Franklin's proverbs:

"Vessels large may venture more,
But little boats should keep near shore."
T. D.

He who serves well need not be afraid to ask his wages.

Past services should never be forgotten.

L. D. Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, October 1, 1869.

PLEASANT CHAT.

Messrs. Walker Brothers, and other citizens of Salt Lake City, have placed in the hands of Brother Alexander H. Smith, missionary in Utah, the sum of one hundred and sixty-two dollars, to be used for the good of the cause there.

For this act of kindness to our brethren laboring in Utah, we feel grateful, and thank the Father of all good that the righteous are not forsaken, nor their seed wanting bread.

Elder Joseph Snively, passed through Plano on the 17th ult., on his way to the field in Canada, to labor with Elder John H. Lake, by appointment of the Spring Conference.

May the blessings of the Spirit attend them both.

Brethren Joseph and Henry W. Robinson, and Peter Billings, from Maine, arrived on the same day.

Two were baptized at the two days' meeting at Batavia, on the 18th and 19th ult.

CHANGE, NOT PROGRESS.

It is somewhat curious to note the extent to which man will serve his prejudices.

While seeming to himself to be the fairest and most liberal to the thoughts

and principles of others, it appears to be almost impossible for man to prevent the bias which prejudice gives, from warping the judgment, to the detracting from the actual worth and merit of those differing from him in social, political, or religious views.

One man, in the exercise of that which he claims to be his privilege, critically examines the social opinions held by his neighbor; and, finding them to be out of the square, tried by his rule, and his plumb, sets about rectifying the incorrectness which he finds.

The privilege to examine every social principle undoubtedly exists, and should be exercised by all who value the intelligence with which the Creator has endowed them. But while men ask that others shall receive and examine without prejudice, the theories upon which they believe society should be founded and perpetuated; it follows, as a just conclusion, that they should be equally willing to examine, without prejudice, those presented to them for their examination.

Another, in the exercise of the same privilege to examine, overhauls his neighbor's political views, with the intent of revolutionizing to his own way of thought, the heresies of political government which he finds him to possess.

Political knowledge is good. A true conception of the powers of the governing and the governed is essential, and should, if at all practicable, be acquired by every one feeling an interest in that particular branch of human knowledge.

Nor is it practicable, in a country

like ours, where the man who is to-day a laborer or mechanic; merchant or farmer; lawyer or preacher; may, to-morrow, be the chief magistrate of the nation, to repress the tendency for the acquirement of that knowledge which is requisite to fit a man for the position to which he may legally aspire.

In the contest which arises between this, or that line of political thought, the surest way to arrive at an agreement, is to weigh without prejudice, if possible, each principle held by either contending party.

Still another, in the best exercise of this privilege, finds either the greatest delight, or the highest duty, to strive in an especial manner, to disabuse the mind of his neighbor, of those religious tenets and dogmas to which he has been educated, or has imbibed with maturer years, in the hearing of, and judgment upon, those which are presented to him by others.

It is in the exercise of this privilege that men request of others, that they shall hear with complacency, judge without prejudice, and adopt truthfully.

In no other class of principles is there so wide, or so acrimonious a war prosecuted as in that which is waged between the advocates of differing religious notions, nor is there in political or social differences such intolerant prejudice shown.

The boast of the saint thirty-five years ago, was that the days of bigotry, superstition and priestcraft were numbered; that before the advancing light of the gospel restored, the shades of the dark night of error would surely and

rapidly recede, that upon the ruins of those errors whose strength had long bound the best energies of man's intellect, there should be built a house of religious freedom and toleration, resplendent in the light of truth and liberty.

This hope seemed to be founded upon the fact, then universally taught by the elders, and enforced by all the saints, that "God was the same yesterday, to-day and forever," "without variable-ness, or shadow of turning."

It was declared, that as God had promised to Abraham, confirmed it unto Isaac and Jacob, so would He as surely fulfill that promise. As He had promised to reveal himself in the last days, so had He revealed himself, giving unto man the "everlasting gospel," the same which offered man "life and salvation," in the years of Christ's immediate ministry, and that of His immediately ordained apostles.

When the Book of Mormon was preached, when it obtained the name of the "Golden Bible," the "Mormon Bible," it was taught that in it was contained the *fullness* of the gospel.—The revelations of God as given to the church through the channel ordained by himself, were then held to be in strict accordance with the principle of his unchangeability. Nor can we find any written evidence that this principle was ever denied during the preaching of that restored gospel prior to 1844.

That it was given to man to progress from a state of sin and alienation from God, to that of unity with the Father and the Son, was the inducement held out to those to whom the message was

declared; but that God should so *progress*, as to deny through the same medium of communication, that which He had formerly enunciated as His will, with this oath of confirmation, "I am from everlasting to everlasting," "I change not," seems to be left for more modern times, than when God sent the "everlasting gospel," in the last days.

It is because of the adherence of the members composing the Reorganization, to this early principle of their cherished faith, that they are forced to meet so varied and so persistent opposition from numbers who have thought that progression involved, or resulted in change.

We confess to being prejudiced, and any thing presented to us, that requires us first to divest ourselves of the belief in God's unchangeableness before we can receive and entertain that which is presented, finds a difficult lodgment with us.

Nor can we accept the idea that God, by reason of his progression, should at once sweep out of existence, the landmarks of that which He in the Book of Mormon and Book of Covenants calls His gospel, by which He authorizes His servants to declare that all men may be saved, and in its place, or appended to it, make the belief in and practice of some other principle, the salvation of man.

We had heard that it was urged, by those whom we claim have departed from the faith, that it was time that the notion that God must continue to reveal himself in accordance with former revelations, was exploded; that it was fit to amuse the Gentiles with, to feed babes and sucklings; but was un-

becoming men, and should now be discarded.

If this statement be true, what have we left of the grand bulwark of the work, "faith in God?" What is there left to warrant man in holding to the worship of God, or trusting to His published rule of law for safety and for exaltation. It follows, that the "everlasting gospel," the "fullness of the gospel," "my gospel," may at any time be superseded by any scheme that may enter the mind of a vascillating, weak and irresponsible despot, who may make man's salvation depend upon the practice of that for which he has neither guide, nor precedent. And if this be a legal deduction, by what rule of even human reasoning are we authorized to say, that God has the power to keep clear of injustice and cruelty, in the enforcement of these varying decrees, when the day of final judgment should come; if, indeed, under such a state of things, a final judgment were possible.

God's thoughts are not as man's thoughts. Nor are His ways unequal, as are those of man. How then can it be said, that if there be a revelation, and that revealment be consistent with man's nature, it is a revelation from God? or that it is not essential that it shall coincide, or be in harmony with what He has revealed before?

This is the position assumed by those to whom we have before alluded; and at the risk of eliciting another groan from those whose prejudices are touched by every distant, or direct reference to the subject, we hereby declare that when that which purports to be a revelation from God bears the character of

a contradiction, conflict, or inharmony with those revealments of himself given as anchors to those who trust him, we shall dare at every hazard to deny their alleged authenticity, and dispute the tenets, dogmas or theories, deduced therefrom.

If revelations are to be decided as coming from God, because they are in accordance with man's nature, then is the natural man not at enmity with God, and the whole structure of christianity, built upon the alienation of man, interposition and atonement by Christ, a clear and decided mistake; and man is the arbiter of his own salvation, and his natural prejudices save him, and with as various kinds and degrees of salvations as multitudes of creeds point out.

If, says one writer, the reorganization came to us with a new revelation, we would have tried that revelation by the tests provided, to see whether it would bear the investigation. But, says another, if a revelation be in accordance with man's nature, it is sufficient for us, whether it agrees with former revelations or not; they served their day, but as men advance, they must give way for new ideas, new theories, new principles.

These to us are opposite reasonings, inducing antagonistic conclusions, and choosing by reason of our prejudices to adopt the first, we say, let the light of the tests in upon the new revelations which contravene the terms of the old, and let the force and efficacy of these new ones, for the salvation of the men of our own day, be determined by the terms promised in the commission au-

thorizing the preaching of Christ, both in His day and in the day of the restoration of the gospel.

If the new abrogates the old, then is the gospel changed. He who is the author of it is changed. Man in his nature, has remained unchanged, and now bids God to make His laws for the salvation of the human race in accordance with man's carnal nature.

Correspondence.

LOUISVILLE, C. W.,

August 31st, 1869.

Bro. Joseph:

I write to inform you of my whereabouts, and of some of my labors since I came to Canada. After I parted with you at Plano, I came to the Lindsey Branch, and remained there till after the conference. From the conference I went with Bro. Davis, who lives near Port Sarnia, and in Meor township, and near where Moses and Daniel, the Indian brethren, live. I commenced holding meetings in Bro. Davis' house, and there was a large congregation. They paid good attention, and some said it was truth that I preach, and others went forth and were baptized. On the 25th of June I organized a branch of seven members, to be known by the name of the Olive branch. Bro. Robert Davis, president. By request I went and preached in a school-house about three miles from Bro. Davis'. The people were very kind, and paid good attention to the preaching, and I hope the Lord will bless the word. On the morning of the 2d of August, I went to Moore town, and took boat for Windsor; from there I took the cars on the Great Western R. R. to Bell-river, and from there I walked to the Puce river. There I met with the Saints of that

place, six in number. I commenced holding meetings in Bro. H. Gawley's house. The Lord blessed my labors, and on Sunday, 15th, I baptized two, and organized a branch of eight members, to be known by the name of the Puce branch, now containing sixteen members. Hector Gawley, president; Bro. Ralph Mathers, priest; Bro. R. Gawley, clerk. I continued my meetings, from time to time, in Bro. Gawley's house, and, also, in a Baptist church near there. On the 22d I baptized two, on the 24th three, and that evening we had meeting in the church. After meeting there was a man came and told me that he and his wife wanted to be baptized, and on Sunday, the 29th, I baptized them. We had a meeting at Bro. Gawley's house, and I spoke to the people on the principles of eternal life, as the Lord gave me utterance. I arrived at Chatham, and from there I went to Bro. Traxler's, where I am now writing. I have given you a short synopsis of my travels and labors in Canada. I feel at this time quite feeble. I hope you will remember me to our Father, that he will bless me and my labors in Canada. Your brother in the gospel of Christ.

JOHN H. LAKE.

JEFFERSONVILLE, Wayne Co., Ill.,
August 14th, 1869.

Bro. Forecutt:

We still live in the hope of the gospel. I have been laboring in the work of the Lord, what I could, since I last saw you. The saints are in good spirits, generally. Father Green is working faithfully, and the Lord is blessing him in the work. I am working just wherever he sends me, generally together.

We have had three days' meeting on Brush Creek and Garden Prairie. The Lord blessed us. Eight were baptized, and many more convinced of the truth. Some acknowledged it.

I have visited all the branches in this dis-

trict. I find a spirit of inquiry after the truth, everywhere. The branch officers are doing the best they can. I have agreed to hold a discussion with a "Campbellite," in Fairfield, on the first Saturday in October, to commence at ten a.m. Pray for me.

GEO. H. HILLIARD.

PITTSFIELD, Illinois,

August 20, 1869.

Bro. Joseph:

The little ant would not have completed its toils for winter's wants, had it not made a start. The world would not have been, had not the Lord, its Creator, made a beginning. So too, the Saint may not be perfect without a beginning. I have begun. Thanks be to God, the Eternal Father, the vision of my intellect has been brightened to behold the glorious light of the gospel in its sacred purity, and may the time swiftly come, in which others, who have persecuted it, (the church and the gospel,) investigate and believe. For he who will investigate, without prejudice and with prayer, must believe. Even the clouds which hung over my mind have been made to disperse, by the hearing of, and faith in the everlasting gospel, the introduction into the world of which is the grandest event ever committed to man in his entire history.

Its foundation is another grand theme for thought. O how great a work committed to man! The foundation of empires, kingdoms, and republics, their revolutions and downfall, hold no comparison in point of magnitude, with this one grand and transcendently sublime event of again founding this, at present new institution of religion, the gospel in its ancient purity and power; and as it is from God, I pray, that He may bless its future progress. And it only needs the obedience of all the members to the requirements of Him, who has given us the gospel, and who will give us Jesus, blessed Jesus, to reign with us, if we are true and faithful.

As the car of christianity rolls onward, may many be gathered in, through faith in its virtue. O may the Lord cause His gospel to be sounded loudly, and with power, in the ears of every living man, that the world may know the Lord still reigns.

Bro. Joseph, I am a young man, and young in the new religion, although I have before tried to serve my Master. I will work in my Master's vineyard. I will do what I can. My prayer, fervent prayer is, that I may be able to live in purity of life and purpose, that I may take the glory of God for my object, His will for my law, His words for my rule, His Spirit for my guide. If we all had this, God's Zion would be built soon.

I was in Carrol Co., Mo., for three months, associated with Bro. G. Hayward, of Odin, Ill., who has been holding a series of meetings at Carrolton. He has been very successful there. Many came to hear him, and sheaves were gathered into the harvest. As a result of the harvest, I trust he will be able to establish a church there. The people seemed to manifest a great desire to know of our doctrine. It was during one of these meetings that Bro. Hayward ordained me to assist him. I went to work the night after being ordained. It is my desire to labor faithfully in the cause of my Master. And oh! my heart's prayer is, that the Eternal Father may hold me up, and cause me to walk in His ways, with wisdom and understanding.

Bro. Mills, elder here, has been holding meetings some distance from town. He meets with a good deal of opposition; but I think he may accomplish something yet.

Bro. Hayward, in Missouri, is in a country of good soil for the planting of the gospel. Our branch is very small; only four male members. We are beginning to wake up, and I trust we may soon increase our number.

I read in the last *Herald* that a young elder is wanted to go to Mexico. I am

willing, and want to go, but I fear I am not qualified enough yet. I trust I may be by spring. Let me know if I may go in the spring.

ALBERT BENSON.

FARMINGTON, Iowa,
September 9th, 1869.

Bro. Joseph:

The Saints of this district never feasted so well as they did at Keokuk, on the 4th and 5th inst. Such a shower of the spirit of God I had not witnessed during the four years I have been here. The Rock Creek brethren, from beyond the river, were with us, and manifested their love for the cause in words of soberness. The gifts of healing, of tongues, interpretation, prophecy, wisdom, forbearance, determination for good, never was better to my knowledge in any meeting. We all rejoice to know that the spirit is yet willing to bless the Saints.

Yours truly,
F. REYNOLDS.

PREPARATION, Macona Co., Iowa,
August 23d, 1869.

Bro. Joseph:

We have had a great deal of rain here this season, but crops are most excellent. I cannot remember when there has been so much produce in the country as there is now. Brethren coming west, in search of homes, would do well to give us a call. There are good opportunities here. Prairie land can be had at \$5 to \$6 per acre, in large or small tracts. There is, also, a great deal of railroad land in the country, that can be got on time. We are between two railroads, twelve miles to each; also, twelve miles from the Missouri river.

For further particulars, write to brother Elijah Cobb, Little Sioux, Harrison Co., Iowa.

Your brother in Christ,
B. L. LEWIS.

Conferences.

Conference held at Decatur, Iowa, Aug. 28, 29, 1869. Geo. Morey, president.

Officers present: 1 high priest, 8 elders, 2 priests, 2 teachers, 1 deacon.

Little River Branch reports 67 members.

Several of the elders reported.

Sunday morning session: Discourse by Bro. Geo. Morey, from Doc. and Cov. xlii. 12, followed by Elder Geo. Hall, on the principles of love, mercy and long-suffering.

Resolved, That all the authorities of the church be sustained in righteousness.

Adjourned to meet on the last Saturday of November next.

Conference held at Malad City, Oneida Co., Idaho. Amos B. Moore, president; John Van der Wood, clerk.

Elders Amos B. Moore, Edward B. Bowen, A. W. Van der Wood, E. C. Brand, John Van der Wood, Wm. Richards and David Smith reported.

Priest, John Pritchard reported.

Afternoon session: Officers present—1 high priest, 9 elders, 1 priest, 1 teacher.

Resolved, That we sustain Joseph Smith, his counsellor; the twelve, as far as organized, and all the quorums, by our faith and prayers.

Resolved, That we sustain Elder W. W. Blair as president of the Pacific Slope, and the elders traveling on missions in Utah, Idaho and California.

Resolved, That we sustain Amos B. Moore as president of the Malad District Conference.

WHEREAS, It being contrary to the church covenants to use as a beverage, or to buy or to sell intoxicating or strong drinks, (except in partaking of the sacrament,) be it

Resolved, By this conference and in this district, that the church discountenances the use, sale, or purchase, of intoxicating liquors of every nature, except for sacra-

mental purposes; and any one infringing this law, should be dealt with according to the law of Christ.

Resolved, That we look upon the sale or purchase of merchandise on the Sabbath, unless in case of sickness or other emergency, as an infringement of the divine law to keep holy the Sabbath day.

Evening session.—An able discourse was delivered by Elder David H. Smith, from Isa. lli. 20.

Morning session, Aug. 29.—A discourse from Elder Alex. H. Smith, from 2 Tim. ii.

Afternoon session.—Sacrament administered, 2 children blessed, and the Spirit copiously poured out.

During intermission six were baptized.

Evening session.—A discourse by David H. Smith, followed by Alex. H. Smith on the rejection of the church.

Adjourned to meet the last Saturday and Sunday in November, at Malad City, 10 a. m.

A special conference of the C. of J. C. of L. D. S., was held at Princeville, Ill., Sept. 4, 5, 1869. J. S. Patterson, presiden; E. Stafford, clerk.

Branch reports.—Kewanee, 77 members; Victoria, 17; Buffalo Prairie, 98; Wilton, 14; Princeville, 17.

Elders P. Bronson and Wm. Gould were continued in the mission before given. Elder Hiram Bronson was requested to labor in this district.

Afternoon session.—*Resolved*, That all elders in this district, who are desirous of magnifying their calling, are requested by this conference to renew their licenses forthwith, and afterwards every six months, all failing to comply, will be considered as delinquents, and be counted unworthy of holding a license; and that the presidents notify all elders in their respective branches to this effect.

Evening session.—J. Smith preached a discourse on Orthodoxy, which was listened to by a large and attentive audience.

Sunday morning session.—*Resolved*, That Bro. J. S. Patterson be appointed our delegate to the Semi-Annual Conference, held at Galland's Grove, Shelby Co., Iowa, Oct. 6, 1869.

The sacrament was here administered. An excellent feeling prevailed. Elder J. S. Patterson preached from, "Go ye into all the world, and preach the gospel."

Preaching at 8 and at 7½ p. m. on Sunday.

Adjourned to meet at Canton, Fulton Co., Ill., Dec. 11, 12, 1869.

Order, peace and harmony prevailed throughout the entire conference, and it is to be hoped that much good was done to advance our Master's kingdom in that place.

North Kansas District Conference convened in the Wolf River Branch, Doniphan Co., Kansas, Saturday, Sept. 4, 1869. Davis H. Bays, president; Walter Brownlee, clerk.

Officials present.—7 elders, 1 priest, 1 teacher.

Reports of branches.—Atchison, 20 members; Tarkeo, (Holt Co., Mo.), 12; Wolf River 19. Total membership of district, 51. Six children were then blessed by Elders Williams, Thomas, and Bays.

Appointments.—Brethren Williams, Thomas, and others, to Atchison and vicinity. Brethren Brownlee, Willey and Gurwell to their respective branches and vicinity. Bro. D. H. Bays chosen District Book Agent.

Resolved, That we deprecate all acrimony, either in lay or official members, toward other denominations, and that such a curse is, by this conference, considered highly detrimental to the work of God.

That, in accordance with the request of the Annual Conference held at St. Louis, Mo., April 6, 1869, we report to the Semi-Annual Conference, to be held at Galland's Grove, Shelby Co., Iowa, Oct. 6, 1869, our willingness and ability to keep constantly in the field an efficient laborer, to work

for the upbuilding of the cause of truth in the North Kansas District.

That Bro. Davis H. Bays represent this district at the October Conference.

That we sustain all the authorities in righteousness; also Bro. D. H. Bays as President of the North Kansas District.

Sunday, Sept. 5.—Preaching in the forenoon by Elder D. H. Bays, from 1 Thess. i. 5; in the afternoon by the same, followed by Elders David Williams and Geo. Thomas. At 5 o'clock, p. m., the Saints partook of the Lord's Supper, and bore their testimony to the truth of the work. All were made to rejoice in the goodness of God.

Adjourned to meet in the Wolf River Branch, December 4, 1869, at 2 p. m.

Conference held at Little Kennebec, Washington Co., Maine, Aug. 20-22, 1869. The Saints assembled at the house of Bro. Charles Foss on the evening of the 20th, but in consequence of expecting other delegates to be in attendance, the organization of the conference was deferred until the next day. The evening was occupied in preaching, by T. W. Smith, there being a goodly number in attendance who listened with great attention.

Sessions of the 21st.—The Saints met at the above place, in the afternoon, and organized by choosing Thomas W. Smith president, and Henry W. Robinson, clerk.

Branch reports.—Bear Isle, 18 members, Little Deer Isle, 29 members, 24 Sunday school scholars, 8 classes, Otis C. Eaton, superintendent; Brooksville, 21 members; Grand Manan 24 members; Little Kennebec, 34.

In the evening Henry W. Robinson preached from Rev. xvi. 13, 14, enjoying great liberty in speaking. The audience was large and attentive.

Sessions of 22d.—Forenoon, preaching by H. W. Robinson. Afternoon and evening, preaching by T. W. Smith. The congregations were large and attentive. After preaching in the evening, the sacra-

ment was administered. The sessions passed off harmoniously, and a rich effusion of the Spirit, was enjoyed throughout.

Adjourned to meet at Grand Manan, N. B., November 19, 20, 21, 1869.

Conference held at the North Star Branch, Iowa, Aug. 28, 1869. J. M. Putney, president; J. H. Hansen, clerk. Forenoon devoted to social meeting.

Afternoon.—Branch reports: Casey, 14 members; Union 85; Council Bluffs 93; North Star 98.

Resolved, That this conference hereafter prohibits all business, not brought before it on Saturday, from being acted upon on Sunday.

Officers present.—Elders, 10; priests, 4.

Sunday Aug. 29.—Lord's supper administered.

Reports of presidents of branches.—Bro. J. Cook reports the most of the members of North Star Branch are trying to do good. J. Caffal reports Council Bluffs Branch doing well. J. M. Putney reports Union Branch doing well. Some parts of the district are not doing as well as might be expected.

Missions given.—Elder W. L. Graybill at Eight Mile Grove. Elder A. Weeks in Adair county.

Resolved, That this conference sustain the constituted authorities of the church in righteousness.

Afternoon session.—Preaching by Elder Caffal.

Adjourned to meet at Wheeler's Grove on the last Saturday in November 1869, at 11 a. m.

Happiness lies in the taste, and not in the things; it is from having what we desire that we are happy—not from having what others think desirable.

We are far from knowing what our passions make us do.

The sweetest rose grows upon the sharpest thorns.

Original Poetry.

AN ANGEL CHOIR.

BY "PERLA WILD."

Brain too busy to be sleeping,
I,—my nightly vigil keeping,—
Watch the rays of moonlight creeping
Silently around my bed.
Lighter grows my little chamber,
Lighter than the moon-lit amber
That in silence seems to chamber,
Through the window by my head.

Then a gentle sweet resounding,—
Idealities confounding,—
Scatters every thought—surrounding.
Brings me back to life again.
Eager list I to another
Straife far richer than the other,
Sweeter than a tender mother
Sings to soothe her infant's pain.

Gently steals the music round me,
And in blissful rapture bound me,
Heavenly light did then surround me.
Unalloyed felicity!
Round each fair angelic singer,
Listening heaven seemed to bring her
Softest zephyrs, as each finger
Touched the harp in melody!

Through the air their voices ringing,
Then to earth their music flinging,
Every ray of moonlight bringing
Sweetest music to my ear!
Then in one heart-swelling chorus,
Thrilling, sweet, divinely glorious,
They repeat their wondrous stories,
Such as mortals seldom hear!

Mortal tongue however willing,
Cannot picture joys so thrilling;—
And unlawful were the telling
All the power of endless love!
Seraph-fingers swiftly gliding
O'er their harps, and coinciding
With their voices, sweet, confiding,
Singing of the home above!

How my heart with joy is swelling;
Every vain emotion quelling,
Listening to the angels telling
What I have not power to tell!
But the music now decreases!—
Gently, sweetly, slowly, ceases,—
'Till there's only gentle breezes,
Wafted through the peaceful dell!

Selections.

VOLTAIRE.

In the Archives of Moscow has*been found a despatch addressed by the Russian Ambassador at Paris, in 1778, to Catharine II. It contains details hitherto unprinted concerning the disposal of Voltaire's body, and it is to this effect: Exhausted by a debate at the *Academie*, in which he had taken an active and eloquent part, Voltaire, on returning home, was smitten by excruciating internal pain, which he sought to alleviate by large doses of opium, Growing worse, Tronchin was sent for, and and the doctor, not being acquainted with what Voltaire had taken, ordered that opium should be administered. The remedy was fatal to the philosopher. While he was dying, the Duchess of Nivernois and Madame de Gisors, her daughter, extracted a promise from the Cure of St. Sulpice that after Voltaire's death the Cure would publicly refuse to bury him. This refusal would be illegal, as Voltaire, when indisposed two months previously, and at the request of his family, had made a formal confession to the Abbe Gautier, and had been reconciled to the Church by the Cure of St. Sulpice, the parish in which Voltaire resided. The Cure and Abbe visited Voltaire in his last moments. The dying man put his arm around the Cure, assuring him of his respect for him. "Sir," said the Cure, "do you believe in the divinity of Jesus Christ?"—"I beg that you will let me die in peace!" replied Voltaire. The Cure turned away and intimated to the friends present that he *abandoned* the dying philosopher. Three or four hours later in the night Voltaire breathed his last, and then his friends and relatives understood that when a dying man was "abandoned" by his priest, he could not be buried in consecrated ground, and might be cast out of any grave, where-

soever dug for him. Voltaire's body was at once embalmed. The heart was given to the Marquis de Villette, who placed it in his private residence. Voltaire's nephew, the Abbe Mignot, contrived to smuggle the body itself out of Paris. It was decked in the dressing-gown and night-cap of the defunct, and laid at length in a carriage, so that it might pass for an invalid being transported to the country. A servant sat in the carriage with it. The corpse was thus conveyed to the Abbey of Cellieres, belonging to the Abbe Mignot, who with another nephew of Voltaire's, M. d'Ornoy, and some friends, were on the spot, which is a few miles from Negent-sur-Seine. Into a grave eight feet deep the uncoffined body was let down. Quicklime two feet deep was cast upon it, and in a few hours the body was entirely consumed. Thus the end was gained of burying Voltaire in consecrated ground, and preventing the possibility of the body being cast out of the grave. The prior of the abbey had a funeral service celebrated in honor of the deceased in the abbey where he was interred, and similar services were celebrated in neighboring churches. The diocesan Bishop of Troyes published his anger at this step; but the prior remarked that he could not legally refuse the rites of sepulture to the body of a man who had duly confessed so shortly before his death. It was reported that the Bishop might have prevented what he only thought fit to censure. Such is the summary of a very long document, the authenticity of which is apparently guaranteed. Out of it arises a question of some historical interest. On the 30th of May, 1791, a coffin was carried from Cellieres to Paris, which was said to contain the body of Voltaire. It was conveyed to the "Pantheon," into which the Church of Ste. Genevieve had just been converted, with such circumstance of pomp as has probably never been awarded to the most exalted of mortal men. In 1806 the Church was restored to its first purpose; but it was not

till 1822 that, it was reconsecrated and divine worship again performed in it. Five years ago the present Marquis de Villeite presented the Emperor with Voltaire's heart. His Majesty thought that such a relic might be placed where Voltaire's body lay, in the Church of Ste. Genevieve. The Archbishop was consulted; but he smiled as he hinted a doubt whether the remains of Voltaire could be found in the above church. The tomb was opened and proved to be empty. Then old men remembered a story of the coffin that had been carried thither from Cellieres having been carried away by the priests of Ste. Genevieve, and buried in some unconsecrated hole. The heart is now, we believe, in the Imperial Library. The document sent to Catherine by her Ambassador in France would seem to show that Voltaire's body could never have rested in the Pantheon at all. All the sentimental pilgrimages made thither were made to a shrine without a hero. The two feet of quicklime thrown on the body at its burial at Cellieres disposed of what was mortal of the hero. The "Apotheosis" of Voltaire, in 1791, was a splendid farce, and Monseigneur l'Archeveque Darbois probably knew "all about it" when he quietly smiled at the application to have Voltaire's heart placed near Voltaire's body.—*Athenaeum*.

EDUCATED MAN AND WOMAN.

The educated man—the educated woman—how noble a spectacle do they present! Behold him in the majestic beauty of his well-built and carefully-developed form—his senses true and rapid—his strength unweakened by low indulgences, and undiminished by laziness and neglect—his sleep is sound and dreamless.

He wakes with the sun, and gazes with a never ceasing wonder at the splendid miracle of his rising. The morning song of birds is music to his ear. He steps forth

from his chamber, and treads with delight upon the freshened earth. The early breezes salute his keen senses with a healthy thrill. The blue heavens breathe a tranquil joy into his uncontaminated soul. The hum of the waking world rouses his energies, and draws attraction to his customary labors. If he till the earth, he walks afield with brave and vigorous step. If he be a professional man, he takes up his unfinished task with a happy conscience that good work shall be done to day. If he be a teacher, he goes gladly and hopefully to the scene of his appointed duties, and with ever-renewing interest and hope, watches over the daily growth of those—the young promise of the land—whose minds and characters are intrusted to his oversight and conscientious care.

Behold her, too, the paragon of intellectual, moral, and physical beauty—the educated woman—the queen of the earth—the charm of society—the best adviser, guide, and friend of man—the better half of humanity. Culture has added to her natural delicacy a refinement. Letters have clothed her womanly graces with a charm, taste, and intellect. She moves in her destined path of duty, as if she had descended from a higher sphere, to adorn, delight, instruct, and elevate society. The imputed weakness of her sex is transformed into strength, whose gentle power is mightier than the boasted strength of man. In prosperity she turns her affluences to the noblest uses, and becomes the almoner of Heaven. Her presence sheds upon the splendors of wealth a grace and charm, without which riches are a vulgar show. She calls around her the creation of art and poetry—herself the loveliest creation of them both. She summons order out of chaos—she turns discord into harmony—she scatters moral darkness by the genial sunshine of the soul. In adversity her virtues shine out with the most lustre. Her brave soul refuses to be cast down. Here, certainly, she rises to a conspicuous

light above him who is sometimes called her lord and master. With what unpromising firmness she encounters privation—with what courageous devotion she bows her noble beauty to the toils and hardships which sudden poverty, like a cruel conqueror, lays upon her. With what meekness and soul-subduing submission she accepts the most burdensome condition of existence, and without a murmur, leaves the enchanted bowers in which her youth was passed, to tread the rugged ways of duty, through the stern realities of life, leaving to those who survive her, the blessing of her spotless example, and the undying memory of her dying smile.—*Saturday Night.*

WHAT SPIRITUALISTS PROFESS.

One of the last acts of the Spiritualists, at their Convention lately held at Boston, was the passage of a series of resolutions which seem to be the embodiment of the principles, objects and purposes of the denomination. We append some of the more important:

Whereas, The present systems of civil polity, ecclesiasticism, trade, commerce, education, social life, science and philosophy are radically defective, in ignoring the elements and principles now being unfolded in the light of the congregated intelligence of the eternal world; therefore

Resolved, That the time has come, amid the revolutions now agitating our country, when spiritualists, and all who can co-operate with them, should come into council to discuss the best methods of action or organization whereby these elements and principles may be effectually applied and carried out to the reconstruction of church, State and society in every department, and to the adoption of new systems, to take the place of the "old earth" and "old heavens," destined to pass away.

Resolved, That spiritualism adopts and republishes all that is true in the religion

of the Padian, the Egyptian, the Hebrew, the Mohammedan and the Christian; and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit intercourse.

Resolved, That science, "not theology," interprets the nature and constitution of the mind, the health and beauty of the body, and fittingly translates the wealth and nature, the poverty of the ages and the best methods of making reform sure, charity practical, and civilization humane.

Resolved, That we recognize in works like those of Colenso, Roman, and other theological agitators, both in Europe and America, and in the improving tone of literature in every department, signs of encouragement in the great cause of ecclesiastical freedom.

Resolved, That individual conscience, under the quickening and illuminating influences of angel intelligence, is the only reliable guide of faith and life; and spiritualists, therefore, ignore the authority of sects and institutions, in seeking to erect arbitrary standards of creed and discipline.

EFFECTS OF TOBACCO.

Rev. Geo. Trask, the anti-tobacco champion, writes the following letter to the *Springfield Republican*:

Now and then we hear of little gibes in your paper at our expense. We do not complain, because they subserve a good end—they promote discussion. Agitation we must have in order to fasten attention on the great evil we battle. You will concede, however, that the gibes should not all be on one side—occasionally we should be permitted to occupy a little space in your columns. It seems that the one hundredth birthday of Mrs. Hannah Pettingill, of Belchertown, was celebrated a few days since, and among the presents on the occasion, says your correspondent, "there was a new style of pipe, to take the place of the old one, which has lasted her a genera-

tion; for this good old centenarian smokes, Mr. Trask!" and adds: "the old lady possesses all her faculties." Well, Mr. Editor, we congratulate the worthy old lady and her children that she has lived so long in spite of her pipe. If rightly reported, she is an exception to the general rule. We are sometimes at our wits' end to solve such cases, as they occasionally occur—great longevity and the use of rank poison. About fifteen years ago we gave a lecture on the South Shore, in which we aimed to show that, as the common use of tobacco diminished appetite, diminished blood, muscle, health and strength, it must necessarily abridge life, and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, which says: "Thou shalt not kill," and hence a sin! As we closed a clergyman rose and observed: "I believe the argument in this lecture conclusive; I believe that thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives. But I have a difficult case to solve, and I wish the lecturer to solve it. I know a man within ten miles of this place who smoked his pipe to the day of his death, and he lived to be one hundred and four years of age!"

We confess we were puzzled; the question was much to the point, and the audience laughed at our expense. At last we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma, where grave argument had been of little or no avail. "Sir," we inquired, "are you sure the old man lived and smoked till he was a hundred and four?" "Yes," he replied. "How did he look?" "He looked like an Egyptian mummy." "Had he moral sensibilities?" "Oh, no; he appeared to have no sense of God or religion whatever." "Did he manifest any public spirit? Did he like good schools, good roads, good order and the like?" "O, no; no more than a mud-turtle or an oyster." "Had he a family?" "Yes, a large one and a mean one—altogether too

large." "Did he love his family?" "No, I think not." "Did he hate his family?" "No, I think not." "All, in a word—did he love anybody, dead or alive, in this world, or in any world?" "No, I think not." "Well, well, brother, the conclusion of the whole matter is simply this: the old man was dead fifty years ago, only you didn't bury him!"—*Chicago Evening Journal*.

VALUABLE TABLE.

The following table will be found valuable to many of our readers:

A box twenty-four inches by sixteen inches square, and twenty-eight inches deep, will contain a barrel.

A box twenty-six by fifteen and one-half inches square, and eight inches deep, will hold a bushel.

A box twelve by eleven and a half inches square, and nine inches deep, will hold a half bushel.

A box eight by eight inches square, and eight inches deep, will hold a peck.

A box eight by eight inches square, and four and one eighth inches deep, will contain one gallon.

A box seven by eight inches square, and four and one eighth inches deep, will contain half a gallon.

A box four by four inches square, and four and one fourth inches deep, will contain a quart.

The best physicians, Christ excepted, are Dr. Diet, Dr. Quiet, and Dr. Merryman.

A good child is the brightest day in the sunshine of a parent's heart.

Revenge is the only debt which it is wrong to pay.

Better go to bed supperless than to rise in debt.

There are none poor but such as God disowns.

Miscellaneous.

ADDRESSES.—Many of our correspondents have formed the habit of writing us without furnishing their post office address. Having sent it once, they seem to suppose that we shall be able to always remember it. This is a mistake, brethren. Others writing at their homes, or at the house of some friend, head their letters with the name of the place where they write, instead of their post office address. We cannot expedite business while we are compelled to either copy out every address, or hunt through files of letters to find it.

Brethren, whoever or however well known to us you may be, let this request be hereafter complied with, viz:—

Begin every Letter with your full Post Office Address.

HYMN BOOKS.—The committee is employing all their spare time upon them, and hope to have their selections and arrangements completed in about a month. If the funds are then on hand to publish, we shall immediately put them into the publisher's hands. It is not probable that they will be printed and bound in less than a month after the publisher receives them—it may be longer. We cannot therefore entertain the hope of furnishing the new Hymn Book in less than three months, under favorable circumstances; but, if not prevented by financial disability, we will push the publication through as early as possible. Let our friends not grow impatient.

LICENSES AND CERTIFICATES.—Elder's, Priest's, Teacher's and Deacon's licences of the new series authorized by the Annual Conference of 1868, also Certificates of Removal, are now on hand, and will be supplied to order at one dollar per hundred.

PUBLICATION FUND.—Several individuals have manifested their interest in the movement suggested by Bro. T. J. Andrews and others, and if the church shall take some active step by which the office can employ another compositor, establish a book-bindery, and complete our work in the office, we shall be able to fill orders more expeditiously, more satisfactorily, and at diminished cost to purchasers.

THE MINISTRY.—At the last General Conference, a resolution was passed that each district be requested to furnish one man for and sustain his family while he is in the ministry. Are the churches prepared to carry out this resolution? The Semi-Annual Conference is near at hand. Let us hear from you brethren. Address JOSEPH SMITH, care of C. Derry, Manteno, Shelby Co., Iowa.

VOICE OF WARNING.—We have about a hundred copies in process of binding; these we shall send to those who have sent in orders, so soon as they are bound.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England
Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

Wm. W. Blair, Box 518, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ella, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.
C. Derry, Manteno, Shelby Co., Iowa.

DIED.

At St. David, Fulton Co., Ill. Sept. 10, 1869, SARAH, daughter of Thomas and Elizabeth Williams, aged 8 years, 1 month, and 29 years. Funeral sermon by Bro. J. Jeremiah from 1 Cor. xv. 12.

At Knoxville, Ray Co., Mo., August 23d, 1869, infant child of J. W. and N. L. Johnson, aged 1 year and 10 days.

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Up to September 21st, 1869.

To find how your account stands.

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Be merry, but be wise.

Honesty is the best policy.

A slothful man is a beggar's brother.

Economy is the easy chair of old age.

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THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter Day Saints, and edited by JOSEPH SMITH.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

NO. 8.—VOL. XVI.] PLANO, ILL., OCTOBER 15, 1869. [WHOLE NO. 168.

THE TEMPLE OF GOD.

BY ELDER PETER RAY.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 19, 20.

Now are not all who have been baptized into Christ, and have received his Holy Spirit as the seal of their adoption, become living temples of God, as the Corinthians were? Will it not be better for us to glorify God in our bodies, and our spirits, by keeping our bodies pure and undefiled? How can our bodies be defiled? In various ways, namely, by eating, drinking, or inhaling anything into them which causes disease, for when the body is diseased in any way it is de-

filed. As it is written in the Book of D. & C., sec. lxxxi. par. 1: "And again; tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and sick cattle, to be used with judgment and skill." How can any Saint use tobacco with such impunity as many do? If they will only think seriously, they will know at once that they are defiling their temple, and by so doing they are liable to destruction, for God says he will destroy that temple.

According to the greatest medical skill in our day, the following symptoms result from the habitual use of tobacco in any form. Though all these symptoms may never occur in any one case, yet they are the aggregate of the symptoms in different cases. Dizziness or pain in the head, dimness of sight, and occasional temporary loss of sight. It is true that when the nervous energy is wasted in expelling poisons, the circulation of the blood is impeded, and congestion of the brain and pain in the head is a very common consequence. There is also neuralgia, or nervous pain in the head.

Dimness of sight and sometimes temporary loss of sight.—The optic nerve suffers from the poison with all

the other nerves, and hence one reason for the large number of spectacles we see every-where.

Paleness or sallowness of complexion.—The skin becomes clouded and sallow, for the reasons that the nervous power which should make it clear, fresh, and healthful, is struggling with or lying prone under poison, and cannot do its legitimate work.

Sinking, or pain at the pit of the stomach.—Few persons seem to be aware that digestion is a nervous process—that health of the nervous system is needed to carry on healthy and painless digestion. If the nerves are exhausted of their vital energy, and diseased by any means, by excessive labor, by dissipation, or poisoning, the stomach being largely supplied with nerves and digesting our food by means of the vitality of these nerves, fails in its work, and gives notice of its failure by pain or sinking faintness. An enfeebled state of the voluntary muscles, manifested sometimes by trembling of the hands, sometimes by weakness or hoarseness of the voice. The nerves govern our motions, and also the voice, hence disease of the nerves will affect both.

Another symptom is disturbed sleep and a starting from the early slumbers with a sense of suffocation. Men bargain for restlessness and nightmare, and pay for it by the use of tobacco, and then go to the doctor to cure them of the poison by a worse one perhaps, if a worse can be found.

Epileptic and convulsive fits are caused by tobacco. These are diseases entirely nervous.

Confusion, or weakness of the mental faculties, peevishness or irritability of purpose, are given as consequences of the use of tobacco, by honest medical men; whether the users will be honest enough to plead guilty to these effects, I am unable to guess.

Seasons of great depression of spirits, long fits of melancholy and despondency,

and in some cases entire and permanent mental derangement, have been caused by the habitual use of tobacco. Indeed it is to be feared that the buoyant springing life of health, which bears one up with an ever sustaining rest in the midst of arduous effort, is unknown to the tobacco user. They may have delicious dreams at times amid the intoxication of the weed, but they pay dearly for them in the ills we are enumerating. The steady, even flow of health cannot depend on a hatful of cigars or tobacco.

There is another consequence of the use of tobacco that is frequently seen, and this is palsy—and this is emphatically the disease of a nervous system. The nerves, in their struggle with the poison, become exhausted, and loaded with it; the consequence is paralysis, in its various forms, from a palsied limb to complete helplessness.

The mode in which people accustom themselves to use tobacco is one of its strong proofs of its poisonous nature. It is only by stealing into the system by little and little, gradually debauching the powers of life, that any one can take it. When tobacco is taken, in small quantities, the vital energy is not alarmed, and the strong effort is not made to expel, that is made when the quantity is large. Thus grain after grain is introduced, and remains in the system, oppressing the nerves, diseasing all the tissues, clouding the mind, causing different kinds of illness, and a craving for more, with an appetite as insatiable as the grave. And the people who use tobacco will assure us that they enjoy perfect health. In their dictionary, perfect health is defined as having headache, dizziness, dyspepsia, low spirits, numbness of the limbs, perhaps with a prickling sensation, sure forerunner of palsy, and a great many other troubles.

If this is not the way to defile the temple of God, I don't know what is. I think sometimes, that if Jesus Christ

was to come and tell some saints, that they would not give it up, they are so much addicted to the vile stuff, and their bodies so saturated with it that, in warm weather, when in the meeting places, their whole body scents awful enough to make delicate people sick. How can the Holy Spirit dwell in such unholy temples, with power!

When writing to the Romans, Paul tells them not to be conformed to this world. Do not all worldly people smoke? I would be very glad if I never saw nor heard of another person, calling themselves Saints, using tobacco for the human body, neither chewing nor smoking. And I pray God I never may; but instead, let all the Saints give more heed and diligence to glorify God in their bodies from henceforth and forever. Amen.

Again, in the same paragraph of the D. and C., reads thus: "Hot drinks are not for the body or belly." And I will add that hot meats of any kind are not good for either, they also defile the body with disease. Meats of all kinds should not be above milk warm when eaten, if you want a clean and pure body, free from disease. Let all your drink be pure, soft, cold water always; on no account whatever take any intoxicating liquors, of any description, for they will defile your bodies, most assuredly. Always strive to have a sound body and then you will have a sound mind in the same, wherewith to glorify God and his Son Jesus Christ. The body may also be defiled by eating anything that is forbidden, such as swine's flesh, hares, and rabbits.

If you will turn to Deut. xiv. 8, you will perceive at once, that God has forbidden swine's flesh, and I sooner believe God than man. And according to Drs. Nichols, Trall, Miller, Wood, Holbrook, and a host of others, they all pronounce it unfit for the human body, causing more disease and impurity than any other kind of meat. It causes scrofula in its worst forms,

indigestion, &c. There are many Saints who eat a great quantity of it, being ignorant of its effects; and many do not know that it is mentioned in the Bible at all. They seem quite surprised when one tells them of it. I believe if the Saints, as a people, would fall back on the bill of fare mentioned in the 14th chapter of Deuteronomy, and live on it altogether, there would not be so much sickness amongst them as there is betimes. Turn to the 3d chap. of Leviticus, 17th verse; chap. 7th same book and 23d verse, and observe them likewise; they will be better in health and stronger, and be more enabled to glorify God with their bodies, which are his. Be temperate in all things they eat and drink.

Jesus Christ, the scriptures say, went about doing good all the time he was on the earth, and I believe it. But how about those two thousand swine that he permitted the devils to enter, and they were all drowned in the sea? Do you think if they had been good for human food he would have done it? I say, Nay. He would not. What did Peter say, when all manner of forbidden beasts were presented to him, and a command to rise and eat. He said, "Not so, Lord; for I have never eaten anything that is common, or unclean." How many Saints can say the same? I trust the time is not far distant when every Saint, from the least to the greatest, can say so in very deed, and of a truth. For, depend upon it, we must keep our bodies undefiled, and ourselves unspotted from the sins of the world, if we intend to glorify God, and have our bodies living temples for the Holy Ghost to dwell in. We must be holy and pure before him continually; keeping his commandments and walking in his statutes continually, or we cannot have a very large portion of his Holy Spirit to dwell in us and abide with us. "Know ye not, that so many of us as were baptized into Jesus Christ were

baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. If we be dead with Christ, we believe that we shall also live with him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

My prayer to God is that we may all keep ourselves unspotted from the world, and our bodies undefiled, and be saints in very deed. Amen.

GOOD NEWS.

Praying God the Eternal Father, in the name of Jesus Christ his Son, for the quickening power, and holy influence of his Spirit, I take this opportunity to pen a few words—Good News; everybody likes to hear it. It cheers, it consoles, it comforts. When the prisoner hears the news that he is to be released, his heart leaps for joy, his mind turns immediately to the joyous scenes and prospects before him. When the soldier hears the news that he is to be discharged, to return to his long wished for home, his heart leaps and bounds for joy. A halo of glory and peace bursts upon his before disconsolate mind, and he feels and sees fresh beauty in every thing around him, no matter of what name or nature. When

the sweet little innocent child hears that its papa has brought it a doll, or some thing else loved and cherished by the little innocent, it gives vent to its joyful thoughts by shouts of childish joy, and tones of joyful mirth.

But hark, dear reader, the sound is heard in these last days,—a proclamation from the eternal heavens above,—that fills with greater joy, greater comfort, greater peace and more glorious prospects, than any thing we have mentioned. It is the gospel, an angel has flown through the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

While the world sat in darkness, and nothing but gospels of men were taught by which to be saved. Behold; and lo! a bright messenger from the regions of eternal light and glory, bears to earth the gospel, the glad tidings of salvation, good and joyous news to the honest in heart.

Why is it good news? Because it brings to the sons and daughters of Adam a promise, that through it "life and immortality is brought to light." That through obedience to its promises they may secure unto themselves "a crown of righteousness, which Christ the righteous judge shall give at his appearing;" also, "peace in this life, and eternal life in the world to come."

What is this gospel? "It is the power of God unto salvation to all them that believe." What are its principles? Faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment. See Heb. 6: 1, 2.

The person wishing to obey this message of good news, must first have faith, for "without faith it is impossible

to please God, for he that cometh unto him must believe that he is, and that he is a rewarder of them that diligently seek him." After this principle is obtained, a practical repentance is required, *i. e.*, a forsaking of all sin, or as Paul says, "repentance, [turning] toward God." Baptism is the next principle, the mode and object of which is much disputed, and perverted. Some say it is nothing but an initiatory ordinance, to answer a good conscience towards God, and is not essential to salvation. But we find, when Jesus came to John to be baptized of him, John forbade him, saying I have need to be baptized of thee, and comest thou to me? Jesus answered and said, suffer it to be so now, for thus it becometh us to fulfill all righteousness. O, ye that say it is not necessary, tell me, is it necessary to fulfill all righteousness? If so, "why tarriest thou, arise and be baptized and wash away thy sins."

When the multitude on the day of Pentecost cried, men and brethren what shall we do? Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost.

"John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Mark 1: 4.

From the foregoing it is very evident that baptism is for "the remission of sins." Now for the mode: "John baptized in Enon near to Salim, because there was much water there." Does it take "much water" to pour or sprinkle? We answer, No! Then John undoubtedly baptized by immersion.

Paul compares it to a burial, to being "planted together in the likeness of his death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life." He also says, "that in Christ, neither circumcision or uncircumcision availeth any thing, but a new creature," not by works of righteousness which we have

done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Jesus said to his apostles, "You that have followed me in the regeneration, shall sit upon twelve thrones, judging the twelve tribes of Israel." He also said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Now we have the whole matter before us, we are to become "new creatures" in Christ, by being born of water and of the Spirit. Hence we conclude most assuredly that baptism by immersion, is the only proper and legitimate mode, for we cannot be born of water, unless we are buried in it.

Now we inquire how we are to be born of the Spirit—what is the ordinance through which we receive this spirit by which we cry, "abba, Father."

In the 8th chapter of Acts, we find that the people of Samaria had received the word of God, and been baptized, through the instrumentality of Philip. But was this all that was necessary?—Verily; No! "For when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost, (for as yet he had fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

In the 17th chapter of Acts, we find that Paul found some disciples at Ephesus, and he asked them if they had received the Holy Ghost since they believed? They told him they had not so much as heard whether there be any Holy Ghost. After some more inquiry he preached Christ unto them, and they were baptized, after which he laid his hands on them, and they received the Holy Ghost and spake with tongues and prophesied. Paul calls it one of "the principles of the doctrine of

Christ," and as the word of the Lord informs us that out of the mouth of two or three witnesses, shall every word be established, we readily conclude that the laying on of hands for the reception of the Holy Ghost, is an ordinance of the true, perfect, and unchangeable gospel of the Son of God.

Paul pronounces a fearful curse upon any man that should teach any other gospel. He says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 8, 9.

AMMON.

STEPS ON THE PATH OF LIFE.

The old saying is still true, "Where there's a will there's a way."

After receiving the faith of the Reorganized Church, and before becoming a member, I became interested in trying to make it known to those who lived around my house, but the mind had to plan the way in order to carry this into effect.

Preaching was out of the question; for I had no authority to preach. I had not yet renewed the covenant with God by confessing my sins, and giving myself to be buried in the waters of baptism; yet there was a conviction in my heart that brought forth love for the cause conceived by God and revealed in his eternal plan for the salvation of man. This conviction and love revealed a sympathy for this great work. The Spirit of God wrestles with the spirit of man; it wrestled with mine. With some it works remarkable changes in a short time, while it silently worketh in others, without being manifested outwardly for months and years.

We should never become discouraged because the prospect of the future appears dark to us; at such times "let patience have her perfect work."

The only benefit I could be to the church, under the circumstances, and until a convenient time to unite with the church should be offered me, was to distribute the little pure, preaching tracts around in the neighborhood. That was done to some extent. Then I watched for some result; but no one would confess to me that they were benefitted in the least through my endeavors; still they seemed to have liberality enough to act as gentlemen. I thought some had their eyes opened to see the truth; but, alas, they loved the popularity of the world more than the treasure that God had just permitted them to see. They would not sacrifice interest for truth. Weighed in the balances, they were found wanting.

My next effort was to send for an elder from far away; for there were none near. I thought that the preaching would be the very thing at this time, and I could join the church through the ministration of one having authority. Some elders came, and I went around and succeeded in inducing a good congregation to come together. A number of meetings were held around my home. This all passed away again without any one but myself obeying, or even manifesting any inclination to do so; rather to the contrary, if it be safe to judge from circumstantial evidence.

At this time I was ordained to teach, and though seeking no office, I consented, fearing to offend the great Judge.

After this, knowing my weakness and realizing my inability to do justice to such a great and worthy cause, I was slow to make any attempt at public teaching.

I succeeded again in obtaining able elders to represent the latter day work;

but to my sorrow, our good people would not come out to hear. A kind invitation was given to them. School room and court room were granted cheerfully. The ability was there to preach the gospel as plain as men could preach it; but the powers of darkness prevailed, through some means, to hinder men from coming out to hear.

It was to me a serious time. What can be done? Shall we say that all hope is lost, that all is done that can be done, and give up in despair? Tracts, *Heralds*, books, elders, a moral and peaceable example for years; all this would not avail, was not sufficient force.

Ah! there is something yet to be done. There is yet a way, if there is but a will. But the task is great. Its magnitude puts all former acts in the shade. A poor humble man, daring to assume the high position of a teacher to people who, to all appearance, were better qualified to teach him, than he was to teach them. This was to me like reversing nature, a kind of revolution of moral elements. All the excuses that had seemed to be sufficient to serve in the past, were now brought together, as it were, in a very small package; all to be tried in the balances against my duty to fulfill the law that saith, "*Every man shall warn his neighbor.*"

Not only the letter of the law required this; but there was so deep an impression made upon my mind, by the Spirit of him who gave the law, that I dare no longer shift the task from my own shoulders to those of some one else. So I went to the authorities, and obtained permission to hold meetings in the school house, and gave out an appointment. The people that would not come any more to hear strangers, at this time came again to hear their old friend who lived among them, saying, "We are acquainted with him; we can have more reliance on what he says than on strangers, come

let's go and hear."

The first lesson taught was on faith, according to the scripture. The Lord sustained me to do better than expected, because I had trusted in him. I thought many of my hearers saw plainly for the time that we had the truth, because the influences present, and the evidences expressed upon their countenances, bore witness to me that God's mighty truth, tempered with love, had entered into their hearts.

The time of its stay must be determined by them. Responsible beings having their agency, can embrace and cultivate the celestial plant, or reject and cast it away, and remain forever deprived of its precious fruits.

I continued my work time after time, until all the fundamental principles of the gospel were explained or made known. I do not yet know the full result to the hearers; for me the result is good,—a growth in faith and the approval of a good conscience.

"A BEGINNER."

THOUGHTS AND REFLECTIONS.

BY SISTER MARY RUBY.

When we contemplate the cunning devices of Satan to overthrow, if possible, the designs, purposes and will of God, we wonder—are astonished, and realize the necessity and importance, of watching and praying, on the part of those who have set out to do His will, lest they be overcome by the machinations of this evil one, and lose the recompense promised to the faithful at "the resurrection of the just!"

To be forewarned, is to be forearmed. The Holy Scriptures describe this enemy of our souls and his manner of dealing with men, most faithfully. Having the means then, let us be prepared to "stand fast in the liberty

wherewith Christ hath made us free." This enemy is artful! He is ready to spring upon us in an unguarded moment—when we are not watching—and overcome us, "wherefore, put on the whole armour of God, that you may be able to stand," remembering that you are to be tried, and if found worthy the reward is sure! The zeal manifested by this arch enemy of the truth, is worthy our emulation, and a better cause. He assails us when we least expect him; he is subtle—cunning—sly! He is all things to all men! Like the serpent that lurks in our pathway, he is ready to strike, filling our hearts with a poison that kills our love, destroys our confidence, mars our peace, and, finally, leaves us without that hope which "is an anchor to the soul!"

For protection against these attacks from the enemy in ambush, we have need of the "breast-plate of righteousness!" Are we thus prepared? If not let us hasten, lest we be taken and destroyed!

In the long warfare this enemy has waged against truth and goodness—extending through many centuries—he has acquired much wisdom, and has deceived many! His triumphs have been many, and, even in this Bible age, his votaries are legion! Do we realize, brethren and sisters, how great an enemy we have to contend against? I had almost said: I fear we do not!—It is a fact, patent to every observer of transpiring events, that he is striving with his might to hinder the spread of the gospel—to bar investigation! He is wise enough to see that if the honest, reflective, intelligent man or woman, hears the gospel preached, in its primitive beauty and simplicity, by those having the authority, they will begin to inquire: "Are these things so?" and for an answer, they will search the scriptures! Result: obedience to the truth, and a loss to the enemy!

Have we any friends who are desirous to know the truth? and have we

our "feet shod with the preparation of the gospel of peace," that we may give answer to those who may ask us concerning our hope? If not we have a duty unperformed, and shall not be able to quench the fiery darts of the evil one!

Experience has taught the writer hereof, how tenaciously we cling to preconceived opinions, and also the good done by some trusted friend who aided us by his counsel; by his better knowledge of the truth! "As ye would that men should do to you, do ye even so to them." This should be the rule governing our practice. Do we know the truth? Have we the better way? Then let us give light to our fellow man, by giving him the benefit of our shield of faith and helmet of salvation. The enemy has him! Shall he be lost? No! Then on to the rescue! From the sword of the Spirit, Satan must flee!

The individual convinced that he is in rebellion against God; that he is transgressing His law, determines to obey. Then comes this wicked one and attempts to take away the good seed sown in his heart, by whispering:—"Wait until a more convenient season: do not be in a hurry; there is plenty of time remaining for you to serve the Lord! Besides, if you espouse the cause of Christ now, you will suffer loss; for there is much pleasure—much worldly enjoyment in store for you yet. True you will have to do so ere long, if you would be saved, but your Father in heaven is very merciful, and will, therefore, spare you many years in the enjoyment of the pleasures of sin, and then make you willing in the day of His power."

Aye, God is merciful; but He will "force no man to heaven!" Therefore beware! Give no heed to this "doctrine of devils!" Remember the lesson in the Garden of Eden and profit thereby, lest it be forever too late; the harvest be over, the summer ended,

and you are not saved. Procrastination, in this case, is a thief that will rob you of an eternal inheritance in the kingdom of God, and His dear Son!—Having heard all that the enemy has said, and being still determined to abide by God's law, the tempter tries again. Hear him: "Well, as you seem to have fully made up your mind to be a follower of Him, rather than me, let me advise you to avoid that 'straight and narrow path;' it leads to the kingdom 'tis true, but then it's hard to travel; it requires constant watching in order to keep in it; besides you will get wet—very wet! Indeed, you will have to pass through the water! Think how unpleasant; how very disagreeable, and withal, unnecessary. There are various other ways, wherein go the respectable ones of earth. Each of these ways is broad, and has many resting places, where you may enjoy the society of those who have character and influence. They are the wise ones of earth, and only require that you assist in feeding teachers who suit their 'itching ears,' and be sincere in whatever you do! Some of these ways are a little wet, but not enough to 'make a change of apparel necessary,' nor give you a cold!"

Verily, Satan, thou art a wily foe, subtle and dangerous. How necessary that we be continually upon our guard.

Latter Day Saints, have you your armor on? There is need; for against you this enemy of all righteousness, is waging an uncompromising warfare!—"Tis he who heralds the cry: "deluded fanatics;" "false prophets;" "wolves in sheep's clothing; deceived and deceiving others!" "True, they have more Bible doctrine than all others, and they have the advantage of seeming to be honest; but, if you have respect for yourself and friends, if you desire the good will of men, have no fellowship with them. Their society is dangerous, for they have a 'peculiar knack' of convincing the people of the truths they

advocate!"

Failing, after all his sophism, to mislead the individual who has determined that he and his house would serve the Lord, he thus soliloquizes:—"O! these Latter Day Saints! They do exceedingly trouble me! Would I were rid of them! Little did I think, when Joseph Smith first claimed to have received authority from God, and to speak with a prophet's voice, that it would come to this. All the agencies I have been able to employ have failed to prevent them from making and multiplying converts all over the land! I begin to fear the fulfillment of that line in one of their hymns:—

"Like clouds see them fly
To their glorious home!"

"In vain have I brought out all my forces; my artillery, heavily shotted with vituperation and abuse, has failed to intimidate them; my ministers have met them in debate, but have failed to refute—failed to impeach their testimony! Fire, sword and exile, have proven a forlorn hope! I have assailed them where I supposed them weak, only to find them strong! A few short years ago, these Latter Day Saints organized a branch of their church in a small town in Scott Co., Iowa. They were few in numbers, but managed to fit up a comfortable meeting house, hoping to worship God in peace. This was not to my liking. On a dark night—I almost blush to tell it—four of my young, yet faithful servants, applied the torch, and in one short hour, nought remained but a black mass of smoking cinders! Were they overcome? Were they intimidated? No! On the contrary, they still sound the gospel trumpet through the land; they still strive for the prize everlasting, and the happiness which is God's approval!—To-day their course is onward: foreign missions have been established; laborers are in every field; an ably conducted paper, advocating Bible truth, goes semi-monthly to thousands of

homes, full of sound reasons for the hope that is in them. Lately a new piece of ordinance has been brought into position, and is delivering its shot with an effect that, I fear, will rob me of many souls! It is '*Zion's Hope*,' a paper for the little ones, wherein are pleasant lessons given out, teaching the young to honor their parents; to 'remember the Sabbath day, and keep it holy,' and to avoid every thing that is in my line; i. e. evil! Interesting stories are published in this *Zion's Hope*, illustrating the greatness and goodness of God, the safety in His love, gained by keeping His commandments, and the certainty of happiness to all who walk in His ways. Sin is represented as dangerous, and its reward eternal death! Verily, my kingdom is in danger, and unless I make a breach in their ranks, and silence some of their terrible guns, I fear that: 'the kingdoms of this world will, indeed, become the kingdom of God and His Son!'"

Brethren and sisters, stand fast, be united and firm, and having on the "harness" of the Latter Day Saints, do earnest work for Zion! The harvest is ripening, there is much to be done. Let us improve the talents He has given us, and gain the promised reward.

HEBREWS VI. 1.

BY J. S. COMSTOCK.

"Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection."

Principles are fundamental truths. What then are the principles of the doctrine of Christ, which the apostle would have the Hebrews to leave? This seems to be the leading question, and the first thing to be settled in this controversy, prior to any further pursuing of this subject, toward perfection. For what kind of perfection should any

people hope to arrive at, independent of the fundamental truths in God's word; or by leaving the principles of the doctrine of Christ?

I answer. It would of course be that same kind of perfection, which the sectarian Jews had arrived at, of whom Paul complains in the preceding chapter, by saying to them, that whereas for the time, they ought to be teachers, yet they had need that one should teach them again the first principles of the oracles of God.

What then, I ask, are we to understand by the first principles of the oracles of God, or synonymously the principles of the doctrine of Christ? Paul, himself, has explained this in his discourse to the Hebrews, in this same epistle. In defence of the priesthood of Jesus Christ, Paul goes back to the holy oracles, and proves that a priesthood had been in existence long before Abraham, and that even Abraham himself, as well as the sons of Levi were subject to it.

But before I proceed any further toward explaining what those principles are, which Paul is here made to say that they should be left, in order to go on to perfection, it is due to this subject to say, that it is a manifest error in the translation. The fact is, that the inspired translation reads the exact reverse of it, viz., "Therefore *not* leaving the principles of the doctrine of Christ, let us go on to perfection." The Hebrews had left them, and had *become* ignorant of those fundamental principles, and were great contenders for holiness, going on to a sort of perfection in their own estimation, contending about certain rites and tenets, having no authority of the priesthood, and consequently were building up to themselves *churches*, in ignorance of the first principles of the oracles of God.

And now I proceed to answer the question, which so naturally arises in the enquiring mind, viz, What are

the principles of the doctrine of Christ?

I have already said that Paul himself had copiously dwelt upon these fundamental principles, in that same Epistle to the Hebrews, and instead of encouraging the Jews in neglecting those principles, he urges it upon them not to leave them, but to go on to perfection in accordance with these principles. For a church perfected independent of priesthood authority, would be built upon the sand, and destined to perish in the gainsaying of Core. The doctrine of Christ teaches that God placed in His church apostles first; and, secondarily, prophets; after that evangelists, (or a quorum of seven,) then pastors and teachers, the working of miracles and gifts of healing, interpretation of tongues, &c., and all these for the work of the ministry, and the perfecting of the saints, and to prevent divisions.

Now does Paul mean to have the church leave all these principles, these fundamentals, which God has placed in His church for the *perfecting* of the saints, and go on to perfection without them? Of course not. For he says, "Obey them whom the Holy Ghost has made overseers over you, whose faith follow," &c. Is it obeying them to leave them, and go on to perfection without these principles? For these are indeed the fundamental truths in the doctrine of Christ.

Now let us enquire how long God designed these apostles, prophets, spiritual gifts, &c., to last in the church. Paul himself tells us, "till we all come in the unity of the Spirit, to the stature of a perfect man in Christ." Has that time gone by? Nay, in verity; for when that time arrives, we shall all see eye to eye, and not be henceforth tossed about by winds of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Now, is it not plain, that by leaving these principles, as the sectarian

churches have done, that instead of going on to a unity of the Spirit, to the stature of a perfect man in Christ, (according to the design of God's order,) that those very things have happened which He foresaw.

One of God's designs in this order of *His*, was to "*prevent divisions.*" Another was, "for the perfecting of the saints." Not of the Methodists, Presbyterians, or Baptists, but "for the perfecting of the saints." The saints, then, cannot be perfected without this *order*, or without the work of such a ministry as God has placed in His church. Because it is said that God has placed *all these* in His church "for the work of the ministry," not a part only, but "*all these*" for the perfecting of the saints; also "*all these* to prevent divisions." Now did God mean for us to leave "*all these*" and go on to perfection? Of course not. For it is said expressly, that this order was designed to last till we of the saints were perfected. Or, in other words, "till we all come together in the unity of the Spirit, unto the stature of a perfect man in Christ."

This, then, is the high standard of perfection, which God himself has designed for His people, in the organization of His church. "To the stature of a *perfect man* in Christ Jesus." Yes, all of the saints. "*Till we all come together,*" as one man. Now, nothing is more evident, than that this design of God's purpose has not yet been fulfilled. What believer in God's word, will rise up and say that God will not fulfill all His purposes? Will He ever receive His bride perfected after the manner of present day sectarian divisions? Never, no, never! For they have left all the principles of the doctrine of Christ.

True beauty is but virtue made visible in outward grace. Beauty and vice are disjoined by nature herself.

To slander is to murder.

MISTAKES ABOUT FAITH.

BY ELDER V. WHITE.

Editor Herald.—As it is the common lot of all those who endeavor to establish truth among the children of men, they evidently meet with a great variety of opinions; and as I desire to be one of that class who are endeavoring to establish truth, permit me to submit to the public, through the columns of your paper, the following ideas.

Not long since, while in conversation with a gentleman of the orthodox persuasion, upon the principles of the gospel, and while I was endeavoring to establish the ancient order of the same, with all its gifts and blessings, he remarked, that order of things was not necessary now, and that by *faith* they were done away. What a mistaken idea, that by *true faith* those things were done away! Yet I am compelled to acknowledge, that Methodist, Baptist, Universalist, Presbyterian, Congregationalist, and in fact, all the combined *faith* of the sectarian world have done with these things.

Let us examine for a moment the nature and effect of true faith, that faith that was once delivered to the saints, and see whether it agrees with the kind of faith that the gentleman referred to, speaks of doing away with the gifts and blessings of the gospel.

In the 11th chapter of Hebrews, there is a long catalogue of the effects of true faith, and the Apostle Paul gives us to understand that without it, "it is impossible to please God, for he that cometh to God *must* believe that he is, and that he is a rewarder of them that diligently seek him." Now I ask, what will induce a man to seek to obtain a reward, except he can believe the means is within his reach by which he may obtain it, and the reward will not be withholden from him? Paul declares that by that faith

the ancients "obtained promises," and he was not mistaken in the matter, as is clearly shown in Acts ii. 1, where it says, "they were assembled together waiting for the promise of the Father," (and they must have had faith that they would obtain it,) and when they did obtain it, what were the effects of it? We read that the gift of tongues was poured out in great abundance upon that occasion. And again, if we turn to Matt. 9th chap., we shall find an account of some of the effects of true faith, where Jesus says, "Daughter, be of good comfort: thy *faith* hath made thee whole." And also in the account of the man that was begging at the gate of the temple, Acts 3d chap., and in many other instances had we time and space, we might show the effects of that faith that was once delivered to the saints. Well might Paul say, "Faith is the substance of things hoped for, the evidence of things not seen." But oh, how changed the scene to-day; instead of that faith, is substituted unbelief! "Surely your turning of things upside down shall be esteemed as potter's clay." No wonder the Lord should say by the mouth of the prophet Isaiah, "They have changed the ordinance and broken the everlasting covenant." It reminds me of the statement of Paul, when speaking of the children of Israel, where he says, "For unto us was the gospel preached as well as unto them; but it did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2. So we may say, that the gospel is preached to-day, but it does not profit many, not being mixed with faith in them that hear it.

And now, kind reader, if God is the same unchangeable being he was in the days of the ancients, Jesus Christ, and the apostles, who can say that the gifts of the gospel are done away? In the 14th chap. 1 Cor. 37th verse, Paul declares, "If any man think himself to be a prophet, or spiritual, let him

acknowledge that the things that I write unto you are the *commandments* of the Lord." And as he has written much upon the subject, and we think we have shown clearly that he was not mistaken in the matter, do not be startled if we should say that Joseph Smith was not mistaken, when he declared to the world, that men might, through faith, obtain like promises! Neither are we mistaken when we say to you that the same faith will produce the same effects, for we are God's witnesses.

One or two quotations more, and I leave the subject, hoping that the Spirit of God may seal instruction upon all to whom this may come.

James says, "For as the body without the spirit is dead, so *faith* without works is dead also." And again, Isa. xxix. 25, (new translation,) "For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, to-day, and forever; and I work not among the children of men, *save it be according to their faith.*"

RETURNING GOOD FOR EVIL.

BY BRO. JOHN RITCHIE.

The day has been, and is yet with some men, when the above sentiment would not enter the mind, and upon first thought it would seem a hard task to the best of us. But as reason rather than impulse should govern man in his actions, it would be well for us to examine the principle, see the foundation on which it rests, and the order or system of things that might be established and sustained by a strict adherence to it.

Though man at present is full of imperfections, I am not of those who would say that man, left to himself, would be the degenerate being some

would proclaim him. I believe there is in every man, I care not how deeply plunged in wickedness, a power to appreciate, measurably at least, the value of good principle, to be disgusted with the operation of every evil one.

The mental and moral capacities of men are not alike. Their sensibilities are not alike. Some perform actions from which others would shrink. Still even those who would do another an injury, have hearts to appreciate a good action towards them. In nine cases out of ten, even these would hesitate to do injury, if they knew that in return they would receive kind words and assistance from the injured one in an hour of need.

Retaliation hardens the hearts of evil doers. I once read a story of a Quaker, who had laid in his winter's store of provisions. He one night heard a footstep in his storehouse, and going cautiously to the place, he seized a thief who was in the act of stealing. Astonished was he to find a near neighbor in his grasp. "Friend," said he, "if thou hadst told me thou wast in want, I would have given thee." He then gave the man what he wanted, and told him, when it should be done, to come for more.

The man was perfectly ashamed of his action, begged the Quaker's forgiveness, which was readily granted, and became a strictly honest man.

Would retaliation have benefitted either party? Had the Quaker seized the man roughly, roused the neighbors, and conducted him to prison, there is no determining to what this one evil action would have led. The man's character would have been ruined, his family disgraced. He might have become reckless, and from this first misstep, a train of evils might have issued, resulting in the end in misery and death.

Does severe punishment stay the onward march of crime? No. Crime has existed and always will exist, while

ignorance holds sway. The every act of a wise man will be to benefit himself and humanity at large. If this were carried out, evil would materially decrease in the world. If evil be done, the aim should be to undo it, if possible, and not to double it by resentment.

If those professing to believe in the principle of returning good for evil would only put it into practice, evil would be ashamed to show its face, and in time, self, redeemed and ennobled, would be the great controlling power for good—retributive law would fade into insignificance.

EXAMPLE.

Nothing has more to do with the prosperity of an organization of any kind, than the example set by those who belong to it. It is upon this important subject that I wish to advance a few ideas.

I have often been troubled, deeply troubled, to see a very bad example set before the world, by those who *profess* to belong to the church of Christ, and who, by their age and experience in life, had ought to know better.

Sin can be committed in many ways, and have as many different results. We may commit sin that will affect ourselves only; we may also commit sin that will affect the whole branch of the church to which we belong, or even the whole church. We may, by an unwise act before the world, or by a word dropped in an angry manner, or by a haughty look and selfishly independent manner of conversing with those with whom we have to deal, create the impression that we are not true Christians, and it may not be, and most certainly is not, an incorrect impression. Therefore, judging the society by those who set such examples, the observers at once conclude, that it

is an organization of unchristian-like men and women.

This judgment is not just, and a part of the condemnation will rest upon those who judge unjustly; but a part will also rest upon those who set the bad examples before them, which causes them thus to judge.

How important then it is, that we should be very careful how we conduct ourselves before the world, and before all men. If we have brothers, sisters, sons, or daughters, who have not embraced the gospel of Christ, how necessary, how all-important it is, that we should deal kindly and gently with them, using patience, forbearance, and long-suffering towards them; and if we do this, great good may result.

But if we are not walking in humility, we are not striving to set a good example before the world; we cannot say if we are scoffed and derided, that it is for righteousness' sake, neither can we have that peace of mind which comes only to those who are striving to let their light so shine that men seeing their good works may be led to glorify their Father who is in heaven.

If a person is honestly investigating the truth, sees one who professes to be a servant of the Lord give vent to vindictive feelings, and not manifest in the least that he is striving to live up to what he professes, he is very likely to go away from that man with such thoughts in his heart as these: "I did think that these people preached the truth, but when I come to see their practice, it completely disgusts me, and I have no sympathy for them whatever. Talk about the principle of love! They might as well try to make me believe that light is darkness, as to make me believe that they possess love. How is it that men preach what they never attempt to practice?"

Evil instead of good is done, unrighteousness instead of righteousness, are established by such unworthy examples. This is one reason why

there are so many skeptics. The adversary knows this, and will most assuredly try to deceive us, and lead us astray into paths of unrighteousness. Let us then be humble, and watchful, and prayerful, always setting a good example, and putting our trust in God. Our sufficiency is not of ourselves, but of God.

"AMMON."

THE THOUGHT OF FOOLISHNESS.

"The thought of foolishness is sin."—
Prov. 24: 9.

Brethren, how often do we think of this?

I fear that none of us, especially our young brothers and sisters, think of it very often; but permit our thoughts to dwell upon foolish things; which not only weakens our mind, but also keeps away from our thoughts all that is good, and we are led away from our duty; which is to "Fear God, and keep his commandments."

"The foolishness of a man perverteth his way." Prov. 19: 3.

Then, how careful we ought to be lest we pervert our way, and be turned again to wickedness, and thereby lose our place in the celestial kingdom.

The scriptures say the thought of foolishness is sin.

If the thought of foolishness is sin, foolishness itself must be a still greater sin; for if the thought of any thing is sin, the thing itself must be a greater sin. Let us be careful at all times to keep our thoughts on things that are good and holy. If our thoughts are thoughts of foolishness, we will be very sure to utter them; for Christ says, "Out of the abundance of the heart the mouth speaketh." If our thoughts be evil, our words will be evil also; or if our thoughts be foolish, our words will be foolish also.

We should never allow our thoughts to wander away from the proper chan-

nel, to things light and trashy, because if our thoughts are of such a character our conversation will be of the same order, and will not edify the most ignorant man in existence.

Our conversation should always be such as would edify our hearers.

"Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." It is necessary then for us to order our conversation aright; when by so doing we may see the salvation of God. Can we order our conversation aright, while our minds are filled with foolishness, and our mouths uttering the same? T. STUDIOUS.

PRIDE.

BY BRO. J. S. WEEKS.

Pride is one of the greatest vices that prevails in society. It is among the great sins of which mankind in general are guilty. Pride causes many a poor widow and orphan to starve, for the want of the necessary nourishment, while the rich indulge in all the luxury the world can afford. Because a man is rich he feels himself above his brethren that dame fortune has favored less; not considering that the Lord made the rich and the poor alike. O poor, short sighted man! Why art thou so exalted in thine own estimation? Knowest thou not that thou canst not carry thy riches with thee into the next world?

Then why art thou so proud of thy riches? Why so miserly that thou canst not assist the fatherless and the widow, and "keep thyself unspotted from the world," for this is what St. James says is religion "pure and undefiled." Kind reader, beware of pride, for be sure that pride goes before a fall.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, October 15, 1869.

PLEASANT CHAT.

Four baptized at Kewanee—lately.

Bro. C. G. Lanphear arrived on the 22nd ult., well. He is on his way to the south.

Bro. Atkins and family, from Utah, arrived on the 22nd ult. They report Bros. Alexander, David, and Brand, well and busy.

Bro. Wm. Hart brought us some most excellent apples from his orchard on the 25th ult. The thanks of the office are hereby tendered him, with the wish that his orchard may increase in bearing, and his shadow never be less.

Mr. James Hull, one of the Adventist brethren, spent a couple of days with us about the last of September, stopping over the Sunday and attending our meetings. He departed thinking at least that we were a hospitable people, if nothing more.

Bros. Wm. Hart and Jas. Woollams, addressed the Saints at Plano, on the 26th ult., subject, "Why stand ye here idle."

One of the prophecies of Heber C. Kimball, first counselor to Brigham Young, uttered some time prior to his death, is as follows:

"At present the Prophet Joseph's boys lie apparently in a state of slumber, every thing seems to be perfectly

calm with them. But by and by, God will wake them up, and they will roar like the thunders of Mount Sinai."

Can any one fail to see that in the preaching of Alexander and David, two of the sons of Joseph the Martyr, in Utah, there is the fulfillment of at least one of Heber's prophecies.

This prophecy was copied from a private memorandum book owned by Bro. Joseph Vernon, of Sacramento, Cal., who penned it from the lips of H. C. Kimball. It was copied and sent to us by Bro. Vernon at our request.

If Bros. Alexander and David were preaching in favor of the peculiar doctrines of those in Utah, it would not take them long to remember and quote this prophecy of Heber's; but as the voices of both are raised in favor of the truth, it is left for us to call attention to the fulfillment of so strange a prediction.

We leave for Conference, nothing preventing, on the 4th inst., will likely return somewhere about the 25th.

Elder M. H. Forscutt is holding meetings in Janesville, Wis.

144,000.

The attention of all the Saints is called to the following:

"Wanted, at this office, the names of an hundred and forty-four thousand, who can read their titles clear to mansions in the sky."

As the foregoing has created a great deal of speculation, and has given rise to some anxiety on the part of many, who seemed to think there must be

some mystery hidden in its meaning, we will now disclose that mystery, that all surmising and brain-torturing speculation in regard to it may cease.

All persons living upon the earth, who shall reach celestial happiness in a celestial abode, must have a clear and indefeasible title to that inheritance.—No matter what their names, occupation, profession, or present abode; when changing earthly localities for heavenly, mortal and perishable tenements for imperishable, fleshly cerements for divine apparel, there must be in their possession a deed of gift or purchase, by virtue of which they shall be invested with those celestial properties.

A careless habit of considering ourselves to be entitled to those things which we earnestly desire, sometimes makes us thieves of earthly possessions, when legal right to their use and enjoyment are beyond our reach; but as there are no heavenly possessions which we can steal, the same careless habit of considering ourselves to be entitled to them must surely result in our never obtaining them; unless we by some honorable means insure their being given to us.

The 144,000, of whom we read, were undefiled. The 144,000 for whom we advertised must be worthy—not only worthy but sure—of their title to an inheritance. The Psalmist asks,—“Lord, who shall abide in thy tabernacle?” Those who shall make up the number referred to as being wanted, are to be of those who shall abide in the tabernacle of the Lord, and dwell in his holy hill.

We do not wonder that out of the

many “called to be saints,” not even a few (eight) sent in their names. Only seven ever answered at all, (except to inquire what it meant), and of these seven, two, we are informed, do not dwell in harmony in the same household. If it be true, how, and by whom was their deed of inheritance given?

This inheritance is not an earthly one, the title to it is not secured by the payment of money for its purchase, as Abraham purchased the cave of Machpelah of Ephron, the son of Zohar, among the children of Heth; but is a gift from God, a celestial and an everlasting abiding place; to which gift every recipient thereof must be entitled, that title secured by works of righteousness wrought through faith, and a firm reliance upon the promise of God.

There is no mystery concealed in the advertisement other than this: it was our design to point the Saints to that bright hope—an inheritance of celestial glory—by means of a familiar process, thinking that, if it excited any thought it would be sure to trend away to that bright realm in which are stored “the houses not made with hands,” and call into being those better affections of the heart and mind; by which the Saints could be enabled to see how frail a tenure they hold upon that celestial land, if their righteousness do not exceed that of the scribes and the Pharisees.

One brother writes and asks, “What does the 144,000 mean? And why are they now to be recorded separately?”

Every name written in the Lamb's Book of Life, is recorded singly; and

the claim upon which the title of eternal life and a celestial abode, is held by each one whose name is thus recorded.

The names of the saints are not recorded in mass; nor can the safety of St. John secure the safety of St. Charles, or St. George. Nor does the title which ensures to St. William or St. Mary, his or her, reception into the glory of the celestial world, and an allotment of an inheritance there, secure the same to any but themselves; hence all will be recorded, but each separately; the inheritances will not be given to the Saints in mass, though dominion may, but to each as their title shall be approved.

It may have excited derision in the minds of some, unnecessary anxiety in the minds of others; and it is possible that with many the desired end was reached.

Saints, what is your title to eternal life?

Answer it, who can.

QUERY COLUMN.

Query.—What does David mean in the last clause of the first verse of the 1st Psalm.

Ans.—He means that the man who avoids the company and habits of the scornful shall be blessed.

Q.—Would it not be wisdom to adopt the scripture language in all our conversation and writings, that is when we are speaking or writing to a particular person, use the singular number and not the plural, as when we address

God, or his Son Jesus Christ, we say to either, thee and thou, and not you?

A.—We think not.

Q.—In scripture I can never see the words Mr. and Mrs. but always the plain name, as Peter, and Peter's wife, &c. If we should adopt these forms we should then be seen and known of all men, but now we are not, for you may meet a hundred saints in a strange town or city and would not know them from the world; there is too much conformity to the world.

A.—We prefer the Mr. and Mrs. for all strangers. Saints we call brother or sister.

Q.—Which papers do the Saints take the most, the *T. L. D. S. Herald*, or the *N. Y. Ledger, Weekly, Mercury*, and such like papers?

A.—We do not know.

Q.—What difference is there between a heathen that worships a god made of wood, and a Sectarian that worships a god that has neither body, parts or passions?

A.—One worships an inanimate, material god; the other an inanimate, immaterial god. The one knows what he worships for he made it. The other can not know, for he was not made material by an immaterial being; nor did he, being material, fashion an immateriality to which to bow down and worship. Both are mistaken, the one being far below, the other far beyond the true conception of that God who made the heavens, the earth, and all things which are therein.

Q.—Why is Solomon's Song left out of the Inspired Translation?

A.—Because the Spirit which gave

the Inspired Translation, declared that the Songs of Solomon were not inspired.

Correspondence.

BELLOTT, Wisconsin,
September 14, 1869.

Bro. Joseph Smith:

I have been trying my hand near home for some time back. Many have attended the preaching of the word, and some have paid the best of attention, and, no doubt, are believing the doctrine. But the *religious ones* want me to raise some dead man, or take up a rattle snake, or take poison, or something of the kind, before they will believe but what all the gifts of the gospel are done away, and all things are in grand running order. The world is being rapidly converted, and the millenium will soon be ushered in. Surely, if "ignorance is bliss, 'tis folly to be wise!" I agreed to meet Bro. E. C. Briggs in Chicago on the 29th inst., and travel some with him this fall.

Truly your brother,
SAMUEL POWERS.

PITTSBURGH, Luzerne Co., Pa.
September 17, 1869.

Bro. Joseph:

At this time I wish to inform you that the work of the Lord is onward in this locality. One more has been added to the church, and an old elder has given in his name for baptism. We look forward to a good work in and about Scranton.

As there have been some remarks in the *Herald* about a Press Fund, each one has his views on the subject. I have mine. I would suggest that as there are so many of our brethren who use tobacco, and its cost is more than enough to raise, in one year, a very handsome fund, we lay aside the habit. If each one used, say one

dollar's worth per month, (and many use even more,) and would abandon the habit, and forward the amount to the Editor, monthly, as he would pay it for tobacco, I think that \$1000 would flow into the church fund monthly. This would be a sufficiency to meet all demands for tracts for elders, and other expenses of a like nature. The suggestion is made with a view to practice, and as I have made it, I shall forward the amount each month as it becomes due, and quit the use of the weed. If you think this suggestion worthy of notice, it is at your disposal. I am, dear brother,

Yours in Christ,
HENRY TYLER.

PAWTUCKET, Rhode Island,

[FROM JOHN HOLT TO HIS BROTHER NATHAN.]

Dear Brother:

You say that you would like to talk with me about Brigham. I never saw the man; but I believe he has gone body and soul to the Devil. He may have been a good man in his time, but he is bad enough now.

You will ask, how he could fall if he once was right. It is a long story, and I can't tell you all in a letter; but most of it is answered in one word, *Ambition*; and you will find the rest in 1 Tim. iv. 1, and in 2 Pet. ii. 1, 2, 14, 15. I tell you it was not in my mind to go to Utah while that spiritual wife system was in practice; but you will be ready to ask me why I did not leave them altogether. I send you a tract called *Truth Made Manifest*; and if you will read it about six times, you will find more truth and Bible doctrine than you will hear while you live, if you go to all the churches in England. And should I, because Brigham goes wrong, either follow him or leave the only true church on earth? You may not know that when I was young I read all the infidel books in England and France, that I could get hold of; I considered, with the closest attention

I was capable of, the arguments for and against Deism, but all I can say in a letter is, If you are bordering on that system, God help you, for man cannot. I always thought you had a leaning towards it, but you were cautious, and did not tell me what you thought about these things. I must say, that I am happy when I lie down at night, and when I get up in the morning. I feel that one year of hope and certainty, is worth any number of years of unbelief and doubt.

You say, "Beware of young Joseph Smith." I tell you that I do not put all my faith in man, nor set of men, but in God, and no one need be deceived. I tell you that there is no counterpart to this fact in the history or origin of any sect which now is or has been organized, which we have any account of; that by human wisdom and learning sects and parties are built up; it was not so with this church. God took an ignorant boy of fifteen years of age to preside over and superintend this work, and yet, strange to say, he taught just the same doctrine as Jesus Christ and his apostles, and organized the same as they. There has been great men, and learned men; good men, and bad men; with all the knowledge that schools and colleges could give them, and they have studied, fasted and prayed, with a strong anxiety to find the truth; but you may see what errors they fall into, and how far, very far, some of our most popular churches are from being true. I have read the life of John Wesley, and Whitefield, and all their early followers. Wesley taught nearer the truth than any man I ever read, among them all; but I never saw one true Wesleyan yet. But for all that he taught so near, he does not tell where he got his command from, for St. Paul says, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v. 4. Wesley does not say he was called like Aaron. None but the Catholics pretend that they are called like the apostles, and they are fallen very far from the

truth as taught by Jesus Christ. But grant that the Catholics were the true successors of St. Peter, and were not Martin Luther and all the early Protestants, cut off from the Church of Rome; and are they not all in an odd position? They are like the man that went to breaking up the farmer's shrubby field, because he thought it wanted breaking up, and the farmer did not send him. You may be ready to ask, What must people do then? Why, do as I have done. The way is as plain to see as the sun at noon-day; that is, if they want truth; if they don't, they may continue in the dark, and unsatisfactory, and unprofitable way they have gone, and die with disappointment, vexation, sorrow and reproach to themselves. It is not so consoling, but it is so. JOHN HOLT.

ROCK CREEK, Hancock Co., Ill.,
September 20, 1869.

Bro. Joseph:

Since I last wrote you, our branch has been in a prospering condition; we have much reason to thank the Lord for what he has done for us. It is true, since last spring, we have taken six names from the branch record, by their own request, but they are as well off as on, and the branch is in a much better condition. There has also been added to the branch, by baptism, two sisters and a brother, and we have the promise of more, if we are faithful in keeping the commandments of God. Bro. Henry Pitt, our president, is to be ordained to the office of an elder soon; he is a good man, and the Lord blesses his labors. We have been favored with a visit from Brothers Alcott and Blakeslee, and we thank the Lord for sending them here. They have done much good, and we cordially invite them, or any of the brethren who love the work of the Lord, to come and see us. The Lord is beginning to show forth his power, to prepare a people that shall be pure in heart. JOSEPH R. LAMBERT.

OMAHA, Nebraska,

July 27, 1869.

Bro. Joseph:

I read many pages in the *Herald* in reply upon this subject: "What is the soul of man?" The conclusion is not satisfactory. The conclusion of the whole matter is this: "*The spirit and the body is the soul of man.*" Like the conclusion of the whole scriptures, "Fear God and keep his commandments, for this is the whole duty of man."

Respectfully yours in the truth,

T. AVONDET de FOURY.

JOHNSONVILLE, Tennessee,

September 18, 1869.

Bro. Joseph:

Arrived home last evening from my circuit, and received the *Herald* and *Zion's Hope*. I find *Zion's Hope* to be the best Sunday school paper that I ever saw.

Since the 15th of August I have been preaching from two to three times on Sabbath, and as often in the week as I could get congregations, which I trust will terminate in much good.

I have plenty of good friends in this country that are not yet numbered with us, but willing to take care of us when we call on them. These men are prominent men of the country, and are considered as such. They took stand with us in 1865, and have proved good to us ever since, and we feel to thank God our heavenly Father for giving us such friends.

Oh Protestantism! Protestantism! consider thy great mother that sitteth upon the scarlet colored beast, the persecutor of God's people of all ages of the world, and boast no longer of thy ancestry, for thou art playing the harlot with her every hour and day that cometh. Oh, we pray you, consider these words, although written with a feeble hand, and return. Oh stop! Consider the position that thou hast taken, count the cost, and return to the covenant that has been made in these last days,

that was spoken of by all the holy prophets and apostles of God since the world began. Enter into the covenant before it be too late for you; is the prayer of one that desires the salvation of the world.

B. H. BALLOWE.

NEWTON, Jasper Co., Iowa,

September 27, 1869.

Bro. Joseph:

I write to inform you how the work is going here. The Saints at Newton are enjoying themselves in the truths of the gospel and the gifts of the Spirit. The Saints in the Independence branch are doing well. I baptized four on the 25th of September, and there is a good feeling among the Saints. We have baptized three in Des Moines since I wrote to you, and I think there will be a good work done there. There are two elders preaching there, from Utah, and they have opened the people's eyes, and they are beginning to see the truth as it is in Christ Jesus. I think we shall be able to do good there, with the help of God.

Yours in the gospel of Christ,

GEORGE WALKER.

MACHIAS, Maine,

September 21, 1869.

Bro. Joseph:

One has been added here since I wrote. The meeting house is progressing quite well, but contributions come in slowly. Yet I am glad that any have felt it a duty to help. We have the frame up and the body of the house boarded in. We have an excellent frame. The material, thus far, has not cost over thirty dollars, and that includes 3000 feet of boards, about 1800 feet of framing timber, and a keg of nails. I have received thirty-nine dollars from different ones. I shall give a proper account of all I receive, in due time, the expenses, &c.

We were instructed by the Spirit to pray

for Alexander and David last Sabbath morning a week, and in immediate obedience thereto, received a great blessing. The Saints very generally remember them in their public, family, and secret prayers. The public are quite interested in affairs there, and are beginning to realize that there is a difference and an antagonism between the Brighamites and us. The mission of the brethren there is doing an immense amount of good in this way. And I believe, next to the publication of the Holy Scriptures, it is the most important move yet made by the Reorganization.

I should have said, when writing about the expenses, that the doors, windows, shingles, lath and plastering, nails, and finishing stuff will be cash, and that will be about \$125 more.

I remain as ever,

Yours in Christ,

T. W. SMITH.

STEAMER "NEW BOSTON,"

September 21, 1869.

Bro. Joseph:

Like Bro. Anderson, I like to see in the *Herald*, a "long, kind, interesting letter, from some good, enterprising brother." Like him I feel my incompetency, and, therefore, hesitate before asking a place in your valuable paper.

It has occurred to me that, as we rejoice to hear from our brethren in other Districts, there may be those who would like to see a line from some one in the vicinity of Davenport and Buffalo. I therefore attempt a letter, that I may do by others as I would have them do by me.

We greatly rejoice and are thankful, for the evidences of the good being done through the efforts of the elders upon the several missions. I have observed that all unite in saying: "The way is clear, the call is great!" Among the people in our vicinity, there has been great prejudice, and we have encountered some opposition. The former is fast being removed, and the

latter is conducted in a more christian-like spirit. School-house and church doors are open, and invitations to our elders to preach, are sometimes given. The visit of Bros. J. S. Patterson and John Adams, gave us much pleasure, and did much good.

Those who are of the household of faith, were encouraged, while the already awakened interest in inquiring minds, was increased. This visit was in March, I think, Bro. Patterson has visited us since, giving us good counsel, and earnest exhortations to be active and faithful. He has endeared himself to the saints here; his every return will be an occasion for rejoicing, while in his absence, prayers are offered for his happiness and prosperity in righteousness.

Meetings are held regularly, by the branch in Davenport, in Nichols' Block, S. W. corner of Brady and Second streets, at two o'clock p. m. each Sabbath, under the presidency of Bro. Rowley; good is being done. The members are punctual in their attendance, and the meetings are characterized by a spirit of unity and love. Additions are not frequent, nor yet numerous; but an interest has been awakened, which is on the increase. There is work to be done here, and elders passing, will confer a favor by calling: others, who may have time, would receive a warm welcome if they would favor us with an especial visit. It is an easy matter to find Buffalo—ten miles below Davenport, Iowa—and the brethren there will show you the dwellings, and place of meeting, for those in Davenport.

The great reason why letters and other contributions, from the Saints residing in the above places, do not oftener appear in the columns of the *Herald* is: there are not many scribes—not many ready-writers among them. They are earnest lovers of the Lord, and are trying to do His will.—In the prosperity of the work, they feel a deep interest: they congratulate you and the brethren, on the improved appearance of the *Herald*, and in *Zion's Hope* they

recognize an able effort in the right direction. There are but few children among us, nevertheless an effort will be made to organize a Sabbath School.

For myself I can only say: I am trying to improve every opportunity that presents itself, for speaking in defense of the principles of the gospel. I greatly enjoy meeting with those who belong to the "chosen few," and consider myself greatly privileged in being able to do so almost each Sabbath. That—

"Our Father, who clotheth the lillies,
And giveth the roses their hue,"

may preserve and prosper you and all the dear brethren and sisters, is the earnest prayer of your brother in hope,

JEROME RUBY.

Knox, Stark Co., Indiana,
September 17, 1869.

Bro. Joseph:

As some time has elapsed since writing to you, I thought I would drop a few lines to inform you that I am making my way westward, to Illinois, and from there to my field of labor south. The Saints here in the Yellow River branch, are mostly well and in good spirits. Bros. James and Joshua B. Prettyman, also Bro. Scott, have sold out, and think to move somewhere west soon. I left York State the 18th of August. I held some meetings in Naverino, Onondaga Co., N. Y. Some very good attendance, others sparsely. I hope it may be for the good of some. I stopped at Brookfield, Ohio. The branch there, in some respects, has somewhat improved; a very good Sabbath school and better feeling among the brethren; though some have left the church. I also stopped at Coldwater, Mich. An excellent Sabbath school there. I was at Galien two days previous to getting here. Some anxiety expressed by some for a better condition of things for their spiritual welfare. My regards to all the Saints.

Yours in the hope of Israel,
C. G. LANPHEAR.

SAN FRANCISCO, California,
September 17, 1869.

Bro. Joseph:

I baptized, near Santa Rosa, five new members and rebaptized one. A few more will likely be gathered in there soon.

Alexander writes me that he will come to Nevada and California as soon as I go to Utah. I do not think I can get there before January 1st.

We feel encouraged at what is being done, also for future prospects.

That 144,000 matter is seriously troubling many. All I can say to the people is, that your father said they were 144,000 high priests.

Your brother in Christ,
W. W. BLAIR.

MONTROSE, Iowa,
September 25, 1869.

Bro. Sheeen:

I have thought to drop you a line to let you know that the united efforts of the brethren at our two days' meeting were not in vain. Three were baptized on Wednesday last, and several more will be on the coming Sabbath. Bros. Patterson and Hendrickson left for West Buffalo Tuesday morning. On the same evening the Saints met for prayer meeting. It pleased God to favor us with his Holy Spirit in a wonderful manner. I was forcibly reminded of our old fashioned prayer meetings, that were enjoyed at the commencement of this reformation. The effect was what it always has been, and always will be. Many were pricked in the heart, whilst the Saints rejoiced exceedingly in the liberty of the gospel of the Son of God, and the prospects of a glorious future. I consider one such meeting worth dozens of these cold and milk and water ones.

I would exhort the Saints to lay aside pride and fashion, and not attempt to imitate the fashions of the world; or, in the language of the old apostle, "be not con-

formed to this world, but be ye transformed by the renewing of your minds." I wish that those worthy sisters composing the Dorcas and Gleaners' societies in Plano and Sandwich, who have been laboring for years for the advancement of this work, would take this matter in hand, and introduce a style of dress and fashion conforming to the law which says, "And again, thou shalt not be proud in thy heart; let all [not part] thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me." I wish the sisters would take this matter under advisement, and dare, by example and precept, contend earnestly for the observance of it among their own sex, and thus assist the elders, who are required of God (not to encourage the Saints to imitate their Gentile neighbors in their useless fashions, but) to see that the law is kept; for this law was given that the elders might know how to govern and advise in this matter, and that they may know that they are not at liberty to trifle with it. The Lord has said, "Beware how ye hold them, for they shall be answered upon your heads in the day of judgment. Amen." The apostle tells us how Sarah (the spiritual mother, of course, of all of our sisters) used to adorn herself. 1 Pet. iii. 6. "Let your adorning be not that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel." Vs. 3.

I can stop in this section of country but a few days. Necessity will compel me to return. The work is progressing in some parts of the district. I have to spend eight or ten days in or near Buffalo Prairie. I hope you got safe home, and may live long upon the earth.

Your brother in Christ,
Z. H. GURLEY.

The lost jewel will always be a jewel, but the one who has lost it—well may he weep.

Conferences.

Conference met pursuant to adjournment, in Carson City, Nev., Sept. 18, 1869, at 2 p. m., Emanuel Penrod presiding, J. Hawkins, clerk.

Branch reports.—Frantown, 21 members; Jack Valley, 21; Empire City, 4; Carson City, 42; Mottville, 15.

Present: 13 elders, 5 priests, 1 teacher, 1 deacon; membership, 103.

Resolved, That we sustain all the authorities of the Church of Jesus Christ of Latter Day Saints in righteousness.

That we continue our monthly council meetings, both in district and branches.

Preaching in the evening by Bro. Twaddle, followed by others.

Four were baptized on Sunday morning. Conference met at 10 o'clock. Preaching by Bro. Smith, followed by others.

Bro. E. T. Williams was confirmed under the hands of Elders E. Penrod, G. Smith, T. Millard, D. R. Jones; J. Twaddle officiating. Ordained a priest by the same brethren, G. Smith officiating. One child blessed.

Resolved, That Geo. Smith be our delegate to the Pacific Slope Conference, to be held on the 6th of October, 1869.

The Saints are steadily improving in preaching by Bro. Smith.

truth and righteousness.. In the evening,

Adjourned to meet in Carson City, Dec 18, 1869, at 10 o'clock.

String Prairie District Conference, held at Keokuk, Lee Co., Iowa, Sept. 4, 5, 1869. F. Reynolds, president; R. E. Moore, clerk.

Minutes of last conference read and approved.

Officers present.—high priest, 1; of the seventy, 1; elders, 12; priests, 2; teachers, 2; deacon, 1.

Branch reports.—Farmington, 28 members; Keokuk, 36; (Sabbath school 21:)

String Prairie, 80; Montrose, no change since last reported.

Elders W. R. Durfee, F. Reynolds, B. F. Durfee, Thomas Revel, Joseph Snively, A. Shearer, Robert Warnock, F. Burley, S. Tripp, A. Struthers, John Lambert, Thomas Pitt, S. Ferris, G. Wilson, reported. Priests H. F. Pettit and H. N. Snively reported. Teacher Joseph Lambert reported.

Resolved, That we sustain Bro. F. Reynolds as president of this district; that we sustain all the spiritual authorities in righteousness; that the next conference be held at Farmington, the first Saturday and Sunday in December.

Preaching by F. Reynolds. Testimony meeting. Preaching at 11 a. m. by B. Warnock. Sacrament was administered in the afternoon. Preaching at 7.30 p. m. by W. Anderson. Adjourned.

Original Poetry.

FAITH, HOPE, CHARITY.

BY "PERLA WILD."

Why should a Latter Day Saint become weary?
Why be discouraged, or faint by the way?
What though his pathway be darksome and dreary?
Keeping straight onward, he never can stray!

Look! what a glorious gospel he teaches!
Taught by the Savior, and Prophets of old!
FAITH he possesses that this world o'erreaches,
Faith, that when tried is more precious than gold!

HOPES, bright and living, that lightens each trial,
Ever exhorting to patience and love;
Promising blessings for each self-denial;
Sweet precious blessings from heaven above!

Then gentle CHARITY, kind and forbearing,
Filling his soul with the pure love of God;
A portion of heaven's sweet peacefulness sharing,
Leading him where the Redeemer hath trod!

With these three bright powers so beautifully
blended,
He may ever go onward through danger and death;
The deepest of trials by man apprehended,
Can be surmounted by patience and faith!

Selections.

THE JEWS.

We glean the following from the London *Jewish Record*.

The whole Jewish family at present known, is but a section of the nation that once inhabited the Holy Land. It is generally supposed that we are descended from those two tribes that constitute the kingdom of Judah. Of the remaining tribes that formed the kingdom of Israel, all trace is lost. "Israel was led away as exiles out of their own land to Assyria even until this day." They went down into captivity, and they vanished at once from the records of history. We will not dwell upon the speculations that have been mooted regarding their fate. There are some who suppose them to have merged into the nationality of their conquerors, and to have lost their distinctive idiosyncracies. There are others who, holding that the Jew is imperishable, believe them to be located in some country, some island, as yet undiscovered. Many suppose them to exist in the heart of the Chinese Empire; not a few have placed them in that mysterious land, which they tell us surrounds the North Pole. But all these surmises have found birth in the brain of those who have enunciated them, and have not rested on the report of a traveler, or on the observations of the fearless discoverer.

It would, no doubt, be interesting to the whole world, but specially interesting to us, could we discover some trace of our lost brethren. Separated from the sister kingdom so many years ago; preserving their own independent traditions, uncolored by the events and thoughts which have influenced those we now possess; observing the Mosaic Law in all its purity, without the assistance of rabbinical gloss, or modern opinion, their reappearance in

the world would solve many a difficulty, allay many a doubt, authoritatively settle many a dispute. Their discovery would be hailed by the Ethnologist, the Historian, the Philologist, the Antiquarian, the Religionist. They would be an unique link between a remote antiquity, and a period which has scarcely anything in common with the ages that are past.

But while the "lost tribes," remain hopelessly hidden from view, all the phenomena which their reappearance would present, have been realized with striking results. The existence of Jews in the centre of Abyssinia had always been rumored, but no opportunity had been found for entering that barbarous land, to prove the truth or the falsity of the report. No message had ever penetrated to their almost inaccessible abode. A stray word now and again from the mouth or pen of traveler or missionary, were all the data for the belief. Yet the belief has proved true, and we have presented to our readers an account of the Abyssinian Jews—the Falachas, written by a co-religionist, who undertook the mission of visiting them in their adopted land. We believe the perusal of that report has been attended with feelings of the greatest wonder, and of the deepest compassion.

Our own countrymen have been indirectly instrumental in making the Falachas known to the world. The Abyssinian war afforded the first opportunity of entering the very heart of a land hitherto almost inaccessible. The Universally Israelitish Alliance, always the first where Jewish interests are concerned, thought the moment favorable for solving the question, as to the existence of Jewish subjects of the half-crazed Theodorus. They therefore dispatched M. Halevy, charged with the special mission of gaining information concerning the Falachas. We are pleased to state that the expedition has been an entire success.

M. Halevy found scattered through the hamlets of the Amhara country, some hun-

dred and fifty thousand Jews engaged in husbandry and handicraft. True to their earliest instincts, they are not traders; but they till the soil, or engage in the works of the blacksmith, potter, basket maker. Their skin is black, but the wonderful delicacy of their features, and their lively intelligence, prove at once that they have no affinity to negro blood. The tradition of their origin is entangled in a web of fiction, difficult to unravel. They allege that they are descendants of those Jews who accompanied the Queen of Sheba back to her own country, after her famous visit to Solomon. One thing is certain; that expatriation from the Holy Land, took place at a very remote period. They know nothing of the modern or mediæval history, but their sages of Gideon and Judith, of Maqueda and Neulik. They know nothing of the modern teachings of Judaism, but the sacrifice on altars as in days of old. Of Rabbinism and the Oral Law they have never heard, but they adore the one true God, the God of their ancestors, Abraham, Isaac, and Jacob. Their services differ much from those of all other Jews; there is greater fervor, greater individuality. Passionate outbursts of praise or supplication, are mingled with sighs and tears, with heart-moaning cries of "father, father." Of course "Purim" and "Chanuka" are no feasts of theirs, the events that these celebrate having taken place long after their settlement in Abyssinia. Strangest of all in their religious ceremonial is, that they use no "Talith," and that they are totally unacquainted with "Mezuzoth," and "Tephillin." Can it be possible that the institution of these material symbols of our faith, took place centuries after the death of our lawgiver? And are the enactments as given in the Pentateuch, but symbolical? We trust that this important matter will receive speedy elucidation.

The Falachas, placed among a lawless and demoralized population, have preserved their ancient purity. Their lives

are unstained by vice, and the relations between the sexes, between husbands and wives, between parents and children, are particularly tender and respectful. Polygamy is discountenanced, and concubinage unknown. No better explanation or example of the customs, pursued by our ancestors and sanctioned by our law, could be afforded than is supplied by this interesting people.

The Falachas have, from time to time, endured great persecutions, and their heaviest sufferings may be laid at the door of European conversionists. So insufferable waxed their troubles that they were impressed with the belief that the advent of the Messiah was at hand. "Their minds were elevated. Reflection had given place to an unbridled imagination. An immense crowd, men, women, and children left the domestic hearth. Venerable old men put themselves at the head of this enthusiastic crowd, waving flags and singing hymns. Without any precaution, and even without knowing exactly the road, they set out for the east. They expected to reach the banks of the Red Sea, and there to find a passage on foot."

"But the sea was very far off. The want of food forced the imprudent ones to stop at Anoum, in Tigre. The plan was not abandoned; but the climate and the privations very soon thinned the ranks of these unfortunates. Old men and children succumbed at first. The plan was still adhered to, and it was not till after unheard of efforts for three years, that the object of going to Jerusalem was reluctantly dropped. Their misery was extreme; but it was a consolation to them that they saw no missionaries."

"Europe is ignorant to this day of the floods of tears and blood that the apostles of blood caused to flow in those distant countries."

We have given this rapid sketch of the Falachas, because we wish to bring their claims prominently under the notice of the community. They have claims upon us be-

cause they are Jews; because they are unfortunate; because they desire to regenerate themselves. We cannot allow them to remain, as at present, exposed to the merciless treatment of the petty Abyssinian chiefs, or to the pitiless attacks of hired conversionists. Surely we feel drawn to these, our brethren, so long lost to us, and now discovered in such forlorn condition. Charity, humanity, religion, demands that we must stretch forth a helping hand to the poverty-stricken and afflicted. These Jews must be brought back to the fold of Judaism. They have lost the Hebrew tongue, it must be restored. Their children must be taught of the Lord. Schools must be founded in their midst. The civilization of the west must be fused with the fidelity, the zeal, the glowing imagination of the East. Then may we hope to see this people contented and happy, rewarded for the steadfastness with which they have clung to their ancient faith, and perhaps the means of introducing peace, order, progress and civilization to the barbaric hordes of Abyssinia.—*The Hebrew.*

REMARKABLE SERMON.—A remarkable sermon was preached by the Rector of St. Albans, N. Y., Episcopal Church, September 19, 1869, wherein he declared that the Episcopalian and Catholic beliefs are positively alike, although the members do not commune together, owing to intrigues at the Court of Rome at the time of the reformation.

The preacher boldly asserted that the churches referred to are actually but one, that the members are all Roman Catholics, and he hoped to see the day when they should be united under the latter name and unite in communion.

The sermon created much sensation among the hearers, many of whom were Protestants from other denominations, whose belief he attacked, utterly denying their faith as a religion based on Christ.

PROGRESSION.

Though wars have not yet ceased, we can see the Christianizing and humanizing effects of progress. And we are warranted in supposing that the time will surely come "When the sword shall be beaten into the plowshare, and the spear into the pruning hook." Indeed the holy scriptures abound with prophecy of that glorious era of universal peace and holiness. There is a superintending Providence, an Omnipotent activity, which like the strong undercurrent of a mighty river, is conducting us to the certain issue—the glorious realization of prophetic vision and lofty aspiration. Yes, the doctrine of the millenium, so often, perhaps, misunderstood, is founded on the wisdom of God revealed in the prophets, and demonstrated by the great law of universal progression. All things were made under this law, and are upheld by it. Yes, *all things*, from the invisible animalcule in our food and drink, up to the invisible archangel of the skies, are the subjects of this divine law.

We aver, then, without fear of successful contradiction, that man was not created and placed here simply for trial or probation, but for progression. Probation is incident to the greater law—trial is one of the means of progress or improvement. God's purpose is not to try a man, to see whether he will do, for this he already knows, but to develop the individual responsibility and capacities of the soul. Man was created for endless progression in the heavens of everlasting love. If we discover that progress is a law of nature, have we any authority for thinking the law will ever become annulled? If not, what endless prospects present themselves to the aspiring soul! The more we unveil the mysteries of nature, the more we discover the germs of good, and the more we feel that our own globe will one day become the abode of divine order, and then will God's will be done on earth as it is in heaven. Will Jesus' prayer ever be

answered? We believe it will, for so he teaches us to believe. Let us, then, trust that voice within us, which has ever caused its accents of peace and harmony to be heard in the midst of those appalling discords and that frightful amount of misery which man's ignorance has realized all over the globe. The vivifying sunbeam, the smiling sky, the limpid brook, the verdant turf, the perfume of flowers—all the infinite and unceasing kindnesses of nature, deny that horrible malediction which desponding man has imagined weighs upon his terrestrial and celestial abodes.

How can we help to bring on this good time? By resolving to do nothing against, but every thing for the kingdom of heaven on earth. Happiness for all being the object, let every action during the day spring from such well conceived and well developed thoughts as lead to its attainment. In the evening retire—at peace with yourself—at peace with the divine principles of universal love and wisdom. Be instructed by the past, and by all it has brought you. Be thankful, for the present, and for all its blessings. Be hopeful for the future, and for all it promises to bring you. Observe these rules, and the harmonies, and the angels of Father God will be with you, and "peace on earth and good will toward man" be realized.—Rev. H. C. PINCH, in *Phrenological Journal*.

THE expulsion of the Jesuits from Spain would seem to be an accomplished fact.—Nearly five hundred years ago, their predecessors exhausted ingenuity in inventing tortures and new forms of persecution against the Israelites of that country, completing their work by drawing from their homes Spain's best citizens, whose only crime was their faith. Justice is tardy, but it is sure. The same penalty the Jesuits exacted of the Jews, is now enforced against the church by the popular government. History tells the story.

WHAT IS GENIUS?

Is it talent? Almost every man is possessed with some peculiar talent, which, if properly exercised, we may turn to account; and we have the authority of Holy Writ to prove that man is held responsible for the cultivation and improvement of his talent or talents; but this general bestowal of mental efficiency is not what is usually regarded as genius. It has been said that "genius is labor;" by which perhaps is understood the education of the talent which may develop genius. But this interpretation sadly clips the wings of that rare inspiration whose flight, like the eagle's, is far above the clouds, and whose eyes are not blinded by gazing on the sun, and puts entirely to flight the almost universally conceded belief, that genius, in the literal and positive acceptation of the term, is an inherent eccentric, extraordinary excellence bestowed by nature, and intended to illustrate the wisdom of nature's God in his dispositions and dispensations to men.

It is true, genius may exist and fail of recognition, unless to excite ridicule and suspicions of insanity. It may exist undiscovered beneath the veil of modesty or the weight of unfortunate or unhappy circumstances. It may exist, and, if unexercised or uncultivated, be as useless for good as the "light under the bushel;" or it may gleam with the fitful and erratic flash of the meteor, and leave no trace by which to mark its track upon the firmament of the mind. But where genius is developed with the energy which will break all bonds, it rises upon the mental horizon in planetary splendor, and around its possessor feebler satellites revolve and borrow brightness. Genius, like the comet, laughing to scorn the established order of intellectual attainment, sometimes astonishes the earth as it mounts to fame's zenith, and pales and hides feebler fixed stars in the glorius effulgence with which

it sweeps across the firmament. Genius, then, is sometimes greatness, but greatness is not consequently genius.

WONDERFUL PHENOMENON.

Your paper having recently taken quite an interest in all that pertains to the growth of the agricultural and mineral resources of Wyoming, will not, I presume, refuse a little space to the feeble description of a meteorological phenomenon that is now transpiring each evening in the skies above the Rocky Mountains in that romantic Territory.

Since the recent solar eclipse, they have, upon the summit of the Rocky Mountain chain, what the inhabitants call a second twilight, so brilliant with colors of mist, shade, and fire lights as to pain the eye in its steady gaze upon them, and to leave an impression on the mind that will never be obliterated.

Just as the sun is about to set, a heavy mist gathers on the mountain, and growing dense and denser, it shuts out entirely the last expiring rays of that luminous body; then all is darkness, or nearly so, for almost thirty minutes; when, all at once, the heavens become lit up from the horizon all around, far up to a small circle in the centre, with a vivid glare of the most dazzling chromatic colors, seeming as though a tremendous bonfire was ablaze below, throwing its glare in clear and steady flame above. The gorgeous and fearfully beautiful scene lasts for nearly an hour, then steals quietly away; and the moon theretofore dimmed by its fiery lustre regains its ascendancy and lights up the balance of the night in pale shadows as it is wont to do in every other clime.

Now, what causes these chromatic twilights? They were never before witnessed by any of the oldest mountaineers. I was in that section at this season last year, and I have never seen so grand and so thrilling twilights, and these have only

occurred since the great solar eclipse of the 7th inst. What does it mean? What does it portend? How does it originate?

Old Sarahay—the learned Ute chief—stands in silence each night gazing at this wonderful phenomenon, and when asked what he thinks about it, replies slowly and sadly: "Ugh! the Great Spirit is mad! He blows fire! His wigwam is in trouble! White man and red man had better feel afraid, for the Great Spirit is mad—he is heap angry!"

French Pete, the old trapper and miner, says: "It is now twenty-three years since I have seen the States. I have been eleven years in these mountains, and I never saw such fiery nights. The winds are damper; they blow milder and the air grows heavier. I don't know how to account for it. It has all happened since the eclipse of the sun. Something dreadful is going to happen. There will be a big fire some of these days that the waters of the world will never drown out and those days are coming rapidly."

If it be true, as one of the professors of the Cincinnati Observatory says, that immense volumes of hydrogen gas were thrown out from the centre of the sun to the surface during the recent solar eclipse, how long will it be before the oxygen will be thrown out, and the carbon become the ruling and destroying element?

I give these particulars by request, and there are numbers of people in this city who, on last Sabbath and Monday nights, witnessed with me this wonderful phenomenon on the summit of the Rocky Mountain chain, 8,262 feet above the level of the sea. The Cheyenne and Larimie papers will endorse this description.—*Cheyenne Cor. Omaha Herald.*

A man should never boast of his courage, nor a woman of her virtue, lest both be doubted

What makes old age sad is not that our joys, but our hopes, then cease.

A PITHY SERMON TO YOUNG MEN.—You are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your motto self-reliance, honesty and industry; for your star, faith, perseverance and pluck, and inscribe, on your banner, "Be just, and fear not." Don't take too much advice; keep at the helm and steer your own ship. Strike out. Think well of yourself. Fire above the mark you intend to hit. Assume your position. Don't practice excessive humility; you can't get above your level, as water don't run up hill—put potatoes in a cart over a rough road and the small potatoes will go to the bottom. Energy, invincible determination, with a right motive, are the levers that rule the world. The great art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't drink; don't smoke; don't swear; don't gamble; don't steal; don't deceive; don't tattle. Be polite; be generous; be kind. Study hard, play hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-men as your God; love your country and obey the laws; love truth; love virtue. Always do what your conscience tells you to be a duty, and leave the consequence with God.

Elijah stood on the mount before the Lord, and the Lord passed by, and a strong wind rent the mountains, and broke to pieces the rocks; but the Lord was not in the wind; and after the wind there was an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And when Elijah heard it, he wrapped his face in his mantle, and went and stood in the door of the cave, for the Lord had spoken. So can the candid reason that in the wind of doctrines that have prevailed for some time; behold the Lord is not there; and in the earthquakes of eloquence that have made the pulpits ring

for years back, the Lord is not there; that in the fiery zeal of one sect against another, the Lord is not there; but when the angel spake at Cumorah, behold, the Lord was nigh, even the Lord, with a recompense; and he will soon come with burning coals at his feet, and scatter the everlasting mountains, and walk through the heaps of great waters, to the joy and deliverance of all his saints.—W. W. PHELPS.

JERUSALEM.—Lieutenant Warren has discovered that the underground passage running from the Huldah Gate, in the south wall of the Haram below the mosque of the Aska, up to the platform itself of the Haram, has no branches. At its northern end there is on the east side a chamber seventeen feet square, and on the west unimportant waterducts, five feet below the present surface, and probably connected with a tank beneath. These ducts he believes to be older than the Aska mosque. He thinks that the Tyropæon Valley will be found to sweep round eastward and to descend to the "Virgin's Fount," and thus divide Morran from Ophel, a fact never before suspected.

The excavations in the upper part of this valley indicate the actual existence of the brook which Hezekiah stopped or concealed when the city was besieged by Sennacherib. This stream would appear to be forcing its way along its old channel, at the depth of more than sixty feet beneath the present surface. A mile west of the city between it and the ancient village of Nephioah, Mr. Warren has explored, at some personal risk, a remarkable cleft which descends into the earth to the depth of more than one hundred and fifty feet, and which may not improbably be one of the sources of the water supply of Jerusalem. On the other hand, in the valley Kedron, a mile and a half south of the city and five hundred yards below the "Well of Joab," a well has been excavated, apparently for the first time, which proves

to contain passages, staircases, and all other contrivances, which Mr. Warren thinks will prove to be connected with the water system of the ancient city.—*The Hebrew.*

TRUE NOBLENES.—True nobleness lies in a deep and pure generosity of the soul, even common humanity pities the wretched. Ordinary attainments in the christian life, may induce men to labor even for the conversion of souls. A great sermon may come out of a heart largely swayed by small ambitions. A deed may be generous only to be called so. A man may be soft to cover himself with the praise of his friends. True nobleness must be unselfish; it must follow in a right cause, even where a personal adversary leads; it must be able to smile from the very heart at the success of a rival; it must not feel itself the poorer for another's riches, nor the meaner for another's exaltation. Such generosity is serenity; it is heavenly sweetness; it is at once royal and lowly; it is divine charity, and, therefore, liberty—"the perfect law of liberty,"—"blessed in its deed."

A GOOD MAXIM.—The more quietly and peaceably we all get on, the better—the better for our neighbors. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

Time marks the title page of our lives, death the finis, and the grave becomes the binding.

If you covet praise you dont deserve it.

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HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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THE GATHERING.

BY ELDER BENJAMIN ROBINSON.

The subject of the gathering of the Saints preparatory to the redemption and establishment of Zion, is one which has been strongly pressed upon my mind, and some thoughts connected therewith I desire to communicate for the consideration of the Saints.

This is a subject I feel to approach with great caution, inasmuch as several attempts have been made by different parties, ostensibly for the same object, which have not resulted in the bettering the condition of the people, but contrarywise; nevertheless, that a literal gathering of the true believers must take place, of a sufficient number of them to perform a certain preparatory work, before the final redemption and establishment of Zion, is to my mind clearly set forth in the revealed word of God. And inasmuch as the time is hastening when the promises made to the fathers must be fulfilled, I consider it but proper and wise that we should examine carefully, and see if there are not some land-marks laid down in the revelations of divine truth, to govern

those who accomplish this great and glorious work.

We see by reference to our church history, that the angel Moroni, in his communication to the Prophet Joseph on the 22d of September, 1823, used these words:

"Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they *shall be sanctified* and receive an inheritance where the *glory of God will rest upon them*; and when this takes place, and *all things are prepared*, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet, 'and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.'"

Thus we see at that early day the idea of the church becoming sanctified, and of receiving an inheritance in some place where the glory of God was to rest upon it, is clearly set forth; and that that work is yet in the future,

no one will deny. And that that place is to be Zion, is also clearly evident from the expression, "And the Redeemer shall come to Zion," &c.

On the 22d day of September, 1827, the angel placed in Joseph's hands the plates from which the Book of Mormon was translated; and in that book we find this language:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb."

In April, 1829, the Lord said to Oliver Cowdery, by revelation through Joseph the Seer:

"Now, as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion."

Also, in May, 1829, the same commandment was given to Hyrum Smith, and also to Joseph Knight, Sen.

Again, in June, 1829, the following commandment was given to David Whitmer:

"Seek to bring forth and establish my Zion. Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

From the foregoing quotations we learn, that, even before the church was organized, the establishment of Zion was presented as a prominent feature of the great work of the last days.

On the 6th of April, 1830, the day the church was organized, the Lord used this language in a revelation speaking of Joseph Smith:

"For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen, and I will cause that

he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works. For behold; I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart."

Notwithstanding the repeated mention of the establishment of Zion, still the place of its location was not yet known, and we learn by reference to the following saying of the Lord to Oliver Cowdery, given Sept. 1830:

"And now, behold, I say unto you that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold I say unto you it shall be on the borders by the Lamanites."

In the revelation given in the presence of six elders, in September, 1830, is the following promise:

"And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spake, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righte-

ousness with man on earth a thousand years, and the wicked shall not stand."

Again, in the New Translation, in the prophecy of Enoch, given in Dec. 1830, we find this declaration:

"And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

Again, in a revelation given in Feb. 1831, is this instruction:

"Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people *may be gathered in one*, in that day when I shall come to my temple. *And this I do for the salvation of my people.*"

Also in par. 17 of the same section it says:

"Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built."

In a revelation given March 7, 1831, we find this glorious promise:

"Wherefore, I the Lord have said, gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with *one heart* and with *one mind*, gather up your riches, that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusa-

lem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.— And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, 'Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.' And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."

Again, in another revelation given March, 1831, are the following instructions:

"It must needs be necessary that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, *to lay the foundation of the city.*"

In June, 1831, the commandment came as follows:

"Wherefore, verily I say unto you; let my servant Joseph Smith, jr., and Sidney Rigdon, take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall

do; and it shall also, inasmuch as they are faithful, be made known *unto them* the land of your inheritance."

Commandment also was given in the same revelation, naming twenty-seven other elders who were to take their journey, mostly two by two, and travel to the same land, preaching by the way. And the revelation closed with these words:

"And thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city *in its time*, and will crown *the faithful* with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so. Amen."

In obedience to the heavenly commandment, those elders took their journey, and in July following, several of them arrived in Jackson county, Missouri, when the following revelation was received by Joseph Smith, jr.

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which *I have appointed* and consecrated for the gathering of the Saints: wherefore this is the land of promise, and *the place* for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may ob-

tain it for an everlasting inheritance."

This revelation also gave instructions pertaining to the settling of the land, and named several families who were to receive their inheritance there; and the land was dedicated by the prayer of faith, and set apart for the gathering of the Saints. The elders purchased several tracts of land and went immediately to work and laid the foundation, and built houses for the families of the Saints; evidently believing that they were to receive and enjoy peaceful possession of their inheritances, and go immediately forward and build up the holy city, the New Jerusalem; but it seems the Lord understood it very differently, judging from a revelation he gave them Aug. 1831, from which we make the following quotation:

"Ye cannot behold with your natural eyes for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, *after much tribulation*. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is *not yet*, but is nigh at hand.

"Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow.—Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of *laying the foundation*, and of *bearing record* of the land upon which the Zion of God *shall stand*."

Notwithstanding the plainness of this language, yet their eyes were at that time holden that they could not see it in all its fulness, but went forward with joyous and glad hearts, gathering together, purchasing lands, and building habitations, feeling that they had gotten home to Zion. But the scene soon changed, and the tribulation spoken of

began to be endured, for in 1833, the dark cloud of persecution arose, and swept fearfully over the land, so that in November of that year the Saints were entirely driven from Jackson Co., after some had been killed, some tarred and feathered, others sorely scourged and beaten, their houses burned and property destroyed. Thus, empty as it were, and naked, they were driven north of the Missouri river, and compelled to seek a home among strangers.

During these two years in which the Saints were occupying that goodly land, the Lord in his mercy gave much instruction pertaining to the gathering of the Saints, and the establishment of Zion; also the law by which it is to be governed *when established*, and the consecrations to be observed by those who assemble there; which we believe to be in *full force*, and binding upon the Saints to this day, and *will continue so* until the great work is fully consummated. Some of those instructions and commandments we will notice here.

In a revelation given in Kirtland, Ohio, Aug. 1831, (Joseph Smith, jr., Sidney Rigdon and Oliver Cowdery having returned to Kirtland from Missouri), we find these instructions:

"And now, behold, this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.—Behold the land of Zion, I, the Lord, holdeth it in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's: wherefore, I, the Lord, willet that you *should purchase* the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none

inheritance for you. And if by purchase, behold you are blessed: and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and *but few* shall stand to receive an inheritance."

Again in a revelation given on the 22d and 23d of September, 1832, we find this language:

"A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not *all pass away* until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

Again in the 8th paragraph of the same revelation we find the following warning:

"And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to

that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

In a revelation given August, 1833, we find this additional warning:

"Nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with *sore affliction*, with *pestilence*, with *plague*, with *sword*, with *vengeance*, with *devouring fire*."

Notwithstanding these warnings, the scourge, and judgment, and sore affliction came upon them to the very letter, so that, as heretofore stated, by the 13th of the following November, they were driven from Jackson county.

In a revelation given December, 1833, the Lord speaking on this subject, says:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in the day when I shall come to make up my jewels. Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified."

In the fourth paragraph of the same revelation, we find these comforting words:

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. Zion shall not be moved

out of her place, notwithstanding her children are scattered, they that *remain* and are *pure in heart* shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things that the prophets might be fulfilled."

Here, allow me to ask, how could the prophets be fulfilled if the Saints had never been driven from Zion? For how could they return to a place which they had never left? The prophet Isaiah says:

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their head."

Again, in the seventh paragraph of this same revelation:

"And the Lord of the vineyard said unto one of his servants—Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among my servants, who are the strength of mine house, save those only whom I have appointed to tarry, and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.

"And the servant said unto his lord, *When shall these things be?* And he said unto his servant, *When I will*; go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and done all things whatsoever his lord commanded him, and af-

ter many days all things were fulfilled."

In the 10th paragraph of this revelation, we find the following:

"Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, *even wise men*, and send them to *purchase* these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

In obedience to the commandment given in a revelation dated Feb. 1834, and also in the foregoing parable, a goodly number of the young men and middle aged of the strength of the Lord's house, took their journey from Kirtland, Ohio, in May, 1834, and went to the land of Missouri, perhaps thinking they would be permitted to go directly in and take possession of the land which had been purchased by the Saints, but from which they had been driven; losing sight of the answer which the lord of the vineyard made to the servant when he asked, "When shall these things be?" and the reply was, "*When I will.*" Also forgetting the statement, that "*after many days*, all things were fulfilled."

Many were the rumors which preceded the "Camp," as this company of men were called, so that by the time they got into that region of country, a large number of men from Jackson and other counties, had assembled and started east to meet them to oppose their further progress. The two parties came near each other at Fishing River, in Clay Co., Mo. The Missourians were on the west side, and the "Camp" on the east side of that stream, when a great hail storm arose, and the rain poured in torrents, and so great was the flood that it is said that that stream rose fifteen feet that night.

This mercifully prevented a collision, and clearly manifested the kind regard our heavenly Father has for his children.

It was here, directly after this occurrence, that the Lord gave on the 22nd of June, 1834, what is called the Fishing River revelation, from which we make several extracts.

"Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them, *and are not united* according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they *learn obedience*, if it must needs be by the things which they suffer. * * * Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders *should wait* for a little season for the redemption of Zion, *that they themselves may be prepared*, and that my people may be taught more perfectly, and *have experience*, and know more perfectly concerning their duty, and the things which I require at their hands; * * therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for, behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.

* * * "But inasmuch as there are those who have hearkened unto my

words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith. * * *

"And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble, before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in *one region* as can be consistently with the feelings of the people: * * *

"Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have *sent wise men*, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; *for it is my will* that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration *which I have given*: * * *

"But firstly, let my army become very great, and let it be *sanctified before me*, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."

From the foregoing quotations, we learn that Zion is to be established, no

more to be thrown down, and also the place of its location; and that it is the will of the Lord that the land should be purchased by wise men appointed and sent for that express purpose, before the Saints shall attempt to take possession of their inheritances there. And further, that the Lord has commanded his people to "carefully gather together as much in *one region* as can be consistently with the feelings of the people," "in the regions round about," and wait for the redemption of Zion until the elders be endowed with power from on high, and the army of Israel becomes very great, and is *sanctified before the Lord*.

This, beloved brethren, is a great work, nevertheless it is, as I clearly understand it, the work for the Saints of the last days to perform; therefore, inasmuch as we profess to be that people, let us gird on the whole armor of righteousness, and seek wisdom and grace at the hands of our heavenly Father, that we may perform well our part in this glorious work.

Therefore, to the end that we *may be united*, and be of *one heart and one mind* in this matter, I recommend that a special council of elders be called, at such time and place as the Spirit may designate through Bro. Joseph Smith, to take into consideration this whole subject, so that all things pertaining thereto may be done according to the mind and will of the Lord.

It seems to me that the Father's set time to favor Zion is at hand.

Because of the transgressions of Israel, the Lord caused them to wander forty years in the wilderness, after they had attempted to take possession of the goodly land; and only two, Caleb and Joshua, of all that mighty host, that was over twenty years of age, remained to receive their inheritance.

It will soon be forty years since the Saints laid the foundation, and bore record of the land whereon the Zion of God shall stand; and I hope

there will be more than two of those who first entered there, who will remain to receive an inheritance in Zion, when she putteth on her beautiful garments, and shineth forth gloriously.

SYNOPSIS OF A DISCOURSE

DELIVERED BY ELDER W. W. BLAIR, IN MER-
RIMAN'S HALL, SAN FRANCISCO, CAL.,
OCTOBER 9TH, 1868, (REPORTED
BY E. C. BRAND.)

Subject:—The Organization of the
Church of Christ.

BELOVED SAINTS:—Previous to speaking of the Reorganization, it will be well to take a brief retrospect of the rise and progress of the Latter Day Work, its organization, subsequent apostacy, and hence the necessity of its reorganization.

The Church was organized on the 6th of April, 1830, differing from all societies on earth, and enjoying different blessings. During fourteen years it made rapid progress. It was brought into existence by the instrumentality of Joseph Smith and Oliver Cowdery, by the power of God. Since the days of the Savior, no religious body ever made such rapid progress. Organized in 1830 with only six members, in the space of fourteen years and two months it numbered two hundred thousand souls, while the M. E. Church, renowned for its rapid increase, only numbered one hundred and forty-three thousand, in (I think) sixty-three years.

After the martyrdom of Joseph, divi-
sion and darkness reigned. Apostate
leaders sprung up claiming to be the
legal successors of Joseph, leading off
factions in various directions. J. J.
Strang to Voree and Beaver Island,
Sidney Rigdon to Pittsburgh, Lyman
Wight to Texas, Wm. Smith to Wis-
consin, C. B. Thompson to Preparation,
etc. A large portion of the members,
and of the Twelve following Brigham
Young, who led them from Nauvoo to

Winter Quarters, where, in 1847, Brig-
ham Young reorganized the church,
introducing doctrines diametrically op-
posed to the Book of Mormon and Doc-
trine and Covenants, and taught that
the church instead of being governed
by the law, should be governed by the
Priesthood, he being the chief authori-
ty; thus, in reorganizing the church
they virtually acknowledged its disor-
ganization at the Prophet's death.

This leads us to the character of the
apostacy. In the apostacy of the
church in the days of the Apostles of
Jesus, one of its principal features was
to teach the doctrine of celibacy; that
those who desired to attain to a high
degree of glory must not marry at all,
"forbidding to marry and abstaining
from meats." But in the latter day
apostacy, Satan seems to have changed
his tactics, going into the other ex-
treme, teaching that a man's glory is to
be in proportion to the number of his
wives and children; and thus, in put-
ting aside the "books," opened the
flood-gates of iniquity. And here, let me
remark, that although they have intro-
duced polygamy, they virtually "forbid
to marry" as they teach, contrary to
the Church of Christ, that all cove-
nants of marriage not ratified by their
priests are not valid; that *sealing* is the
only true order of God. We find in
the law, D. & C. that marriage solemn-
ized according to the law of the land
is held sacred, and that God recognizes
it.

Previous to Joseph's death, he pre-
dicted that the church would be scat-
tered, and saw that the time might
come when Brigham Young would lead
the church; and that if he did, he
would lead it to perdition. He told
his wife, Emma, to remain at Nauvoo,
or if she left, to go to Kirtland, and
not to follow any faction. He also
gave Bro. Marks the same counsel, and
told him to go into northern Illinois,
and wait for the reorganization of the
church. Since then, the scattered

fragments have propagated the first principles of the gospel, and much error, and the numbers that have endorsed a belief in the latter day work has increased to from five hundred thousand to seven hundred thousand. Brigham Young's followers numbering about one hundred thousand, and the Reorganization about fifteen thousand. There is a large number that remain scattered. I should say that in California, Nevada, Oregon and Idaho, there may be one hundred thousand, and in the eastern states large numbers in proportion, comprising judges, lawyers, assembly-men, high-minded and honorable men, who are waiting and looking for the re-establishment of the church; and as soon as they see that such is the case, will unite with it.— They having been deceived by Brigham Young and others, are cautious, and slow to believe. We claim to teach Joseph's doctrines; we believe in the divine authenticity of the Book of Mormon, and Doctrine and Covenants, and that those books, with the Bible, contain the principles of salvation; that the doctrines taught by Jesus and his apostles are the doctrines of eternal life; that men must adhere to them to be saved.

Joseph declares that God has called him, that his father blessed him as his successor, and we believe the church will overcome under his leadership.— This brings a conflict in the views of various factions.

We hold it as the privilege of all men to worship God according to the dictates of their own consciences, and that it is our privilege to express our views and teach them.

Joseph told the church to look to Joseph his son to be the head of the church.

In 1851 the hearts of the saints were cheered concerning the condition of the church. They sought unto the Lord to know his will, and the voice of the Spirit came telling them that

Joseph should come forth. Such has always been the tradition of the church, and also agrees with the law and promises. Again the Spirit whispered that the time was at hand; and in April, 1860, Joseph came to the Church in Conference assembled at Amboy, Ill., and was formally received. Since then the work has rolled forth, missionaries have been sent to Canada, Nova Scotia, the Isles of the Sea, England, Wales, Scotland, etc.

The Saints are distrustful through having been so badly deceived by B. Young, Strang, Rigdon, and others.— I do not blame them. Let them be cautious, and see in whom they trust. In Utah it has been almost impossible to teach. In 1863, B. Young declared he would oppose the work, and he has faithfully kept his word. Notwithstanding this, thousands have gathered away under the teachings of our elders, and their foul fabric is tottering ready to fall. The influence of the Reorganization makes its way to the hearts of the people. General Connor, Judge Waite, and many distinguished visitors coming from Utah, testify that the sound has gone forth under the teachings of our Elders, and that the Lord through Joseph is calling his children. We are organizing branches there, and are prepared to meet their elders; but none of them choose to meet us. Orson Pratt shrinks from discussion, and will not meet us.

We are told in D. & C. sec. 43 par. 5, that "the elders" * * * * "of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon;" and to observe the church articles and covenants. Again we read, par. 7, "Thou shalt not kill," "thou shalt not lie," "thou shalt not commit adultery," "thou shalt not speak evil of thy neighbor or do him any harm," to remember the poor, "thou shalt love thy wife with all thine heart, and cleave to her and none else."

These are the things we are teaching.

and from time to time we hear of God confirming the word with signs following, and are made glad with tidings from afar, of the various gifts of tongues, healings, and prophecy, which God is bestowing upon the various branches of his church. Unlike other denominations, we believe that the Lord will bestow these things on those who seek the Lord, even as in the days of the apostles; and to-day the sick are healed (but not all) by the prayer of faith, and the anointing of oil. The Saints enjoy the gift of tongues and prophecy, wherever the word goes.—Elders should teach those things when they go forth. It is not enough to be moral, we must be spiritual. Exhort the Saints to seek after the gifts. B. Young says these things are no longer needed, like the sectarians; that the people are living under the direction of "living oracles," and ridicules the idea of persons having those gifts; but we believe the Bible on this point, that the gifts will continue till the Millennial age. Let the Elders teach the Saints to covet these gifts. God knows who are worthy. Let them, before God, seek them out of a pure heart for the glory of God, the giver. Exhort the Saints to be spiritual. By the gifts we are encouraged and strengthened. All these things are in harmony with the prophets.

The apostacy is also pointed out by prophecy. Paul says, in 1 Tim. 4th chap. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron. Forbidding to marry and to abstain from meats." We find all the features of this kind of apostacy in the various factions. C. B. Thompson, for instance, teaching to abstain from meats, and B. Young forbidding to marry, in the common acceptance of the term, for he calls all common mar-

riages nothing but living in adultery, and that sealing is the only binding law; that we find in the patriarchal day they took each other to be companions, vouching to be husband and wife, we hear of no especial form in the days of Abraham, yet the covenant was held binding by God, and was legal.

In the D. & C. we find that the elders or priests may marry, or people may be married by judges and others holding authority, and all these marriages were considered valid in the days of the first Joseph. But B. Young says it is not marriage unless performed by the priesthood, hence he virtually "forbids to marry."

Again we read in 2d Thess. 2d chap. speaking of the second coming of Christ. "Let no man deceive you, by any means, for there shall come a falling away first, and that man of sin be revealed, the son of perdition," &c.

We find in Joseph's History, that the man of sin was revealed, the man of sin being Satan; and when he enters a human tabernacle, he enters the temple of God. Brigham Young has fulfilled 'it in a literal sense; for at the death of Joseph he assumed the manner and voice or Joseph, even causing the people to say, "Why, it is the voice of Joseph." Of this character are the manifestations of modern Spiritualism, one will, for instance, assume the voice of Daniel Webster till you would think you were in his presence; another one, under the control of the spirit of an Indian; another time the supposed spirit of some old lady would enter the tabernacle, with fine toned voice, tremulous like an old woman. In 1855, an individual named Daniel Harkins was said to be possessed by the spirit of his mother. Call him Dan. or any title by which he was accustomed to be addressed, he would pay no attention; but call him Mrs. Harkins, he would answer politely. Ask him to sing, he would do so just like an old woman.—Thus some persons assume the charac-

ter of whomsoever the devil wishes.— This was the spirit that actuated B. Young when he assumed Joseph's voice; the "man of sin" entered into him, assuming the manner and voice of Joseph; and this was a mighty delusion to deceive the saints. The Spirit of God does not change a man to cause him to mimic another; it enlarges and unfolds the faculties of the mind.

The church were warned that Christ could not come till the apostacy first took place. By revelations, given through Joseph, we were warned that great trials should come on the church of God.

In a revelation given in March, 1833, sec. 87, in which the Lord taught Joseph that the keys should never be taken from him, but that the oracles should be given through him to another, the Saints are cautioned in the 2d paragraph, as follows: "And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall when the storms descend and the winds blow, and the rains descend and beat upon their house." Did not the storm come? And it was after these things, not before, that Zion was to be redeemed.

In a revelation given in 1831, sec. 58, par. 2. "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation, for after much tribulation cometh the blessing."

They could not then see that they had to wade through "much tribulation."

Another warning was given them in a revelation given in 1831, sec. 38 par. 4. "And now I show unto you a mystery, a thing which is had in secret chambers to bring to pass even your destruction in process of time, and ye knew it not." They were thus shown

that the time would come that they would stumble and fall, if they did not save themselves by adhering to the law revealed through Joseph; and if we adhere to his teachings it will be well with us. As a way of escape, we find in the 4th paragraph, "And that ye might escape the power of the enemy and be gathered unto me, a righteous people, without spot and blameless; wherefore, for this cause, I gave unto you the commandment that you should go to the Ohio; and *there* I will give unto you *my law*;" which law we find in section xlii., the observance of which law was, and is designed to spare in the day of tribulation, during the storm. We read in the Book of Mormon what that storm is, Helaman ii. 15, which gives us an account of the storm and the rock of safety.

The Lord says in the revelation on the keys not to be taken, (in substance,) that the church should be preserved by a faithful adherence to the laws. Read it. Sec. lxxxvii. 1, 2. A great trial of the faith of the church was contemplated in this revelation, and the only thing to save them was adherence to the law, and what would have saved them then, is all that will save now or in time to come. Satan seeks the weakest place to destroy the work of God, and the plans of Satan were being concocted when Joseph received the revelation, "Behold I shew you a mystery," &c. When a man stands on the rock, walking in the Spirit, Satan has no power over him. I saw the church in her sorrow, in a vision, before I entered upon my ministry. I saw her as a woman under the influence of Satan, weeping and sobbing. I heard a voice come to that woman, saying, "Come to thy husband," and Satan's power was broken. The church was to be tried, and the only means to save them from apostacy, was firm reliance on the rock. But the priesthood gave way to the pressure, lost the spirit of their mission and

calling; and became the servants of sin. Harsh words, but we are driven to this conclusion.

It is evident that the apostles were also to fall with the balance, for we read in section cv., that "after their temptations and much tribulations, behold, I, the Lord, will feel after them: and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them."

This reorganization was established by the authority and the word of God. God gave the commandment, and the entire conference received the witness, to take the incipient steps to organize; and we read, in section lxxviii. 1, that "whatsoever they [the elders] shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord," &c., &c. The revelation, section xliii., was not intended to restrain the Lord from speaking to whom he thought proper. The Lord thus instructed the church at Zarahemla, and declared that he would bring forth the prophet to it. But some will ask, "Where is your authority to ordain apostles?" We answer that the Lord commanded that seven should be ordained, and that they should take the watchcare. It was witnessed to all present. The Holy Spirit bore witness; and we read, in section xli. 3, "And that which the Spirit testifies unto you, even so I would that you should do in all holiness of heart," &c. The ordination of apostles in the Reorganization is strictly in accordance with a precedent given in the Acts of the Apostles, in the case of Saul and Barnabus. We find in Acts xiii., that the Holy Ghost spoke to "*teachers and prophets*;" (there were no apostles there;) and this was the last ordination that Paul received; hence he was then ordained an apostle. Some might say that this was the less ordaining the greater, but it was not so. God was the power, those who acted

only the instruments. The same thing took place in the ordination of Joseph and Oliver to the Melchisedec priesthood. Here Aaronic priests ordained to the Melchisedec priesthood. In May 15, 1829 Joseph and Oliver were ordained to the Aaronic priesthood, and were told by the angel, that, if faithful, they should hereafter receive the greater priesthood, and said that he acted under the direction of Peter, James and John. See Joseph's History from which we quote. "About thirty days afterward, desirous for the promise, we got together in the chamber of Mr. Whitmer; and we had not been long engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded, to defer this, our *ordination*, until such time as it should be practicable to have our brethren, who had been and should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide, by vote, whether they were willing to accept us as spiritual teachers, or not." They then ordained one another, by command of God, to offices they did not hold. The Lord said in section xix. 3. "Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery, mine apostle, this being an ordinance unto you that you are an elder under his hand," &c. The Lord said it *behooved him*. I do not know why, unless he desired that cavillers should not see it and stumble.

In section xvii., speaking of the rise of the church, paragraph 1, we find, also, that Oliver was ordained under the hand of Joseph. Here is where he got his apostleship, and eldership.

Section xix. 3: "It behooveth me that he [Joseph] should be ordained by you, Oliver Cowdery." It is true that we read, "also with Peter, James and John, whom I have sent unto you, by whom I have ordained you." God ordained by proxy. They held the keys of ordination to *both* priesthoods. John the Baptist acted under their direction. In this sense it was the ordination of Peter, James and John. What is done by command of God is right. The Saints in Zarahemla knew that God had spoken. They went forth and obeyed. The apostles in the Reorganization came by command of God; not through the body that was present. Joseph claims that he was chosen and set apart by his father in 1843; that he was anointed under the hands of his father. The father told the council at the time that his son would finish his work, that he remembered this; and, in 1860, he was received by vote, and ordained to the Melchisedec priesthood and Presidency of the church. From the day that the work first commenced, the Holy Spirit has been poured out, and the work is rolling forth.

AN EVENT IN THE FUTURE.

BY ELDER S. F. WALKER.

In the 38th and 39th chapters of Ezekiel, it is prophesied that there shall come a day when the people of Israel "shall be gathered out of the nations," and shall have "cattle and goods," and dwell safely in the midst of their own land, in unvalled villages, "All of them dwelling without walls and having neither bars nor gates."

While they are thus at rest, they shall be attacked by a mighty army that will "come like a storm." That this army will be comprised of Russians

and their allies, will appear from the following considerations:

It was the common practice with the early writers of the Old Testament, to designate the different countries of the earth by the names of the patriarchs who first occupied them. Many of these names remain unchanged. Many of them are found in the dual or plural number, proving that they have a national reference. Others have a peculiar termination that proves that they represent a tribe.

"Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal."

Gog, Magog, Meshech, and Tubal, were sons of Japhet, who settled in the regions of the Crimea. Gog and Magog represent nations that lived between the Euxine and Caspian seas, in what is now Russian territory. Meshech is considered, by most commentators, as identical with Moschi, parent of the the Muscovites; founder of Moscow.

With these tribes will be "Gomer and his bands; the house of Togarmah, of the north quarters, and all his bands; and many people with them." Gomer was a grandson of Japhet, and his descendants inhabited the Crimea; and Togarmah settled about Pontus and Cappadocia. "Persia, Ethiopia and Lybia, will be with them."

That this attacking force will come from Russia is further proved by the words, "And thou shalt come from thy place out of the north parts."

They "will cover the land like a cloud." Then there will be a "great shaking in the land of Israel," so that "the fishes of the sea and the fowls of heaven, and all creeping things that creep upon the earth, and all the men that are upon the face of the land, shall shake" at the presence of the Lord, and "the mountains shall be thrown down," and the steep places shall fall, and every wall shall fall to the ground.

And farther, God says, "I will plead against him with pestilence and with

blood; and I will rain upon him, and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

This harmonizes with Revelations xx. 8: "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them."

Ezekiel proceeds, "And they shall be given to ravenous birds of every sort, and to the beasts of the field, to be devoured." "And then they that dwell in the cities of Israel shall go forth and burn the weapons," "and they shall burn them with fire seven years," and shall be seven months burying the dead. After this God will have mercy on the house of Israel, and not hide his face any more from them.

John the Revelator, in describing this event, says it shall occur immediately after the thousand years of peace. It also corresponds with the time when Satan shall be loosed for a little season.

The literal gathering of the Jews is one of the most prominent events prophesied of in the Bible; but is not generally believed in by those who profess to preach the gospel of Christ. To us it is written, "The heavens were again opened to us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four quarters of the earth, and leading the ten tribes from the land of the north." God's providences are preparing the way for the gathering. The land is being restored to fruitfulness by the latter rain, so that these words of Ezekiel may be fulfilled: "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

The emperors of France and Russia are, by their ambitious projects, aiding in the great work; but they do it un-

consciously, for it is written of Gog, "I will turn thee back, and put hooks in thy jaws, and will bring thee forth." The princes of the earth are but puppets playing a committed part.

Prophecy is history in brief. The Bible contains an epitome of the world's story from creation down to the last day of time. This fact is not generally recognized; but it lies at the basis of our creed. We know that all the great events of past ages were foreseen by the prophets, and are therefore willing to believe those same prophets, when speaking of things still in the future.

A GOOD EXAMPLE.—A visitor once went to a Sabbath School, where he saw a little boy and girl on the same seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow.— Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said she, "you had better kiss your brother than strike him." The look and words reached her heart. Her hand dropped. She then threw her arms around his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster; he was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they "would never get any more blows."

It is not strange that when a man becomes fond of his glass, he becomes a tumbler.

L. D. Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, November 1, 1869.

PLEASANT CHAT.

The Semi-Annual Conference of 1869 is over. From the first hour of its convening, peace prevailed. The weather from Wednesday morning till Sunday evening, with the exception of Friday, was most excellent.

The business of the Conference was rapidly dispatched, in order that the afternoon of each week day and Sunday might be devoted to the preaching of the word.

Everything went very smoothly until Friday morning, was ushered in wet, rainy and disagreeable. Some few of the brethren became frightened at the prospect for rain, and left the ground for home. The great body of the Saints, however, decided to remain, trusting in the Lord. The rain ceased at noon, and the business proceeded. At the prayer meeting, Friday evening, the Saints, were blessed beyond expectation; indeed those present declare that in their experience, none to surpass it was ever witnessed by them. Tongues, interpretations, prophecies, exhortations by the Spirit were among the exercises of the meeting.

"The gathering" was a subject much talked of; and from indications there will be some practical efforts put forth to realise the hope of the Saints in this direction.

Bro. Andrew Shearer is laboring in Southern central Iowa, and is meeting with evident good success. Brother Shearer seems to have the work deeply at heart, and is capable of presenting ably.

This notice will secure to Brother Shearer the prayers of the Saints, that he may be blessed in his righteous labor for Christ.

We are now prepared to furnish the branches with Elders', Priests', Teachers', and Deacons' Licenses; Certificates of Removal and Certificates of Marriage, in any quantity desired. Organized districts and branches should obtain a supply. Price \$1,00 per hundred.

We have also licenses for the quorum of the Twelve Apostles, the High Priests, the Bishops, and the Seventies, and would recommend that the members of these quorums obtain new licenses from their respective presidents. All of these are of the new series.

We have also Certificates of Baptism and Confirmation, and Certificates of Ordination. These we have bound for the use of the travelling ministry, twenty-five of the former and five of the latter in each book. These also are of the new series, and convenient for the inside coat pocket or satchel. They are printed in the form of a receipt book, having a check attached, on which is to be written all particulars found on the certificate given to the parties baptized, confirmed, or ordained. By these checks each elder will be able to report what he has done, and

furnish necessary items to the Church Recorder in case of certificate being lost. These certificates are intended to supply a long-felt and much needed demand for some means of identifying persons as members or officers, who may be baptized, confirmed, or ordained where there is no organized branch of the church.

By presenting the party with a certificate, the presenting of that by them to any branch they may desire to join, no question of their having been properly qualified for admission can arise, to disturb either others or themselves.

When presenting certificates to parties so situated, however, the ministers of Christ must ever remember their duty is to instruct them in the law which contains the command, "Neglect not the assembling of yourselves together;" advise them to live purely and worthily while under the especial watchcare of no particular branch authority, and enjoin upon them the importance of presenting their certificate, and becoming identified with an organized branch, as soon as possible.

The "Epitome" has been so favorably received, that we have issued another one-page tract, called "The Gospel." These two are excellent treatises to be handed to enquirers. Every branch, and every travelling minister should keep a good supply on hand, and see that strangers visiting their meetings are furnished with one. The handing out of a simple one-page tract, costing less than one-third of a cent, containing a statement of gospel principles; and a few of the scriptural

evidences by which our view of those principles is sustained, may accomplish much for the cause, much towards directing the thoughts of those who are enquiring, "What shall I do to be saved?"

MINISTERIAL LABOR.

The incessant and increasing demand for a spiritual-minded, intelligent and faithful ministry, is everywhere meeting us, and our mind is filled with a troubled anxiety, because there seems to be no adequate means of supply. Never, perhaps, in the history of the Latter Day Work, was the cry for such a ministry more urgent than now.

Thirty-nine years since, when the church of the Latter Day dispensation was organized, there were but a few of the many nationalities of this world, in which the doctrines of the cross could be promulged, with even a limited degree of toleration; in no land, not even in our own, the land of greater freedom than all, could an ambassador of Christ plant the standard of truth and proclaim its laws, with safety to his person and his property.

As the sturdy oak, the stately elm, the trees of various size and kind, and the scrubby underbrush of the forest, effectually bar the husbandman's progress; so have the despotisms of the old world, as the giant trees of the world's great forest, interwoven here and there with the wild vines, and unseemly underbrush, of a policy-governed and bogus christianity, on both the old and the new continents,

prevented the fulfilling of the Master's will, to have the gospel seed sown in every land, and "by the side of all waters."

But the Lord of the earth is clearing the way. Tree after tree is being felled by his mighty hand. The underbrush is beginning to be valued at its worth, and thousands who were once entangled in its sinuous vinery, are breaking themselves loose. Obstacles once thought insurmountable are being cleared away. The citadel of self-righteousness, the fortress of pride, the battlements of prejudice, through the embrasures of which the artillerists of error directed their deadliest shots, are all crumbling, and giving evidences of serious decay. The cry is reaching us from within the very ramparts of the enemy, "Come and let us hear the King's message of peace from your own lips; we have heard it from the sentinels whom we have placed on duty and liberally paid, but we fear they have deceived us."

Imperial Russia, Moslem Turkey, imperious Austria, manacled Italy, Papal and Protestant Europe, isolated and self-immolating Pagan governments, are all feeling the pulsations of the great heart of moral and religious liberty, whose dominion must extend over all the earth. Even China and Japan are opening their gates, and thence must the influence of her wondrous charms extend. She is the great, the glorious harbinger and handmaid of truth. As the woodman's axe clears the ground before it can be cultivated, so shall Liberty remove existing obstructions, that the gospel

plough may work in the moral soil of every nation, the gospel seed be sown in every land, that there may come to Mount Zion a people to worship the Lord of hosts, from every kindred, tribe, tongue, and people from under the whole heavens.

May no parrow view of God's great scheme warp our conceptions of the great work, inaugurated for the world's restoration; nor a spirit of partizan bigotry render us blind to the sublime truth, that God worketh among the armies of men, and out of every evil bringeth good.

The land of the ensign and of the standard, the Zion of spiritual Israel, is needing culture, and yet, must we, write it, some of the husbandmen are standing idle. The soil, the plough, the seed, are furnished, the laborers engaged and appointed by the great Master, and yet much of the soil that might be cultivated is unturned, the plough very insufficiently used, the seed sown but sparingly.

Husbandmen, will you, oh! will you not work. Some of you are the truly faithful of God; but too many, alas! by far too many, are burying their talent in the earth, or using it to no profit.

Let us adjure you by your covenant with the Almighty—by the terrible but gracious sacrifice of Christ—by the obligations of your high calling as ambassadors for the Lord—by the necessity for freeing the church from the stains of sin and error through the setting forth of purity and truth—by the loving-kindness of the Creator in preparing your way among the nations—by the cry of scattered and afflicted

Israel for the rich bread of life they were wont to feed on before they went astray, and which you are sent to bestow—by the Macedonian cry for help from your brethren who are in the field doing the Master's will—by the cry among the sons of men who are tired of the ways of man's invention, and are seeking to know the Lord's way—by the danger of the thousands who are unconsciously serving man under the delusive hope that Christ will acknowledge and reward their servitude—by the hope of the righteous, the fears of the wicked, the assurance of your faith and the testimony of the Spirit that it is of God—by the love of all that is God-like, let us adjure you, husbandmen in the Lord's vineyard, lose no more time; but "work while the day lasts, for the night cometh in which no man can work."

DISCUSSION.

Elder Isaac Sheen has been to the two days' meetings held at Capron, Ill., October 9th and 10th, and Marengo, Ill., October 16th and 17th. At the former place, the community known as the "Christian Church," generously granted the use of their very neat and well-furnished meeting-house to the brethren, waiving their own meeting to accommodate the Saints. The minister of this people seems anxious to winnow the wheat thoroughly, and to this end, sent Elder Sheen a challenge for discussion, which has been accepted. The discussion is to be held in the Christian Meeting-House, Capron, Boone Co.,

Ill., commencing on the evening of the 15th of November. Subject for discussion: "The claims of the two churches."

Correspondence.

GRAVOIS, Missouri,
September 7, 1869.

Bro. Joseph :

I take up my pen to inform you of my labors at Sevier, Macon Co., Mo.

Held eleven meetings during my stay there. One was a private meeting with a Methodist preacher. He was a man that had studied the Scriptures, and he put some deep questions. Our discussion was on the difference between the doctrine of Jesus Christ, and the doctrine of man. All went off peaceably; and when he left us he was very much pleased with the meeting, and said he had got more good than if it had been a public meeting. Our meetings were crowded and especially the night meetings; there were as many listeners outside as there were in, and yet there was the greatest attention paid. All our meetings went off in peace. Not a murmur was heard. Baptists, Methodists, and the world's people were there. All invited me to spend a day with them before I left, but I could not.

Three were baptized that had been to Salt Lake; one had been twice and returned.

I have organized a branch with seventeen members; Daniel Llewellyn, President; Ephraim Rowland, Book Agent. The Saints in that part are a kind, loving people. There is a great work to be done in that part of the vineyard.

Would that God would raise up some God fearing men; men with clean hands and pure hearts, men whose eye is single and body full of light, men whose mind is

weighted with anxieties for the progress and spread of the kingdom.

God is giving us favor in the eyes of the people. The world is famishing for the word of life. When will that time come when elders will rise up and say, "Here am I, Lord, send me."

The St. Louis Conference was a good one. All went off with a good spirit.

Yours in Christ,

WM. H. HAZZELDINE.

EASTON, Missouri,

September, 24, 1869.

Brother Mark:

Since our last District Conference the elders in this part seem to be more wide awake. Last Sabbath I had the happy privilege of leading one precious soul down into the waters of baptism, one that, according to the testimony of the Spirit, will be an instrument in the hands of God, in helping to establish truth upon the earth. This is the first fruit I have gathered in Missouri. The place of baptism was near Union Mills, in Platte Co.

We held meeting at the residence of Bro. Watson for confirmation, after which Bro Summerfield organized a branch of six members; Elder Benj. Watson, president.

There are a goodly number of people in Clinton and Buchanan counties, searching after truth, and there are some who have offered themselves for baptism; and if we labor faithfully, we will have considerable increase in our numbers here.

All is not fine and sunshine however. We have our enemies, and they are active. I heard when I was south last week, that Lee the Mormon preacher, had had a revelation, that the Lord had commanded him to take possession of his neighbor's sow. I told them we had not heard anything about it up our way. Next time they hear news, please send us word. Satan is taking the same course with the

people here, that he did in the days of our former persecutions, and it is strange that he can find people in this enlightened age of the world, so ignorant of law and justice as understood and practiced by the reorganized church, as to believe such stories.

I went to hear one of the learned divines preach. His text was "Mormonism." He said that it was every thing that is mean; that the Mormons are all alike. He wanted if there were any of them there, to rise. When he was through, I asked permission to reply. It was positively refused. I challenged him to discuss the matter. He refused; but said if he did, it would be with a ten foot pole. This is the kind of tools the devil is using against us.

I have some good friends here, who treat me well; they are men of means. They give me plenty of work and good pay, so that my family wants nothing in the line of food or clothing. I live in a tent. I pitch my tent wherever my work is, and work at my trade as a builder. I will acknowledge my way of living is not so pleasant as it would be to have a fine house and a good farm, to be somebody, live at home, spend my time in finding the best market for hogs, corn, wheat and cattle, have my horse or carriage to carry me around, and a thousand other things that concerns comforts purchasable with dollars and dimes; but ah! the gospel, I fear, would be the last thing to be occupied with. There is no money in it.

This worldliness may be very fine and enticing to some; but give me my tent, my three or four hard day's work in the week for the support of my family, and leave me then the rest of the week free to wield the sword of truth, in preference to the things of this life, while the world is starving for the bread of life.

I intend visiting the Semi-Annual Conference, and I will be very glad to see my father in the gospel there; shall I be disappointed?

May God bless you, and all those who are laboring in the cause of our Redeemer.

J. S. LEE.

GALIN, Michigan,
September 26, 1869.

Bro. Joseph :

I thank you for your letter of Sept. 7th. I am glad to see in the *Herald*, articles pointed on the present state of things that exist in the world.

"Vice is a monster of so frightful mien,
To be hated, needs but to be seen."

While the world is contending for the man-made governments, we trust that the little stone cut from the mountain will roll forth till that kingdom come that Christ prayed to his Father for.

"He is a free man whom the truth makes free,
Through times short cycles, through eternity."

Thanks be to God, I have faith that his saints will eventually triumph over all the sin, wickedness, tyranny and oppression that is now extant in the world.

As it is now, we have to adopt the language of an author:

"For forms of government, let fools contest,
That best administered is best;
For forms of faith, let graceless scoundrels fight,
His can't be wrong whose life is in the right."

Yours in the gospel covenant,
CYRUS THURSTON.

LAFAYETTE, Doniphan Co., Kan.,
September, 17, 1869.

Bro. Mark H. Forscutt :

Yours of the 1st inst. is received. Many thanks for *Herald* and *Hope*. The tracts you sent me are received all right. Let me here say that the *Hope* fully meets my expectations. It is indeed a "spicy sheet," and well calculated to do much good. May God speed the little truth-bearer till its mission shall be filled to the glory of the Lord.

I feel that I must give you the outlines of a short visit to Ray county, Mo. I started thither Friday, Sept. 10th, and tarried at St Joseph till 8 o'clock next morning, when I took the train for Camden,

a small river town in Ray county, situated on the North Missouri Railroad, where I arrived the same day, at 6 o'clock, P. M., and was kindly received by Bro. E. M. Shepherd and his excellent lady.

On my way down I stopped at Kansas City. The stupenduous iron railroad bridge across the Missouri River, at this point, is a fine display of the artistic and mechanical powers of man. It is a grand piece of work.

In Camden, I preached twice, and it was remarked that such attention and profound interest were never before manifested in the place. The people were astonished. What they heard called "Mormonism," was not what they expected. It savored very strongly of gospel truth.

After meeting Sunday evening, having given liberty for remarks, Bro. Bone, a Methodist circuit preacher, took the stand to show that I was wrong in placing faith before repentance. He quoted a few passages like the following: "*Repent and believe the gospel*;" "*repentance from dead works, and faith toward God*," to which I replied, and judging from appearances, to the satisfaction of a majority present. In justice to the man, I will say that he was free from prejudice and malice, monstrous vices which so almost universally characterize the ministers of his denomination, when they come in contact with the Latter Day Work. After meeting, I accepted an invitation to go home with him, where we engaged in a pleasant conversation. He found no fault with the doctrine.

Monday, 18th. I visited Richmond, the county seat of Ray, where, to my surprise, I found Bro. David Whitmer, one of the "three witness." He is now 64 years old and somewhat broken. He entertains some ideas of minor importance, which could not be considered orthodox; but so far as his faith in the Latter Day Work is concerned, he remains as firm as the everlasting hills. Our conversation was brought to an abrupt and untimely end by a fit of the ague, to which he had been

subject for some days past. With a promise to return, I departed.

I also had the great pleasure of calling on Sister Oliver Cowdery. She also lives in Richmond with her amiable daughter, Mrs. Johnson. They are both unshaken in the faith.

John Whitmer, one of the "eight witnesses," still lives in Far West, in full faith, looking for the glory of Zion.

Wm. E. McLellin is in Independence. There are living in that vicinity many others who hold to the good old way.

Yours in gospel bonds,

DAVIS H. BAYS.

AUSTIN, Nevada,

September 23, 1868.

Bro. Joseph:

I passed the day, last Sabbath, with Father Bona and family. They were in Nauvoo in 1853, and saw Grandmother Lucy at the Nauvoo House. Sister Bona sang, "Hail to the Prophet." "Grandma" asked them if they *knew* that Joseph Smith was a prophet of God? if they *knew* that Brigham Young was a prophet? and herself responded to the last question, "No, he is not a prophet of God. You have gone as far as the Lord wants you to go. You had better stay here; but if you will go to Utah, God bless you. I know you are honest, but the time will come when you will wish that you had stayed here."

They also relate that at the time of the reformation in Utah, in 1857, a Scotch woman named Watson, at Spanish Fork, spoke in tongues and interpreted, and said, "We have got to be very faithful who go back to Zion. Do not believe that the twelve will go first; but the honest in heart shall go. They will be seen going in their own wagons—a few here and a few there. No good will ever be done in the church until it is *reorganized*." She was silenced by the bishop.

They also say that Bro. Job used to

tell them, in 1858, that young Joseph was about to take his father's place.

Father Bona, of late, was lying in bed, about nine in the morning, and was awake, and heard a voice say, "The year one thousand eight hundred and seventy, will be an era of great events, and seventy-one, and two, and three, and four also; and seventy-five will be a time of trouble most terrible. Mark it well."

Father B. is quite old, and has been in the church a great many years.

"Tis the sunset of life gives him mystical lore,
And coming events cast their shadows before."

This communication to Father B. was prior to the appearance, in the *Herald*, of the prophecy concerning 1870.

S. F. WALKER.

The following letter was laid in our drawer, and escaped attention till a few days ago.—Ed.

JOHNSONVILLE, Humphreys Co., Tenn.,
June 20, 1869.

Bro. Joseph:

I avail myself of the present opportunity to redeem the promise I made in my last, to write a few lines for the *Herald*.

I have made my way from the Conference through Southern Illinois, Kentucky, and Western Tennessee, to this place, Johnsonville, preaching that gospel which is said, by the Apostle Paul, in Rom. i. 16, to be "the power of God unto salvation," and of which he declares at the same time, he was "not ashamed."

What do we understand the Apostle to mean, when he uttered the above language? We understand that he meant that there was a power as much above the letter of the law as the heavens are above the earth. That this power, when it accompanied the letter of the law, made it the power of God unto the salvation of the creature. Hence he says, in 1 Cor. xv. 1-4, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by

which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." It was that Spirit that raised up Jesus from the dead that he had reference to, that made the gospel the power of God unto salvation. We are again assured that "If that Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Now I think that the above is conclusive evidence to sustain the position that I have taken, if there were no more evidence on record for it. But lest there should be a lingering doubt in the mind of any in regard to this point, I will try to expel it by the authority of the same apostle, who declares, "The letter killeth, but the Spirit maketh alive."

Having demonstrated that it is the Spirit of God that dwells in the creature, that will raise him from the dead, quicken his mortal body, and prepare him for celestial glory, it will be asked, How shall we obtain that Spirit?

In Acts xix. 6, Luke informs us, and the information from him is far better than any comment that uninspired man can make on it, that "When Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied."

The historian here declares that the people received the Holy Ghost through the laying on of hands.

Fellow us again to what is said in Acts viii. 14-19, concerning the apostles who were sent down to Samaria. "Then laid they their hands on them, and they received the Holy Ghost." Here we have the testimony of two witnesses that the Spirit was given through the laying on of

hands. We also find the principle of laying on of hands enumerated among the principles of the gospel in Hebrews vi.

May God enlighten those that are yet out of the ark of safety, by that Spirit that enlighteneth every man that cometh into the world.

BENJ. H. BALLOWE.

Extracts from Letters.

David H. Smith writes: "The *Hope* is a beautiful and instructive sheet for the little ones. Heaven aid you in your good work."

M. Rodger, of Mission San Jose, Cal., writes: "For the first time we have had the pleasure of reading *Zion's Hope*. I for one feel proud that we have such a paper. My children are delighted with it. They could not rest until they had solved nearly all the enigmas, &c."

S. A. Lightkep, of White Marsh, Penna. who has just received copies of the *Hope*, writes: "We consider it a beautiful paper, interesting to all its readers, and hope it may meet with great success."

Bro. T. W. Smith writes: "Please state in *Herald* that those baptisms reported at Jonesport, were performed at Mason's Bay instead."

E. Stafford, of Abingdon, Knox Co., Ill., writes: "I acknowledge receipt of blanks and licenses, admire their form, elegance, and neatness of execution. The form requires the dates, place of ordination, and by whom ordained. Will you please insert a notice in the *Herald* to the effect that all officers in the Kewanee District, desirous of renewing their licenses, should write and send me the above particulars, that I may fill out the blanks in full."

[The brethren in the Kewanee District

will please bear in mind the request of Bro. Stafford.]

F. Tempest, of Nebraska City, writes: "The work at this place is about as usual, progressing slow but sure. We expect Bro. Elvin (R. C. B.) will shortly deliver a course of lectures to the "Otoes." We are about having another of these pleasant gatherings at McLennan's Hall—a festival."

Conferences.

Semi-Annual Conference.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints, held at Galland's Grove, Shelby Co., Iowa, October 6 to 10, 1869.

The meeting was called to order by Bishop I. L. Rogers, and Conference organized by calling President Joseph Smith to the chair, and electing R. M. Elvin and Davis H. Bays, as clerks.

Session opened with singing. Prayer by Bishop Rogers, followed by the congregation singing the 111th hymn. The President, in stating the object of the meeting, made some very appropriate and stirring remarks. The minutes of the Annual Conference were called for and read.

On motion of Elder Charles Derry, the minutes were amended so as to read, *Pottawattamie District* instead of "Western Iowa District." Minutes approved as amended.

A letter from Bro. C. E. Brown was read by the President, reporting the Massachusetts District, in which Bro. Brown requests to be released from the presidency of said District.

Reports of Districts.—Kewanee, by letter, J. S. Patterson presiding. 11 branches, 297 members. Four branches not reported.

Pottawattamie, represented by J. M. Putney, president. 8 branches, 865 members, including some 50 or 60 officials,

mostly elders, some of whom are performing the duties of branch officers, and some few are preaching the word.

Spring Prairie, represented by Frank Reynolds, president. Does not know the exact strength of District. The work not in as good condition as might be.

Northern Illinois, represented by Frem Joseph Smith. 468 members, including officials. Great call for preaching. Saints trying to live their religion.

Southern Nebraska, represented by R. M. Elvin. Total membership, 148, officials included.

North Kansas, represented by Davis H. Bays, president. Three branches, 51 members, including officials. District in good condition; Saints alive.

Afternoon session.—Little Sioux, represented by Elder Hugh Lytle. 310 members, 32 baptized since last report. Members subscribed for missionary purposes, \$55.00. Work in good condition.

Galland's Grove, represented by Thomas Dobson, president. 300 members. District in good standing. Prospects fair.

Sub-district No. 3, St. Louis District, represented by J. S. Lee. Wm. Summerfield presiding. The president then read a letter from Bro. Summerfield, requesting the Conference to pass a resolution, authorizing them to organize themselves into a district, that they may report at the General Conference.

Bro. S. Maloney reported the Spring River Branch. 86 members.

Bro. Wm. Hopkins reported the work in California to be prospering. A letter from Elder Blair confirmed the report of Bro. Hopkins.

Elder E. Banta gave a brief but satisfactory report of his labors in California. Much good was done.

Bro. Theo. Standeven of Boone Co., Iowa, reported.

The necessity for the action of the committee appointed by the Annual Conference to settle difficulties then existing in the Nauvoo District, was removed, by

the offending and offended parties having made reconciliation. Committee discharged.

The North Kansas, Little Sioux, and String Prairie Districts, each reported their willingness to furnish a laborer to work for the weal of Zion.

Bro. Robert M. Elvin made a statement of Bro. E. Jasper's mission to Holland.

Brethren Geo. W. Congers and Prior L. Stephenson, were associated with Bro. Benj. H. Ballowe on a mission to Tennessee.

Resolved, That we meet on the ground at early candle light for preaching, for the special benefit of the Saints.

On motion, adjourned till 7 P. M.

During the intermission, baptism was administered to Robert A. Marchant, by Pres. Joseph Smith.

Evening session.—Preaching by Elders James Caffal and Davis H. Bays. Subject, Duty of the Saints, respecting a proper use of their time, talents and means. The Spirit of grace was present to cheer and comfort the heart of the Saints. After preaching Bro. Marchant was confirmed by Elder Davis H. Bays and Bishop I. L. Rogers.

Forenoon session. Oct. 7.—On missions, the following resolutions were passed:

That Elder Davis H. Bays be continued in the North Kansas District; and that Elder Hugh Lytle be associated with him.

That Elder Wm. H. Kelly be sustained in his Mission to Minnesota, and that Bro. Robert G. Eccles be associated with him.

That Elder C. G. Lanphear be continued in his mission to the South, as appointed by the last Annual Conference.

That Apostle Wm. W. Blair, H. P. Alexander H. and Elder David H. Smith, be sustained in their mission to California and Utah, Elder Blair presiding.

That brethren Jason W. Briggs and Josiah Ellis, of the apostles' quorum, be sustained in the European Mission.

That Elder Thomas W. Smith be sustained in the Eastern Mission.

That Elders John H. Lake and Joseph Smively be sustained in their mission to Canada.

That Elder W. W. Wagoner and Gordon E. Deuel be sustained in the West Virginia Mission.

That Elder H. A. Stebbins be sustained in his labors in Wisconsin.

That we sustain H. P. Mark H. Forscutt in his labors under the direction of the First Presidency.

That we sustain Elder S. Maloney in his field of labor.

That we sustain Elder E. C. Brand in his field of labor in the Utah Mission.

Elder E. Jasper was sustained in his mission to Holland.

Elder George M. Rush was sustained in his labors in Scotland.

Releases.—B. V. Springer reported by letter, and was released from his mission to Indiana.

Resolved, That C. W. Lange be released from his mission to Wisconsin.

A motion "That the discussion of the subject respecting the establishment of a Theological School be deferred till the Annual Conference," was presented and lost.

The following was then offered:

Resolved, That the true policy of the church requires the establishment of a school for the purpose of educating the youngmen of the church with a view to the ministry."

Pending the discussion of this question, Conference adjourned to

Afternoon session.—Preaching by Elder Lytle and J. M. Putney, followed by President Joseph Smith. The Saints were edified and instructed.

Evening session.—Prayer meeting, Bishop I. L. Rogers presiding. The Holy Spirit was given to strengthen the faith and confirm the hope of the Lord's people.

Forenoon session, Oct. 8.—*Resolved*, That Elder A. McCord be associated with Elder C. G. Lanphear on a mission to the South.

On motion, Robert A. Marchant was

ordained to the office of an elder by Bishop I. L. Rogers and J. A. McIntosh, and appointed to labor in North-western Mo.

Resolved, That when this Conference adjourns, it do so to meet at Plano, Kendall Co., Ill., April 6, 1870.

On motion, the First Presidency was sustained, with all the spiritual authorities of the church in righteousness.

On motion, the further discussion of the resolution recommending the establishment of a Theological School was deferred till the April Conference.

Committee on Hymn Books, through President Joseph Smith, Chairman of Committee, stated that the Hymn Books would be forthcoming sometime within the present quarter.

Cold and rainy; prospect for continued bad weather. Motion to adjourn, lost.

On motion, adjourned till rain shall cease.

Afternoon session.—On motion Elder John A. McIntosh was ordained to the office of High Priest, under the hands of High Priests Hugh Lytle and Thomas Dobson.

The committee to select and purchase lands for the establishment of a colony, reported having visited Independence, Mo.; Topeka and Atchison, Kansas; Nebraska City, Neb.; and Council Bluffs, Iowa. A full account was given of the country viewed, and a statement of the plan upon which a colony might be established was briefly made by Bishop I. L. Rogers. A good spirit prevailed.

President Joseph Smith then spoke in plainness and power; proving by the law that wisdom for the management of the temporal affairs of the church belongs especially to the bishoprick, and not to the spiritual authorities of the church. He presented to the Saints the only correct manner in which the "gathering" can be successfully brought about.

Forenoon session, Oct. 9.—The following resolutions were passed:

That H. P. John A. McIntosh be appointed

to labor in Southern Illinois, with permission to extend his labors into Kentucky and Tennessee.

That we sustain the committee on Hymn Book.

That *Zion's Hope* be continued and sustained.

That we sustain the *T. L. S. Herald* with all our might, talent, and means.

That President Joseph Smith be continued as Editor of the *Herald and Hope*.

That the presidents of branches be requested to make an effort to increase the circulation of the *Restorer*, published in England, and Edited by Elder J. W. Briggs, for the support of the European Mission.

Resolution "that the propagation of the gospel by the distribution of tracts is reprehensible, being sectarian in its origin and tendency, and should be abandoned," was presented and lost.

Resolved, That Bro. Charles Derry be requested to labor in Western Iowa, and other places in the West, as circumstances may permit, and the Spirit direct.

Sister Isabella Hunt was received into the church on her original baptism.

Bro. George W. Crouse was also received by vote. Bro. James Carroll's ordination was referred to Bro. H. Halliday, of the Union Grove Branch.

Afternoon session.—Preaching by President Joseph Smith. Subject, "Who then can be saved?"

On motion Bros. Ralph Jenkins and George Montague be associated on a mission to East Virginia.

During intermission three precious souls were baptized by Bro. Eli Clothier.

Evening session.—The evening was spent in prayer, singing, and testimony. The hearts of the Saints were comforted, for the Lord did "confirm the word with signs following." Tongues, interpretations, and prophecy were enjoyed.

Forenoon session, Oct. 10.—Those baptized the evening before were confirmed by Elders Chas. Derry and Thos. Dobson.

The propriety of securing a large tent, in which the Semi-Annual Conferences may be held was then considered.

On motion, S. W. Condit, of Little Sioux, Iowa; B. M. Elvin, of Nebraska City; and James Caffall of Council Bluffs, were appointed a committee to ascertain what a suitable tent will cost, and report to each of the district conferences on the Western Slope, at their respective sessions.

Preaching, to a very large congregation, by Bro. E. Banta. Subject, Faith.

Afternoon session.—Preaching by Elder Charles Derry, followed by President Joseph Smith. Much interest was manifested.

On motion, Conference adjourned.

Semi-Annual Conference in and for the Utah District, held in Independence Hall, Salt Lake City, Utah, October 6 to 8, 1869.

Conference was called to order by E. C. Brand, and organized by appointing Alexander H. Smith, president, and Wm. Worwood, clerk.

The meeting was then opened by singing, "Give us room that we may dwell."

The opening prayer was offered by President Alexander H. Smith, who afterwards stated, in part, the business of the Conference, and showed the difference between the Conference of the Reorganized Church and that of the other party in the city, now in session.

Officials present: 1 high priest, 12 elders, 1 priest, 1 teacher.

The report of the Ogden District was given by Bro. John Anderson. The Salt Lake City Sub-District report was called for. Pres. Thos. Job and S. Kerry reported by letter. Elder Brand reported having tized 26. He laid great stress upon the importance and necessity of circulating tracts.

The Salt Lake Branch was reported by Bro. Broadbent, and represented as follows: 60 members, 6 elders, 1 priest, 1 deacon; 1 cut off, 35 gone east: acting teachers, 2; children blessed, 4.

Malad Branch reported by A. B. Moore, represented as follows: 68 members, 9 elders, 1 priest, 1 teacher, 1 deacon.

Elder Samuel F. Walker had arrived from Nevada, and entered upon his mission in Utah. His report was then given.

Elder David H. Smith reported his travels to Malad. Had baptized 12.

Elder Wm. Worwood reported Nephi Branch. Bro. Lewis Miller, Elder Hurd, Elder E. C. Brand, Bros. Martin Rasmussen, Frank Wilson and T. Wells., reported in an agreeable manner. All reports accepted.

The president then called for report of Thomas Job's district. A reply was given by Elder D. Clark, of Lehi. Accepted.

Brethren were then called to volunteer their services for the ministry. The following names were given: Lars Edler, Anthony Metcalf, Wm. Worwood, A. B. Moore, John Anderson, Bro. Bona, Henry Kersha.

The President said he was a preacher of the gospel, and taught as the Holy Spirit led him, and intended to remain in this city (Salt Lake) as long as the Lord would direct him.

Anthony Metcalf bore testimony to the truth, and workings of the Spirit to the convincing him that this was the work of God.

Evening session.—Preaching by Elder David H. Smith, followed by his brother, Alexander. Both beautifully portrayed the wonderful works of God in his great creations, and exhorted the Saints to give diligent attention to the strict requirements of the unchangeable God.

Thursday, Oct. 7, 10 a. m.—The business of Conference was resumed, reports were heard, and the following resolutions were adopted:

That Bros. Twells and Eccles be appointed to act as (door keepers) deacons.

That Elder Thomas Job be released from the presidency of the Utah District, agreeably to his request. Carried unanimously.

That Elder Wm. Worwood be appointed to take the presidency of the Utah District.

That Lars Edler be ordained an elder.

That Lars Edler labor in the northern counties among the Scandinavian brethren.

That Wm. A. Holt be ordained an elder.

That Bro. Brand be authorized to ordain Bro. Wm. A. Holt.

That Bre. John Anderson be sustained in connection with Wm. A. Holt in the Salt Lake Sub-District.

That Henry Kersha be ordained an elder.

That A. B. Moore having been chosen by the Malad Sub-District as its president, be sustained in that calling.

That Cache and Box Elder counties be included in the Malad District.

That Bro. Metcalf labor in Cache Co., as his circumstances may permit.

That we tender our thanks to the Rev. Mr. Haskins, of the Episcopal Church, for his offer to educate our children.

That we tender a vote of thanks to Messrs Walker Bros. for their kindness in assisting us to obtain a place to meet in.

That David Bona be permitted to preach wherever his lot may be cast in Utah.

That this conference condemns the use of tobacco; also wine and strong drink as a beverage, as unbecoming to the Christian, and as vices that should be shunned.

That we sustain Bro. Wm. W. Blair as President of the Pacific Slope.

That we sustain Elder Joseph Smith, son of the Martyr, as President of the Church; his Counsellor, the quorum of the Twelve, and all the priesthood in righteousness.

That this Conference sustains H. P. Alexander H. Smith, Elders David H. Smith, S. F. Walker, and E. C. Brand, as travelling missionaries in our midst by our faith and prayers.

Friday, Oct. 8th, 10 a. m.—Congregation addressed by E. C. Brand on the subject of legal authority, taking the law and the testimony for his platform.

2 p. m.—The gifts of the Spirit were made manifest. Peace and good order

prevailed. Testimonies were given in an animated manner.

Evening session.—Elder Brand gave a lecture on polygamy, in his usual high-toned, plain, forcible, and spirited manner. During the lecture some tried to create confusion by asking questions; but their folly was made manifest, as their's also was who fought against the truth formerly.

Much good has been done during Conference, and much enquiry made concerning the work. Many are being turned to righteousness.

Original Poetry.

ON THE DEATH OF ELVA SHIPPY.

BY SALEDA D. SHIPPY.

"O be ye kind to one another;"

Was my cousin's pleading prayer,
As she lay upon her death-bed,
And her eyes gleamed death's cold stare.

Though she's gone, 'tis not forever;
In the silent tombs she lies,
But the trump of God will wake her
When the righteous dead shall rise.

Now she's sleeping free from trouble,
Pain nor death can mar her rest;
In the grave her body's mouldering,
But her spirit's with the blessed.

O 'twas hard to see her leave us,
Life is sweet, but death is sure;
But again we hope to meet her,
Meet where parting comes no more.

"You must give me up, dear father."
Were the words that she did say,
"For my blessed Savior calls me,
And I can no longer stay."

A WEEK OF HAPPINESS.

Bro. Joseph:

This afternoon, as I sat writing in my little Journal, sketching an account of the progress of the work of late, and the goodness of God to unworthy me, some-

thing seemed to say, "Can't you let some of this light shine, that those who read by the light of the Spirit may feel cheered and encouraged that God is at work here as well as elsewhere?"

So, Mr. Editor, this must be my excuse for sending the following few leaves from my Journal.

Sunday, Sept. 5.—To-day our hearts were made glad by the hearing of the pure and yet powerful testimony of the elders to the Saints and to the world; such testimony as only inspired men of God can bear; in the evening the Saints met in prayer meeting, and the Lord did truly bless us; but we thirsted for still greater blessings from his hands.

Monday.—We spent in social converse one with another, having some of the Saints with us from a distance.

Tuesday.—We enjoyed ourselves together all day. Evening, prayer meeting. Satan knew what was going on, and tried to hinder me from going so that I might not receive a blessing from the Lord. A neighbor wanted me to go and visit a sick lady; she said it would do me more good than going to prayer meeting, and I certainly thought it my duty to deny myself in order to visit the sick. I consented to go. But no sooner had I done so, than the Spirit strove so with me, that no stillness could I have, nor peace, until my proposed visit was given up.

Accordingly I went to meeting; and long as memory lasts, shall I never forget this night. The God of Heaven did mercifully bless me with that gift which my soul did desire. How shall I thank him enough for such a gift to one so unworthy?

Over a year ago, I dreamed that I was led by some unseen power into the presence of my Savior, and I saw him and heard him speak unto me even as a kind elder brother; and while I stood before him with my unseen companion by my side, he conferred upon me the gift of prophecy, and told me not to cease prophesying, or Satan would overcome me. And

as I went forth from his presence, I began to prophecy, and the words of the Lord unto me followed. I felt the power of God upon me when I awoke.

Just the same way I felt on this memorable Tuesday evening. The word of the Lord came unto me, through Bro. D., telling me that the desire of my heart should be granted unto me. The words sank deep, for they were the words of God unto me, and as such they were precious to my soul. Yet after so much to encourage me from above, I still felt too weak and fearful to lay hold on the blessing in store for me. I even desired in my heart then that it might be removed from me, for I felt afraid.

Nevertheless I arose, and tried to speak my thanks for the goodness of God; when, suddenly, I turned round to Sister L., and the word of the Lord came unto her through unworthy me, and the power of God filled our whole being, as we stood there side by side. The Lord commanded her to arise and speak.

After I ceased, I had not power to take my hand from her shoulder, until she had opened her mouth to bear her testimony. She was no sooner seated than her sister arose.

Childhood, youth, and manhood; all were enabled to bear their touching and truthful testimony, while the Spirit burned within them. Before we parted, I was anointed, and had hands laid upon me, and prayer offered for the restoration of my health. Many blessings were pronounced upon me by the word of God through his servants. In power and demonstration of his Spirit they spoke, and never do I expect to forget these things whether in, or out of the body.

Wednesday, Sept. 8.—The Spirit has been my companion all day, so that I have felt to need neither meat nor drink. It has seemed to me that I have dwelt more out of the body than in the body. Evening prayer meeting was held at our house; we received much good teaching. There were

two strangers present, one of them a Spiritualist, and perhaps a sign seeker; therefore the Lord in his wisdom withheld the gifts. He doeth all things well.

Thursday, Sept. 9.—Another day of real enjoyment. Such days I have never before experienced. Ofttimes we have been greatly blessed of the Lord; but now he is drawing us still closer unto him, as the end approaches, and we begin to realize of a truth that "It's good to be a saint of latter days."

Evening, we all met in prayer meeting, except mother. The Lord met with his saints in power, causing them to speak in tongues, interpretations, and prophecy.

As I was trying to arise to speak, something tried to hinder, suggesting to me that I should look foolish before the Saints. Just then a brother told me to arise and speak in the name of the Lord. I arose, feeling as though I could not say anything scarcely; but, blessed be the name of the Lord, he loosened my tongue, and I spake forth his words in the liberty and power of the Spirit. Sister W. received many precious promises, even such as she had been praying and striving for, and expecting from his hands. The Spirit had testified concerning the same; and this made the prophecy more delightful and strengthening to us both.

My soul is filled with deep serenity; sweetly flowing peace and happiness. No words of mine can describe the enjoyment of these peaceful days, and nights of calm and quiet contentment.

Friday morning, Sept. 10.—Early this morning, immediately after breakfast, the Spirit told me I must go and visit Sister M. It seemed so unseasonable an hour, that I tried to smother the voice within. I knew not what I should go for; but yet I must go. I bowed in prayer to God, and asked that he would guide me in wisdom. The Spirit still said unto me, "Go." Accordingly I went. On my way, I scarcely knew how I went. My soul was filled with light, heavenly light.

Arriving at the house, Sister M. met me at the door, and invited me into the parlor; but I refused to enter. Something seemed to draw me toward Sister H., whom I immediately found, as she was preparing breakfast. As we met and shook hands, my tongue refused to bid her good morning, according to custom. But lo! like a flash of light from the bright regions of glory, the word of the Lord came unto her, through his unworthy dust. O the unspeakable bliss of that hour! Sweet foretaste of the rapturous joy which will be ours, when we can dwell forever in the light of God. We wept together tears of joy and holy gratitude. We felt our need of being blessed of the Lord, and he had supplied the need. Each felt as though she had found a new sister in Christ.

Such are the golden hands that bind the Saints together, high and low, rich and poor, all who are faithful to their covenants made with God, will flow together to Zion, where none but the pure in heart shall dwell; but they, ever and forever.

In the evening we had prayer meeting. God seemed very near unto his saints, and his Spirit like a fire was burning in every heart present.

Saturday, Sept. 11.—In the afternoon, we visited the sick. One poor woman wept as we talked of the gospel, and of God's willingness to bless his people in this day as well as of yore. We left some tracts, and she promised she would come to church; "for," said she, "if there is any good people on the face of the earth, they are the Latter Day Saints."

Thus ends the happiest week that ever I spent in my life. Truly hath the poet said:

"Heavenly joys and lasting pleasure,
None but Zion's children know."

JANE.

Some men are like weathercocks, never constant or fixed, till worn out or rusty.

Silence is the best course for any man to adopt who distrusts himself.

Miscellaneous.

NOTICE TO THE ELDERS OF THE CENTRAL NEBRASKA DISTRICT.—Whereas the last District Conference enjoined upon me the duty of apprising all office-bearing members of the Central Nebraska District, that all who have failed to report themselves to our Quarterly Conferences, are requested to appear at our next District Conference, to be held in DeSoto, Nov. 6 and 7, to show cause why their licenses shall not be demanded. I take this method of advising you of this matter.

Come brethren, one and all, and let us, reason together. Whether we are blest with talents few or many, they are God's gift to us, and as such, should be used in his cause. I entreat you brethren, affectionately, come. Buckle on your armor. Obtain your credentials, and let us put forth a vigorous and united effort for God and his glorious truth.

Your brother in Christ,

HENRY J. HUDSON, *Pres. of Dist.*

NOTICE.—There will be a Conference of the Massachusetts District held in Fall River, Mass., November 12, 13, 14, 1869. All the ministry in the District are requested to attend, as business of importance will be brought before the Conference.

CYRIL E. BROWN, *Pres. of Dist.*

RECEIPTS FOR HERALD.

In consequence of the absence of the brethren from the office at the conference and two days' meetings, we are again compelled to omit the acknowledgment of receipts. We will publish them in the next **HERALD**.

Dr. Hall asks seriously whether parents do not commit a crime against society, who fail to instruct their daughters in the duties of the household and of maternity?—to know how to keep a tidy house, and well aired apartments; to know how to select the best kind of food; to know how to prepare it in the best manner; how to watch over helpless infancy, etc.

Young man! do not contract the habit of lounging about stores, shops, offices, hotels, and other places, where idlers congregate to talk and hear nonsense, or worse, perhaps, than mere idle conversation. Rather, as recommended, systematically employ your winter evenings in profitable reading, study and meditation, and so improve your minds.

Fellow mortals, do not linger

Weeping o'er what might have been:
Progress points with jeweled finger
To the battles yet to win.

Let us toil to heal the nations,

Waiting for the dawning, when
We shall read in deeds and actions—
"Peace on earth; good will to men."

MARRIED.

At Nebraska City, Nebraska, on the 9th day of September, 1869, at the residence of Mr. B. J. Newsome, by Elder B. C. Elvin, Bro. JOHN ANDERTON to Sister ELIZA STORER.

The cake was excellent.

Bro. Saml. Burgess forwards us an acrostic composed by Bro. Elvin on the occasion of their marriage, which want of space prevents our publishing.

At the residence of the bride's father, Somonauk, Ills., Oct. 8, 1869, by Elder Mark H. Forscutt, Mr. EWEAS S. OVITT to Miss FLORENCE A. WILLIAMS.

At the residence of Mr. G. Crum, Plano, Oct. 17, 1869, by Elder Mark H. Forscutt, Mr. ISAAC F. PINNISON to Sister MARY DENNIS.

We wish for each of the couples much and lasting joy.

THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 10.—Vol. XVI.] PLANO, ILL., NOVEMBER 15, 1869. [WHOLE No. 190.

TRIP TO CONFERENCE.

For the first time, I appear in the *Herald*, to tell my story, which will probably be short. We left our home on the afternoon of Monday the 4th, traveled about twelve miles and camped.

Started bright and early Tuesday morning; passed through the suburbs of Magnolia; was struck with the energy of that people in erecting tasty dwellings and commodious houses of worship. I wondered why the Saints should be behind other denominations, in such things. We passed on to the Willow, and found the bridge gone, and was obliged to go five miles up stream for a crossing. We saw some good farms and good places to make more. After many ups and downs, jolts and turns, arrived at the Boyer Valley, where we stopped for dinner. Rested the horses, and pushed on by Woodbine, a flourishing little railroad town in the Boyer Valley, and out on a high rolling prairie, and in some places the "rolls" were very high; for we left the traveled road, (not having a guide,) and took an old beaten track across the ridges. I said I had no guide, but I enquired of nearly every one I saw. It

made me think of the many asking the way of life and the many that essay to direct.

Well, we went on in the by-way, and came into Galland's Grove a little before night-fall; was directed by a friendly stranger to the conference ground, but failed to find it, as I wandered away in another by-road. We found the house of one Mr. K., where we staid all night, and partook of his hospitality.

In the morning he sent with us as a guide, his little boy, who conducted us safely to the meeting ground. There had not many arrived before us. We had the pleasure of meeting Bro. Joseph, our beloved president, on our first arrival, and afterwards many more friends.

Conference convened at ten o'clock on Wednesday morning, and the day was spent in business; the night for the benefit of the Saints, in preaching. Bros. Jas. Caffal, and D. H. Bays were introduced as speakers. Bro. Caffal proceeded to address the Saints upon the church finances; sustained the action of appointing the presidents of branches to act as bishop's agents in collecting tithing, &c. He cited the Saints to the many calls for missiona-

ries; the scarcity of efficient elders; and as an excuse for such scarcity, said there was not means forthcoming to support their families while they are gone. He said there were many trustworthy men within his knowledge, whose bosoms burned with anxiety for the cause of Zion. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these." He argued from the above text that the elders should go to preach the gospel, untrammelled by the cares of the world. He urged upon the Saints the necessity of adopting and carrying into effect some means that will bring funds into the church coffers, for the support of the ministry and poor of the church.

Bro. D. H. Bays followed, confirming what had been said, and added a few further remarks, in harmony with the same.

Thursday morning was devoted to business; which went along quietly, almost dull, until the question concerning the school of the prophets was sprung. This drew forth some interesting remarks from some of the brethren. One brother was in favor of such a school, if in it should not be taught any of the original languages. He desired to see the principles of true theology taught; that the young men of the church might learn wisdom, and be prepared to preach the gospel in its purity and with power. Another brother was in favor of such a school, and thought it advisable to teach not only the original languages, but, also *all* the higher branches of science. A third brother had felt the need of an education. He was a friend of education. He desired to see the young men and young women, prepared to fill the high destiny that awaits them. They could not be too highly polished with all the education they might receive. Let them be educated in the sciences, in the fine arts, in language,

ancient and modern, in the history of nations, in politics, in theology. He was opposed to the resolution, that the interests of the church required a school for the education of their young men *with a view to the ministry*. Let them be educated, but not with a view to the ministry. Let God choose his own ministers. A good feeling prevailed throughout the discussion.

The afternoon was devoted to the preaching of the word. Elder Hugh Lytle opened the field. Subject, "Something good for the saints to eat." He gave quite a lengthy exposition of the wedding supper, in Luke, and coupled it with the revelation given to St. John, concerning the harvest of the world. Was followed by Elder Putney, of Council Bluffs, after which Bro. Joseph gave a few very interesting and stirring remarks on the same subject; showing, in plainness, that the saints were not now permitted to sit down and enjoy those things portrayed in the Scriptures; but they must first invite others, warn the children of men, and send the gospel to every nation, kindred, tongue, and people. The Saints would not be permitted to partake at that feast unless they had on the wedding garment, the robe of righteousness.

There were some good strong testimonies borne at night; not such a feast of the Spirit as I have before witnessed. I think one reason was, they did not exercise themselves enough in prayer. I think I have never been at a meeting of the Saints, where the Spirit was poured out in abundance, where there was not considerable time spent in humble and devout prayer. In the night the clouds became dense and some rain fell.

In the morning, (Friday,) the brethren were loth to leave their camp-fires, but a cheerful call from the president on the stand brought together a small assembly. Some business was done; and we were obliged to adjourn. During the rain the Saints filled the

meeting house, and had quite an interesting time.

At two p. m. meeting was opened at the stand. Bishop Rogers and Bro. Banta proceeded to give their report, as committee of enquirers to seek out a location for the Saints in the "regions round about."

Bro. Banta stated the cause that led him into the enterprise; described their proceedings, and told how the Lord took possession of their minds, directing them to the plan that was to be carried out in locating the colonies, &c. They had not selected a place as yet.

Bishop Rogers proceeded to give the basis of the plan. It was something like this: There was to be a committee to select and purchase land. They were to do it on the principle of a stock company. The Saints were to gather on the lands in bodies, as openings presented. They were to improve the lands and pay for them, and the committee were to use the funds in buying more land. They were to be governed by regulations hereafter to be adopted. They had no selfish motive in view, and if they knew their own hearts, their only aim was to hit upon some plan that might work the redemption of Zion.

The president addressed the Saints upon the same subject; showing that the plan was in keeping with the revelations, testified his belief in the honesty and integrity of the committee. He did not wish to advise in temporal matters, as there was no promise of temporal wisdom to him, as a spiritual leader. The authority to govern the temporal interests of the church, was vested in the bishoprick. He showed that Saints would not redeem Zion, unless they did it upon the principle of righteousness. There must be a beginning to the redemption spoken of, and he believed the plan to be a good one.

In the evening there was prayer meeting at the meeting house, and our

hearts were truly made to rejoice. The Lord confirmed the word with those signs which characterized the ancient Saints. There were many admonitions, promises, &c., by the Spirit. One declared, through the gift of tongues, that the Lord had heard their prayers, and was ready to bless them, commanded them now to repent of all their sins. Another declared by the Spirit that we have this day heard from the stand the plan upon which Zion shall be redeemed, and, inasmuch as we were faithful, the time would be short. The Lord declared, through another, that the time was near when the wise should sit down at the marriage supper of the Lamb, and the door should be closed against the foolish virgins, and the Lord would come, and gird himself, and wait upon his Saints. There were many more promises and admonitions, which I cannot now remember, and which would take too much space to write.

We retired to our camp, and passed a rather cool night, but then our slumber was not disturbed by any feverish delirium.

Saturday morning was as clear as a bell. The clouds had all gone, and the bright light and warming rays of the sun, were really cheering, and duly appreciated by all. Met again for business; everything passed off without much discussion, until the question came up: "*Resolved*, That the propagation of the word by the distribution of tracts is reprehensible, being sectarian in its origin and tendency." Many brethren spoke in opposition to the resolution, bearing testimony to the good they had seen result from the distributing of tracts. They could be sent where an elder might not be permitted to go. A man might be too proud to be seen at a meeting of the Saints, to hear for himself, or too excitable to endure the preaching of an elder without getting into a passion, but he could take the *Herald*, or a well

written tract, and retire to his chamber or other, solitary place, and in silence read and ponder upon the principle of truth.

Two brothers attempted to show the other side of the question. They proceeded to give a little of their experience in tract peddling. One had been in the business in the old country, and it raised all the old women in that part of the town with their tin trays and tea-kettles to drum him out of town. He presumed that he could have preached a good sermon there, appealing to their sympathies, and working on their feelings, without being disturbed, at least; but when he undertook to convince their judgment by the use of tracts, it raised an uproar.

The other also attempted to sustain the resolution in pretty much the same way. Related seeing a tract peddler meet with a rebuff on the platform of a car. The tract peddler presented a gentleman with a tract, and he looked at it a minute, and with an exclamation of anger threw it down. When the "ayes" were called for the adoption of the resolution, all was silent; but the silence was soon broken by a general titter. The "noes" were called, and answered promptly and loudly.

The afternoon was devoted principally to preaching the word; the president, spokesman. I wish I could give it in full. He took for a text the words, "Fear God and keep his commandments, for this is the whole duty of man." He described the kind of fear that we should exercise toward God. It was not that abject fear, such as the slave exercises towards his tyrannical master, but a fear to transgress his holy law, to disrespect his wise counsel. He took up the principles of the gospel, faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, as the seal of adoption; descanted upon each in its order, and compared it with the religions of the

day; touched upon the resurrection and judgment; connected them into one vast chain; showed that to fear God and keep his commandments comprehended the observance of all these things, and presented it to the people as the "conclusion of the whole matter."

The meeting in the evening was held in the open air, which was rather cool. Many of the Saints enjoyed themselves very much, and the Lord manifested his willingness to bless them, declared through his Spirit that his angels rejoiced over them; but the power of the adversary was felt to a considerable extent, and some of the Saints quenched the Spirit, which gave the adversary advantage. Many rejoiced; many received strength; some were humbled, and, on the whole, the Saints had a time to be remembered. We separated with a new determination to serve God.

Sunday morning was fair, and the atmosphere warmer. The day was devoted to preaching the word. The congregation was larger than on any day previously. Bro. Banta spoke on the subject of faith, true and false; that true faith was based upon true principles, and false faith, upon false principles.

In the afternoon Bro. Chas. Derry spoke to the people; and I trust you will pardon me if I do not tell you much of what he said, for it is now Tuesday night, and I took no notes. However, those of you who know him can imagine that it was a splendid discourse. He is an Englishman by birth, an American by naturalization, a Latter Day Saint by profession, an orator by nature, and a good man by practice. I remember that he took up some of the objections to our faith and answered them in an able manner.

Bro. Joseph followed him, but not in the same channel. He had been solicited to speak; was prejudiced against speaking simply to satisfy curiosity. He had been an object of

curiosity all his life. He had desired to be looked upon as other men. He spoke about half an hour to a very attentive audience.

Conference adjourned.

The Saints that remained on the ground had a prayer meeting at night, and I am informed that they had a glorious time. The whole Conference was a success. The Spirit of God seemed to reign in every heart. There was scarcely a dissenting voice in all their business transactions. No contention nor disorder. In fact it was a time that will long be remembered by the Saints, as one in which they were blessed. They will look back to that time, and remember that their strength was renewed; that then they formed resolutions which, when carried out in after life, brought them peace and happiness.

L. G.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Salt Lake City, Oct. 3, 1869.—

Aug. 31st found me off in the ravines, writing letters, and also hymns for the new hymn book.

A very delightful place it was to write in. Nothing can exceed the peace of the eternal quiet of these mountain ravines. No birds, nor scarcely one noisy insect, so that one is almost afraid of the stillness.

One beauty of the mountains consists in the change of their hues with every varying light. Now blended in mists—now presenting a variety of sunny lights and purple shades—now frowning darkly under the shadow of a cloud—now flashing out in renewed splendor, as the sunbeams gild their craggy tops.

Sept. 2nd.—We left Malad, and took a nice little jaunt across the vale to a little settlement, held one meeting, and baptized two brethren

into the fold. Returning in the evening, we were informed that five more desired baptism. We repaired to the water, and as I went forward into the wave, thoughts of John's ministry on the banks of Jordan, and of the going forth of the Nephites into the waters of Mormon, presented themselves, causing grateful thanks to ascend to God that his church was yet upon earth.

Before leaving Malad, we enjoyed a fine concert given us by the "Josephite" choir.

But we were obliged at last to take the parting hand; and in company with Bro. Lewis and part of his family we repaired to Corrinne. The cars not starting until two o'clock, we camped out as nicely as possible, and were treated to music of various styles by the fast young town.

Here I first heard the wolves howl, and a more forlorn, melancholy sound never filled a listener with dark forebodings. High and clear their weird voices rang, dying away in a prolonged shivering cadence, that makes the flesh creep.

Two o'clock forty minutes, found us on board the train hurrying away to Uintah. We saw General Conner on the train, he who so kindly befriended Bro. Briggs, when the latter opened up the Utah mission so nobly and so fearlessly, amidst so very many, and such formidable difficulties.

At Uintah we took the stage, and jolted over the hills and round the promontories into the "city of saints" again. Here we found many cheering letters, and a hearty welcome. We found our work lively as ever.

Opening our meetings again, we broached the mooted question, with lively interest and attention. The numerous delegates of staunch Brighamites having ceased to come, (to crowd out the interested and sympathizing,) we have full and attentive congregations, without so uncomfortable and

numerous a crowd as formerly came. The work is not without its fruits also, as I have baptized twelve in all since our return to the city.

We have had some little cold and stormy weather, and the mountains present a new phase, that of being clad with snow nearly to their foot hills. This snow, contrasted with the summer greenness of the trees in the city, presents a pure and beautiful appearance.

To-day is the quiet holy Sabbath, and our fast-day beside. May God bless our Church, its leaders and members, its *Herald* and *Zion's Hope*. Amen.

Salt Lake City, Oct. 21, 1869.—We had a very interesting time during conference.

Now a conference anywhere else would not awaken half the interest that a conference of the "Josephites" in Salt Lake City would. Not that I would tire my readers with the business items; these will be furnished in the minutes; but the general enjoyment experienced, and good done by it, I fear will not be spoken of in those minutes.

At first the members of our gathering were not used to their liberties and privileges. It had not dawned upon their minds that they were expected to propose necessary measures of business, talk freely the convictions of their hearts in regard to those measures, vote conscientiously and without fear as they deemed best.

The people have so long been used to the arbitrary working of a system opposed indirectly, if not openly, to this liberal way of doing things, that even when this yoke is broken they fail to enter into the full privileges opened before them. But after a time the perception of this truth, as exhibited in the working of our conference, was realized, and did more to establish

confidence and faith in the minds of our recently received members and sympathizers, than a host of sermons.

True we were not so grand an assemblage as that convened in the Tabernacle, for our influential neighbors were holding conference at the same time; but if real enjoyment of religious liberty, freedom of speech and the presence of God's Spirit, were the standard, in my opinion at least, Independence Hall held the preference. Every one that I heard express an opinion were highly satisfied, and went away thankful, determined to preach the gospel by word and deed, with renewed strength.

After conference we renewed our usual labors. Our congregations, always full, have been rather on the increase since our return from up north; and are orderly, well dressed, and very attentive.

We preach as nearly alternately as our health will permit; sometimes one being a little unwell will cause the other to bear the burden for two consecutive meetings.

My health has been uniformly good since last writing. Alexander has suffered considerably from a cold that settled upon his lungs.

We do not confine ourselves to the consideration of polygamy alone; but teach all the cardinal principles of the gospel, examining them fully and minutely, and proclaiming their worth. This may seem odd, but the people here have heard water-ditches, agriculture, manufactures, political and domestic economy, discussed so long, that a religious discourse upon the first principles is a treat. When, however, we do speak of polygamy, we examine it fully and fearlessly, and denounce it heartily, and, especially in Alexander's case, effectually. The more we see its workings, and hear the flimsy arguments advanced in its defense, the more cordially we despise and proclaim against it.

One kind of opposition we are obliged to meet is peculiarly trying, more so than argument, namely, that of slanderous and wickedly false stories against our mother. You will say at once that this is a very low, cowardly, mean kind of opposition. I most heartily agree with you; and take particular pains to inform those who bring this kind of opposition and put it for argument, that such is the case.

Our respected Bro. Marks is also another target for their arrows; in fact they take peculiar pleasure in bundling the members of the Reorganization together as a set of old blood-thirsty apostates, and young ignoramuses, whose stupidity and impudence are something sublime.

If all were taken into account, our work would be seen to prosper. So many are disaffected, and trying to sell; (singing low meanwhile;) so many are going; so many have gone, (thirty-seven at one time,) that the number baptized is no criterion.

Quite a number of influential men have been suspended and several members cut off from the Brighamite church.

I have baptized five since last writing. A very great number of the male population of the Brighamite church are over the river Jordan, encamped for a general train and drill; for you must know that the church of the valley is quite military in character, and believes in being acquainted with carnal weapons of temporal war. Their works are not altogether spiritual. I was much amused yesterday, while we were viewing the maneuvers of the infantry, cavalry and artillery, Alexander drew forth the Book of Covenants and Bible from his pocket, and declared that *these were his sword and musket*, and that the Book of Mormon was a weapon of peculiar power and strength!

The *Herald* and *Hope* come regularly to cheer us, and show the progress of the church. They both do ample

credit to the publishers and contributors, and give abundant promise of future excellence.

CREATION.

BY ELDER S. FRY WALKER.

"In the beginning God created the heavens and the earth."

The stars have been themes of poetic and devotional utterances in all ages. To the Chaldeans, who made them their study three thousand years ago—to the shepherds on the plains of Judea, who watched their flocks by night—to seamen, who single from the sky a star to steer their vessels by—to us all from the time we learned to say,

"Twinkle, twinkle, little star."

I knew a little girl who said,

"Stars together burning.

In one silent glow;

Angel's faces yearning,

O'er the sad below."

Byron has said of some one, "She walks in beauty like the night of cloudless climes and starry skies."

One experience of which the prospecting miner never tires, is sleeping out at night and gazing at the glory-beaming stars.

That the worlds in space have existed a great while is proven by the fact that the light of a star of the twelfth magnitude must travel four thousand years to reach our earth, and some stars are so distant that, as Herschel proved, light is millions of years on the long journey from them to us. They must have existed millions of years in order to have been seen by him.

Some vague idea of the size of the universe may be obtained by considering the time required for light to come from the sun, which is eight minutes as a standard, and dividing millions of years by it. The imagination droops

under the mighty thought; pride is humbled; and instead of murmuring at God because we cannot harmonize all truth, we humbly thank him for the little he has been pleased to reveal.

By means of the largest telescope, it has been ascertained that the polar regions of Mars are covered with snow, and shadows like clouds are seen passing over the bright globe. The presence of snow proves the existence of water, and the clouds prove the presence of an atmosphere, and these conditions prove that Mars is a habitable world.

Everything about us has its use and its object. Wherever we see water and air, we see creatures to breathe the one, and drink and swim in the other, and we believe God has made nothing in vain. What, then, was Mars created for, but to support a joyous race of God's creatures, who, after passing through a mortal state like ours, become angels, archangels—sons of God—growing in knowledge and power forever? Christ said, "In my Father's house are many mansions." If these mansions be worlds, the promise is complete. Christ is said to be "heir of all things." It is also said "we shall be like him," and to the humblest saint it is said, he shall be a "joint-heir with Jesus Christ."

Connecting these texts with the great truths of astronomy, the christian faith is made astonishingly grand and attractive. Paul said truly, "It hath not entered into the heart of man to conceive the things the Father hath in store for them that love him."

What our future life may be is not revealed distinctly. A friend has said it was well that it was not made plain to us; that if our great men knew the blessedness of the future life, they would be thinking about that, and not come properly for the interests of their stations.

What we learn from scripture is positive, but not explicit and full. We

read that Moses came down from the mount with a shining face, and that while he was there, the mountain trembled and smoked, and the people were filled with awe. On Mount Tabor, the Lord was transfigured, and Moses and Elias appeared, and the disciples gazed in wonder and love.

St. Paul was caught up, and heard things that it is not lawful to utter.

St. John heard a voice crying, Hallelujah! Honor, and power, and glory to him that sat upon the throne!

[TO BE CONTINUED.]

FAITH.

BY BRO. JOHN G. VASSAR.

[Continued from page 208.]

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John v. 10.

See then the importance, the great importance, of faith in Christ. It is the hinge on which salvation turns. It is that, without which all knowledge, all impressions, all convictions, would be insufficient to save. Fix it deeply in your mind, therefore, that faith is connected intimately with salvation. Being brought under the influence of an active faith you would be saved, through obedience, though you died the next hour. Without faith, you would not be saved, even had you been for years under the deepest concern.

Faith, religious faith, in general, means a belief of whatever God has testified in his word; but faith in Christ means the belief of what the scripture saith of him, of his person, his offices, and his work. It is to believe that he is the Son of God, God manifest in the flesh, God, Man, Mediator. How can a mere creature be our

Savior? In faith we commit our souls to the Lord Jesus. What; into the hands of a mere creature!

The Divinity of Christ is thus not merely an article of faith; it enters also into the foundation of hope. We are required to believe in the doctrine of the atonement; that Christ satisfied divine justice for human guilt, having been made a propitiation for our sins. and that now his sacrifice and righteousness are the only ground or foundation on which a sinner can be accepted and acquitted before God; that all, however previously guilty and unworthy, are welcome, and may come to God for salvation, without any exception, or any difficulty whatever; that God really loves the world, and is truly willing and waiting to save the chief of sinners.

We are required to believe also that God is benevolent; that instead of dwelling in the idea of a mere general or universal love, we must bring the matter home to ourselves, and believe that God has good will towards us, has given his Son to die for us; that we are a part of the world which God loved, and for which Christ died. We must each realize God is well disposed toward me. Christ is given for me. He died for me as well as for others. I am invited. I shall be saved if I trust in Christ. I am as welcome as any one to Christ.

Faith, dear reader, is not a belief in your own personal religion, this is the assurance of hope; but it is a belief that God loves sinners, and that Christ died for sinners, for you among the rest. It is not a belief that you are a real Christian, but that Christ is willing to give you all the blessings included in that term. It is the belief of something out of yourself, but still of something concerning yourself.

The object of faith is the work of Christ for you, not the work of the Spirit in you. If I promise a man alms, and he really believes what I say,

and expects relief, I in the act of promising him, am the object of his faith, and not the state of his mind in the act of believing. If, therefore, you would have faith, or, possessing it, would have it strengthened, you must fix and keep your eye on the testimony of Christ, which you find in the gospel.

There is no mystery in faith when we speak of believing a fellow creature. When the rebel is required to believe in the proclamation of mercy sent out by his sovereign, and come and sue for pardon; or when the beggar is required to believe in the promise of a benefactor who has promised him relief, does it enter into his mind to ask how he is to believe? What, in each of these cases, does faith mean? A belief that the promise has been made, and a confidence in the person who made it that he will fulfil his word.

Behold, then, the whole mystery there is in faith. It is a belief that Christ really died for sinners, that all who depend upon him alone shall be saved, and a trust in him for salvation. Yes, it is, if we may substitute another word as explanatory of faith, trust in Christ. Faith and confidence in Christ are the same thing. "For I know in whom I have believed," says the apostle, "and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. i. 12. Believing, being persuaded, and the act of committing, are the same act; they all mean faith. It is to rest on the word and work of Christ for salvation; to depend on his word and righteousness, and upon nothing else, for acceptance with God; and really to expect salvation, because he has promised it. If there be no expectation, there is no faith; for faith in a man's promises, necessarily implies expectation of its fulfillment. This then, is faith, looking for or expecting salvation for the sake of Christ's work alone, and because God has promised it. If you

want another illustration, take the case of the serpent-bitten Israelites, Num. xxi. 4-9. The people who were stung were commanded to look on the brazen serpent. Those who really believed the promise that such an act would be followed with healing, went out and looked at the appointed means of relief. Their looking was their believing; and what did that look imply? Expectation. Those who did not look, did not expect healing, and those who did look, expected relief. If, therefore, you are not brought to expect salvation, you do not believe, for as soon as you really believed you would indulge the expectation of salvation. "Faith is the substance [or confident expectation] of things hoped for, the evidence of things not seen." Heb. xi. 1.

Expectation of salvation for Christ's sake alone, and because he has promised it, being faith, faith may be said to be weak or strong in proportion as our expectation is more or less confident, and free from doubt and fears. But when is a sinner to believe? Strange question! and yet one that it is necessary to answer, because it is sometimes asked. Suppose, if, when you promised alms to a poor starving beggar, or forgiveness to a person who had injured you, either of these persons were to ask, "When am I to believe your promise?" Would you not feel some surprise at the question? The very nature of the case suggests the propriety and necessity of immediate faith. Your veracity is as great at that moment as it ever will be, and therefore demands immediate confidence. Suppose the beggar were to say, "I do not yet sufficiently feel my poverty to believe you now; but when I am more pinched with hunger, I will take you at your word and come," would not this be exceedingly presumptuous? Yet this is the very conduct of many persons in reference to Christ; and to faith in him for salvation. They know that trust in him alone is necessary to salva-

tion; that they must at length come, but they seem to regard it rather as an exercise or state of the mind, to which they are to be brought at some future time, and by some means they know not how, than as a duty to be immediately performed.

[TO BE CONTINUED.]

HOW AND WHEN ZION SHALL BE REDEEMED.

BY ELDER V. WHITE.

It is generally conceded that in the absence of present revelation we should abide by that which has been revealed, until God sees proper to reveal more. "If we speak not according to the law and the testimony, it is because there is no light in us."

We think there is sufficient revealed to establish the doctrine of Zion's redemption. The Lord once said that, "In consequence of unbelief, and treating lightly the things they *had received*, the whole church was brought under condemnation. And this condemnation rested upon the *children* of Zion, even *all*; and they should remain under this condemnation until they *repent* and remember the *new* covenant, even the Book of Mormon and the former commandments which he had given them, not only to *say*, but to *do*, according to that which he had written."

It is written that Zion must be redeemed, either by blood, purchase, or power, and her converts by righteousness; and as we are forbidden to shed blood, or resort to physical force, we prefer that means spoken of in the law as righteousness. If by purchase, we have no objections. Let us here ask ourselves, are we as a people prepared, at present, either temporally or spiritually, for the redemption of Zion; if so, then is the time near at hand. Let us examine ourselves and see whether we be in the faith or not.

Men can do many things; men have done many things; but surely the Lord God will do nothing until he revealeth the secret to his servants the prophets.

In a revelation given June 22, 1834, the Lord says: "Verify I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people.

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. * * There are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is ex-

pedient in me that mine elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion, for, as I said in a former commandment, even so will I fulfill, I will fight your battles.

"Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

Reader, these quotations give us something of a clue both as to the manner, preparation, and time, when Zion shall be redeemed, and her children gathered. And as I do not wish to press matters before their time, let me say to those who urge the matter, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. And let him that thinketh he standeth, take heed lest he fall. Let us therefore fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it; and before that day comes, instead of being gathered into his kingdom, be cast out with all things that offend, and those that work iniquity.—And be it remembered that He that scattered Zion, will also gather her again; but in his own way, and in his own due time; and that when Zion's converts are *willing to be redeemed by righteousness*, that then, and not until then, will it be done.

Knowledge is not wisdom; it is only the raw material from which the beautiful fabric of wisdom is produced. Therefore let us not spend our days in gathering material, and live and die without shelter.

Be always at leisure to do good; never make business an excuse and decline the offices of humanity.

PARENTAL RESPONSIBILITY.

EDITOR HERALD:—While reading "Answer to Thoughts by the Wayside," in the *Herald* of Sept. 1st, I found it impossible to repress a smile of amused wonderment from first to last, and realized then, if never before, the force of that couplet of Burns':

"O wad some power the gifle gi'e us
To see oursel's as others see us!"

It is said that "to a drunken man the world goes round;" and though not able to affirm that it does, from experience of a like nature, still I am willing, (after a blunder of a like kind,) to admit the truth of the adage, for while reading Sister Weeks' article, I realized that while writing my own, it had never entered into my mind, that other children were more blessed than my own, inasmuch as they had both father and mother, whereas mine had but a mother. I shall not however apologize to your readers for the mistake, since I believe it to have been in itself productive of good, as it has led to Sister Weeks setting forth, in a manner so able, the responsibilities of fathers also, every word of which we admit as true.

When Paul wrote to the Hebrew brethren, he treated largely upon faith, so much so, that a casual reader might think that Paul thought little of works. When James wrote his epistle to the twelve tribes scattered abroad, he dwelt chiefly upon works, contending that faith without works was dead. Now because Paul wrote of faith, I have no idea that he did not believe in the works which faith must produce; nor yet that James, when he wrote of works, did not believe in faith producing works.

When speaking of Joseph, Alexander and David, I spoke, of course, with reference to their condition after having lost their father, and despite the fact of their father having been used as an instrument in the hands of God to

preach the gospel restored to the earth through him, I ask again, Where might they be to-day but for the guiding hand of a God-fearing mother? Might not the sons of Hyrum, now arrayed against them, answer!

Standing corrected, I acknowledge that the duty of rightly educating our children is equally incumbent upon father and mother. I am not, however, prepared to admit that I have imputed to the mother one iota of responsibility or influence which does not rest upon her, and that I, with every other mother in God's church, may be enabled to realize it in its length and breadth, is the prayer of

FRANCES.

SATURDAY NIGHT MUSINGS.

BY BRO. JEROME RUBY.

Another seven days have been numbered with those that were before the flood; and what have they brought, for weal or woe, to those "whose happiness is God's approval, and to whom 'tis more than meat and drink to do His righteous will?"

Are we happier to-night than we were last Saturday night? If not *who* is to blame?

Have we not had opportunities of doing good to our fellow-men? Might we not have increased our knowledge, and by that means our ability to keep in the straight and narrow path? Have we done unto others as we would have them do by us? Have we forgiven those who have trespassed against us?

If not, then the week is lost, and we are debtors, instead of having laid up treasures in heaven!

Saturday night is a suitable time to review the experiences of the week. If we have improved the opportunities God has given us, we must be happier, because we are better, having *kept the*

faith. If we have not done so, let us resolve, this Saturday night, that another week shall not be lost; that we will choose the better way, and make the page in life's history brighter this week than the last. Let us, by loving more, forgiving more, and doing more for each other's happiness, render pleasant the scenes in the picture of our existence.

The week just past, has passed forever! There is no recall! With its good acts and bad acts, its smiles and its tears, its promises kept and broken; hopes, fears, loves, hates, jealousies and strifes, it has gone to Him! The record has been made, whether *for* us, or *against* us; none but God can tell. It will appear in the day when the secrets of all hearts shall be made known!

Saturday night! Six more days has the laborer toiled, that he might gain the means with which to add to the comforts of his dear ones, and this night he has brought his earnings home—past saloons, past gambling houses, past idlers, congregated on the corners, ready to lure him into the paths of sin—he has safely brought the wages he has received for his six days of toil, and is rewarded by the smile and kiss of welcome, from her who has been awaiting his coming, and is glad that 'tis Saturday night! The little ones gather around him to receive the customary kiss and kind words—the room looks cosy—the table, covered with a snow-white cloth, and upon which is the evening meal, prepared by *her* hands, stands in the floor, and sitting down with his home ones, he thanks God for the comforts he enjoys, and for another Saturday night!

The week just passed, has been short, yet between this and the last Saturday night, there are many bruised hearts, many wrecked hopes! Many mounds have been made in the church yard, many a gay dress has been laid aside, and the wearer has donned the mourning robes; for some loved-one has

been lain beneath the "Clods of the valley!"

Can we not speak peace to such, by pointing the way to eternal life? Perhaps 'tis a mother, whose little one God has taken home! If so, do not weep as those who have *no hope*. Your darling is safe with him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven!" Would you have your child again? You may, by obedience to His law, for there is a promise that those who are faithful to the end, shall

"Meet their loved ones gone before,
And joyfully sweet will the meeting be;
When over the river, the peaceful river,
The angel of death shall carry thee."

In this way let us do good,—relieve suffering—share, with others, their burden—gladden hearts, by increasing their hopes, and, thus, their happiness; then we shall be ready when comes *our last Saturday night!*

In this way let us improve the talent God has given us, lay up treasures in heaven, and make glad the hearts of our fellow men; then shall we have made good use of our time, and feel glad each Saturday night! To-morrow will be the first-day Sabbath! Blessed day of rest! We shall meet our dear brethren and sisters, and, together, worship him whose protecting care has been over us during the week. What a privilege!—what a pleasure! to strike hands with those of "like precious faith" with ourselves, each first-day of the week, and mingle our voices in songs of praise to him who has given us Saturday nights and Sabbath days.

Almost home! How the heart warms at the thought of soon being with *her* whom God has given for a companion through life! She is waiting to welcome me home from the wearying labors of the week—to whisper words of cheer when the cares of life have dulled my spirits—to tell me she is glad at my coming, thankful for

health and the blessings that make life desirable, and that heaven is nearer, by one more *Saturday night!*

CONSECRATION OF THE BODY.

BY SISTER M. GALLEY.

"I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy and acceptable unto God."

How often we have read these words of the inspired writer. But I fear few, even among saints, understand, as a part of their duty, that the body, in every part and member, must be devoted to the Master's service, as well as the soul.

From Sabbath to Sabbath we hear our duty in regard to the soul, and truly we cannot spend too much time in trying to consecrate it to God. But oh! how much more rapidly could we grow in grace if we would consecrate the body too.

Were man all spirit it would be only necessary to speak of the soul. But since he is compounded of a spiritual and a physical part, he must be taught how to bring the physical part to obey the Savior's will. Whatever man does should be to the glory of him whose blood hath bought us.

There are but few who know what a close connection exists between the physical and spiritual parts. All who know anything of physiology will admit that imperfect circulation of the blood, or a diseased state of the nerves, will more or less affect the brain. And by a feverish excitement, or by an unnatural depression of this organ, will not the mind be somewhat affected? Is not the fretfulness of the dyspeptic, the consumptive, and those suffering from serious other ailments, often caused by unfavorable bodily conditions? Can they serve God as well as if they were strong and healthful?

I have seen many a poor overburdened woman who would have been good and noble, had she, or those by whom she was surrounded, lived in accordance with the laws of our physical being. But instead of this, life was a bitter warfare, caused by aches and pains; a striving of the better part of her nature to be submissive to what she believed to be the will of God; whereas it was really disobedience to his will as manifested in the law of her physical organization, that produced her woes.

Let us all try to come to "a knowledge of the truth." It will cost us many a hard fought battle to gain the mastery over the lusts of the flesh, strive however earnestly we may.—Nothing doubting, let us stand firmly and decidedly, yet meekly, upholding our principles by righteous precepts and holy lives, trusting in one who is able to help; knowing that in his own time, "these vile bodies shall be fashioned like unto his own most glorious body."

THINGS IN UTAH!

By the politeness of a friend we are privileged with laying a few facts before the readers of the HERALD, which though obtained from a private source, written in a private letter by one friend in Utah to another in Illinois, will yet be read with interest.

"— Called in the evening at Sister Browning's to see the boys. They were not in, and I spent an hour talking with Sister B. She was raised here, and all her relatives, as well as friends of former days, are in the bondage of error. She speaks of them as honest and devoted, praying for the redemption and hoping in the promises; but now that the boys, instead of coming in at the door, are preaching against them, they are confounded and

do not know what to expect. She says David and Alexander should not go to California, for the work of reform here is dependent solely upon them, and that during the short time they were away attending the conference, there was a reaction against the truth. True enough, other elders may preach to the world and the scattered sheep, but the sons of Joseph only, through the strengthening of Israel's God, can break the strong bands that held the people down.

"Schuyler Colfax and party have been visiting here and were serenaded last evening. The Vice President made a speech to a large assembly of ladies and gentlemen—saints and sinners. I heard but part of his discourse. He quoted from the Book of Mormon and the D. & C. to prove to the people that they might retain their religion and yet not come in contact with the general government. He was followed by Governor Bross, who expressed his admiration of the many good characteristics of the people here, and his hope that they might give up those practices that did not square with the principles of our common government, with Christianity and civilization.

"Porter Rockwell, in a state of partial inebriation, then took the stand, and said: 'I have the blackest name among men. I have been here a long time. I came with the first party that came to this territory. I traveled over this great city when the grass was knee high. I walked from the mountain to the hot spring alone. I know all of you. I can show you all up. I can convict you all, every one of you. I know you by the backs. I will make a book. I never killed anybody that didn't need killing. I never murdered anybody that didn't want to be murdered. But I didn't mean to talk about that. I don't want to go back. We have got a good country. We might do well here, if it was not for the d—d grasshoppers. Gentle-

men, there is a worm in the bud. There is a little worm; there is a little worm less than the grasshoppers that will ruin us all if we don't do what is right.'

"Here he was pulled down to keep him from making further disclosures.
"SALT LAKE CITY, Oct. 6, 1869."

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England
Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.
Wm. W. Blair, Box 518, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliet, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.
C. Derry, Manteno, Shelby Co., Iowa.
Alex. H. Smith, David H. Smith, E. O. Brand, G. S. L. City, Utah.

W. H. Kelly, Northfield, Rice Co., Minn.
Wm. H. Hazledine, 2418, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.
Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

HOLY LAND.—Mr. Meller, member of the Council of the Alliance has offered to visit the Holy Land with the view of instituting inquiries as to how far agriculture might be safely promoted among Jewish inhabitants of the country, and to favor immigration from Persian Jews who are anxious to escape from the persecution weighing upon them in their homes.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, November 15, 1869.

PLEASANT CHAT.

The last of a series of two days' meetings beginning at Mission, LaSalle Co., Aug. 28th and 29th, and taking by course the several branches comprising the Northern Illinois District, was held at Sandwich, DeKalb Co., on the 6th and 7th inst.

We have reason to believe that good will result from these meetings.

Brethren from the HERALD office attended each, and labored in the preaching of the word.

Two were baptized at Amboy, three at Fox River, three at Batavia, during the holding of meeting, and several at different places since.

The results of these meetings do not show so materially in the numbers baptized; but are manifest in an increased spirituality, an advancement in the knowledge of the doctrines, and a firmer confidence of faith in the work of the last days.

Is there anything to hinder a like result in every district.

In Michigan, there has been such a series of meetings; and, although we have not at hand the numbers added, if any, we are assured by those who were present, that there was an advancement made in the right direction.

Brethren, revive your two days' meetings. At once commence a vige-

rous effort to send forth the sound of the gospel to the ends of the earth.

We counsel a more Christ-like course towards reculant brethren. It is painful to contemplate that which they have lost; but far more painful to witness an exhibition of revenge and hatred against them by those who remain steadfast.

Malice, hatred and revenge are unseemly in devils; how much more so must they be in followers of the Lamb.

We have been moving office quarters and are hardly settled down to regular routine yet. Hope to be able to welcome our regular contributors, and a host of new ones.

The year is drawing to a close, and with it the sixteenth volume of the HERALD. We are anticipating an increase in its circulation. Will our friends aid in securing that which we anticipate?

Three were added to the church at Plano by baptism on the 4th inst.

Invitations to settle are offered by the brethren in different localities.—Bro. S. Maloney, Galesburgh, Mo., will gladly welcome saints moving into South-West Missouri, or South-East Kansas. Bro. Davis H. Bays, in N. E. Kansas, also. In fact the saints will find a general welcome wherever they may wish to locate, if they take the fruits of the Spirit with them.

One very good sign of a healthy im-

provement in spiritual progress, is the increasing disposition to work manifested among the saints, in all directions.

Labor is the great leveler and up-builder, the power which creates and keeps pure the currents of public thrift.

Brethren desiring to correspond with Bro. Jesse W. Nichols, will please address him at Fairhaven, Mass.

By letter from Bro. J. S. Patterson, we are informed that the Adventists at Iron Hill, Iowa, admit that Mr. Grant got the worst of the argument in his debate with Elder Shean. This Bro. Patterson learned from Bro. Larkey, and others.

Those desirous of corresponding with Elder Henry J. Hudson, President of the Central Nebraska District, should address him at Columbus, Platte Co., Nebraska.

We have published an eighteen page tract, written by Elder Thomas W. Smith, on the subject of baptism. Bro. Smith has handled this subject in a comprehensive and thorough manner; and supplied us with a tract that we confidently hope will result in much good.

The price will be \$2 25 per hundred, or by mail, \$2 60. Single numbers, by mail, five cents—per dozen, 35 cts.

Notwithstanding our recent effort to call attention to this subject, our correspondents and subscribers frequently fail to sign their name, or give their

address. To search our books through to find the address of correspondents is a waste of time, time that, multiplied and increasing demands of the church call for the using of in many other ways. Correspondents will oblige by noticing this hint.

The sixteenth volume will close in two more numbers. With our next issue we shall send subscription blanks.

What will our next subscription list be? If each one will put forth an effort to secure one new subscriber, and each non-subscribing member of the church that has six cents a week to spend in what is of no profit, will appropriate that to a subscription for the HERALD, our list will increase four fold.

Correspondence.

STEWARTSVILLE, DeKalb Co., Mo.,
September 28, 1869.

Bro. Joseph:

In our last conference, held on the last of August, we had a time of rejoicing. The elders expressed their desire to help roll on the work in this part, and they are at work.

There never has been so much enquiry as at the present time. I have spent every Sabbath in different places, preaching the word, since conference.

On the 19th., in company with Bro. Lee, we organized a branch of eight members, called the Union Mills Branch, in Buchanan county.

Bro. Lee baptized one the same day. The brother that was baptized had been sick with the chills for some time before his baptism; but is now well. Thank the Lord for his goodness!

We expect to organize another branch before long, about four miles east of here.

In Clinton county, there are quite a number ready for the water. The work is progressing fast in this part of the vineyard, although we are very weak. The Lord is blessing our labors. Circumstances almost seem to govern us; still there is a united effort with the brethren to spread the truth.

Your brother in the gospel,
WM. SUMMERFIELD.

KEWANEE, Illinois,
October 20, 1869.

Bro. Joseph:

I write to inform you of my movements and the prospect of the work in this District.

I left home, in company with Bro. Sheen, about five weeks ago, to attend a two days meeting at Buffalo Prairie. We arrived there in due time; found Bro. Gurley there, and spent a pleasant time with the saints. I have learned that there were eleven baptized there shortly after the meeting. Bro. Sheen returned home, while I, in company with Bro. Hendrickson, reached and crossed the Mississippi river, and met a hearty welcome from the saints at West Buffalo. The following Sunday was spent at Davenport, where the Buffalo saints joined us, and it was a day of rejoicing with me to meet with the saints of that lively little branch, and its worthy president, Bro. Rowley. I also had the pleasure of meeting Elder Jerome Ruby there. He is an able exponent of the truth, and energetic in his efforts to spread it. The saints are highly favored in having such a man with them. After spending a pleasant day in the worship of God, I returned to West Buffalo, and preached in the Methodist Church, and the following evening had the pleasure of baptising Bro William-

son's wife. We held a meeting and confirmed her.

We believe there are others in that place believing and will soon unite with us. This is the place, spoken of by Sister Ruby in her letter to the *Herald*, where they burned down the saints' meeting house. They have built some meeting houses there since, and the saints have subscribed to them; but when they want the use of them for any of our elders, they must pay for it. The saints are endeavoring to live down the prejudice against them; may God assist them in their efforts.

After leaving this place, I proceeded on to Inland, by way of Wilton, where I staid over night, at the house of Bro. Russel. I also stayed with them on my return trip, and was kindly entertained by them and their estimable son, Silas. I think there is a good opening there for preaching, and hope to be able to make an effort there before long.

Leaving there, I proceeded to Inland, where most of the Wilton saints reside, and among the rest, your able correspondent, Perla Wild. The saints here, under the presidency of Bro. Lester Russel, are trying, in their quiet way, to keep the law of God. We trust that his assisting grace may enable them so to do.

From here, by the assistance of Bro. Shumway, I was enabled to reach Iron Hill, Jackson county, Iowa, a distance of over fifty miles, and although he has past his three score years and ten, yet he faced the journey more like a boy, forgetting his age in the desire that we might reach there in time to do some good for the Redeemer's cause. I need not say he stood the journey well, for who ever suffered in body and mind while laboring for the Lord?

We reached our destination in safety, and had been there but a short time when we were called on to address a respectable congregation, and again in the evening at a school house near by the residence of Bro. Larkey, president of that branch. I

enjoyed good freedom in speaking here, and in other places, and I hope that good may result. We held meeting at the house of Bro. Larkey the following evening, had a pleasant interview and ordained Bro. White to the office of a priest. I believe he will be a good help to the president there. This ordination was in accordance with the mind of the Spirit.

After spending a short but pleasant time at Iron Hill, we returned by way of Maquoketa, a thriving little inland town, (expecting a railroad soon, however,) where live two families of saints. Stayed over night, and preached at the house of Bro. Maudsley to the saints and a few neighbors who turned in. When parting from the saints there the next morning, I felt like one parting from dear relatives of long standing, although we had but known them a few days; in short, I felt that we were of one spirit. From there we returned to Inland, where we had a pleasant meeting with the saints at the house of Bro. Wildermuth.

Taking an affectionate leave of the saints, I returned by way of Wilton to Davenport, where I again spent a pleasant Sabbath with the saints. Bro. Rowley leaves Davenport soon for Chicago, where we trust he will carry the gospel seed and scatter it. He has resigned the presidency in favor of Bro. Moses Houghton, under whom, with the assistance of his brethren, we hope to see the branch continue to prosper.

In the evening at Rock Island, at the house of Bro. Jerome Ruby, where, in company with himself and lady, I spent a pleasant evening, conversing on the Latter Day Work.

Next morning I started for Buffalo Prairie, and reached there in time to hear Bro. Gurley preach an able discourse in the saints' meeting room, on the prophecies.

Next day visited the saints on Eliza Creek, and in the evening preached in the house of Bro. Adams to an attentive con-

gregation, several of whom heard for the first time. Some that were present had been deceived by persons claiming authority they did not possess, and only desire to know that authority is with us, and they are prepared to unite. Our prayer for them is that they may be led by the Spirit in the only way through which this knowledge may be received by man, namely, through obedience.

I returned again next day, and was favored by hearing another discourse by Bro. Gurley, he has been visiting the Nauvoo District, and is returning homeward. I left him there, intending to stay with the saints at the Prairie over last Sunday, and then return home by way of Galva and Kewanee, in company with Bro. Wm. Cadman.

Last Thursday I came to Viola, and there got the use of the Congregational Church. Preached to a congregation of priests and people. The "Reverends" could not stand the truth; but left when the law and the testimony began to say, "Thou art the man that is perverting the gospel."

After spending the night at the house of Bro. Cadman, I took the train for home, Saturday morning, where I arrived in due time to find all well, and that in my absence God had been blessing me; our only son, Henry, having united with the church in my absence.

While I have been away, the saints I have visited have been very kind to me. While I have been endeavoring to administer spiritual things, they have remembered my temporal wants; they having supplied me with sufficient means to bear my travelling expenses, and a little to comfort my family on my return, for which we feel grateful.

I have good news by letter from the southern part of my district, which I propose to visit soon. Present prospects are bright for the churches under my care. *Zion's Hope* and the *Herald* are favorites with all. You must let me know when you

can visit Davenport, as the Northern Iowa saints propose to be there and want me to notify them.

The sisters in this place organized themselves, last Monday, into what shall be known hereafter, as the Kewanee Sisters Mite Society, Sister Hart, presiding; Sister Ann Davis, secretary; Sister Chisnell, treasurer. The object of the society is like that of the Gleaners, and Sisters of Dorcas, to help build up the kingdom by the use of their needles, in the making of all kinds of useful articles for sale, thereby collecting their mites to help roll on the work; and if we may judge of their future by what we saw last Monday, it will prove a success. The meeting room was like a hive of working bees. They propose to repeat this experiment once a week. We can only wish them God speed, and try to learn by the example they set before us. I am desired to say to you in behalf of the society, that if you have in your possession a constitution and by-laws suitable for such a society, a copy would be very thankfully received.

And now, last, but not least, I was privileged, last night, to witness what I know will be good news to you, and to all who know them, namely, the baptism of John Chisnell and wife. After all they have suffered for the truth, they have proved that it is still dear to them by identifying themselves with us. To-night they will be confirmed, and may the Holy Spirit strengthen them to tread the narrow path, and win a crown unfading.

J. S. PATTERSON.

SAN FRANCISCO, California,

October 15, 1869.

Bro. Joseph:

We had a most excellent time at our late conference. The attendance was full, and the reports encouraging. Nothing occurred to mar the good order of our assemblies, and the deep interest taken in

all the exercises of the occasion, by all present, was truly encouraging. Love reigned supreme, and unity marked all our efforts. The Spirit of God was with us in power.

The numerical increase in Oregon, California, and Nevada, for the last fifteen months is fully twenty-five per cent, and we feel assured that the general character and prospect of the work is advanced fully one hundred per cent.

We now have a ministry who are faithful, honorable, spiritual men, the most, if not all of them. We look to see a steady, onward move throughout all this mission, and confidently expect the saints to avoid every appearance of dissension, and of those who seek to cause them. The bitterness of past experiences, by many will not go unheeded. God knows how dearly I love the saints in this mission. I find it no small trial to say the last "good bye." God bless them! Some of them I shall never see till the grave gives up the children of God, but many of them I hope to meet within the borders of "the goodly land."

I think to be in Nevada by Nov. 1st. Address me up to the 20th at Carson City, after that at Salt Lake City, Utah.

I think to be at home by March 15th to 25th.

W. W. BLAIR.

WAUBECK, Pepin Co., Wisconsin.

Friday, October 8, 1869.

Bro. Joseph:

I was at Hudson nearly two months, and believe that I bore a faithful testimony to the inhabitants, preaching from two to three times each Sunday, while giving my course of twelve or fifteen sermons in the Court House; and some Sunday mornings and week-day evenings I preached across St. Croix Lake in Minnesota. The result was the baptism and confirmation of four souls into the kingdom of our Savior. The credit of winning these to Christ is mostly due to Sister Page, who had

prepared their hearts for further testimonies, when the long looked for ambassador should come to induct them through the door into the way that leads to life. Sister Page has lived in that section for twenty-three years, as the sole defender of the faith, and sees the first fruit of her patient waiting for a watchman to lift a voice against error and iniquity in that land. Though alone in the field, yet was I strengthened wonderfully in body and spirit, and made able in a measure to do the work set before me, and I pray that the Lord will bring yet more good out of the seed sown there, to his honor and glory.

The many calls made admonish us that the Lord will make a short work in the earth, and that our few laborers must strike rapid blows while they do stay in a place, yet to remain long enough to leave them without excuse, or in anything but self-willed ignorance of any part of the doctrine of Christ.

I arrived here yesterday, after a rough journey of sixty-seven miles through the forests and over the hills of this woody country. Brother and Sister Macaulay welcomed me gladly, as the first one of the Reorganization whom they have seen, and feel that their prayers for relief have also been heard in the Lord's good time. He was president of the Glasgow District, Scotland, in 1841, and has been here twenty years. I have an appointment out for to-night and three for Sunday, as I expect to stay two or three weeks about here, or as long as wisdom directs. I have the Baptist Church to preach in here, and shall preach in school houses from five to ten miles away part of the time.

Since my arrival here I have been busy giving a course of lectures on the doctrine of Christ, preaching seven times last week and twice yesterday. We used the Baptist Church, though much against the wish of the minister, who on the close of my second sermon spoke in a harsh and angry manner, being one of that class who

"know all about it," and yet nothing in truth. He desired an expression from the members that I should not have the house, but not a hand was raised. Attendance from forty to one hundred persons at each sermon. No preaching has been done here before and the truth has had its effect, convincing some, and spoiling others for the unsound doctrines of men. Our Reverend friend did not attend any more, but will probably bravely come forth after my departure. I am to baptize four next Sunday, the Lord having found that number of his own in this section, with more to come by and by, we believe.

The evenings of this, and part of next week, I expect to speak at Dunnville, five miles from here, and after that go to Prairie Du Chien. You will rejoice with me in the salvation of souls, and pray that those who labor may have the promise made in the B. of C., even "My power unto the convincing of the children of men." May that power attend the word preached every-where, is the prayer of

Your co-laborer in Christ,

HENRY A. STEBBINS.

CASBY, Adair Co., Iowa,

October 25, 1869.

Bro. Joseph:

Having visited this place on my way to Minnesota, I thought it expedient to inform you of the condition in which I found the work in this part of the vineyard.

Bro. Weeks has been laboring assiduously for the benefit of his fellow-man, to bring them to a knowledge of the truth, and has the prospects of a bountiful harvest.

I expect that ere long there will be a large and flourishing branch in Adair county. There are many who believe the work but wait to ascertain if there is not some horrid monster which we have hid from them. I expect to remain a few more days here, after which I will take

my course to Minnesota, by the way of Davenport, where I shall try to meet with the brethren.

Yours in the latter day work,
R. G. ECCLES.

MARTINEZ, Cal.,
October 28d, 1869.

Bro. Joseph Smith:

My labors, for the last year and a half, have been confined mostly to Antioch, and surrounding country, and I trust not in vain; as you will see by our conference minutes. There has been a branch of twenty members formed, and many others believing who have not the courage to face the frowns of the world, and embrace the gospel. I have just returned from our October Conference, of three days' session, which was well attended. A spirit of union and love pervaded the whole session, and good was done. I have visited many other places, and find in the church, with few exceptions, a general increase in the knowledge of the principles and doctrines of Christ, as set forth in the Reorganized church, with prophets and apostles, and that it is founded upon the rock, or commandments of God, by Jesus Christ through his chosen servants.

Bro. Blair has finished his labors with us, and is about to depart East, by Carson, to Salt Lake. May God bless and prosper him where ever he may go, as he has here in California, and more abundantly is my prayer. The mission of Utah is looked upon here as a great event by all, and its success wished and desired by all lovers of truth and righteousness. The advent of brothers Alexander and David in Utah, did more for the latter day work in throwing off practices and doctrines, than all the preaching in the world elsewhere could have done. The boldness and assurance in which the revelations of God were set forth by those men of God, and his cause vindicated and sustained were made manifest to every one

who heard of it. Previous to this, the elders in California as well as other countries, might denounce Utah with its unholy practices, but the world would not believe or give credence to our assertions; it is now made manifest, the world acknowledge it, and we are in a measure free from that disgrace.

ORRIN SMITH.

BINGHAMTON, Wisconsin,
November 2, 1869.

Bro. Joseph:

In the notice I sent a few days ago, of a two days' meeting, I made a mistake. The notice read the 13th and 14th of December. It ought to be 11th and 12th of December. Please make the correction in the notice, if this comes to hand in season; if not, correct through the next issue of the *Herald*.

Your brother in Christ,
GILBERT WATSON.

GRAND MANAN, N. B.,
October 24, 1869.

Bro. Joseph:

I feel this morning, an influence, moving me to communicate with the readers of the *Herald*, acknowledging the comfort I have derived from reading the various articles contained in that (to me) unrivalled paper.

Nearly a year has passed away, since I became interested in the "Latter Day Work," and my thoughts take possession of me this morning, and are running back taking "notes" of the past.

When I entered this "work," my friends predicted, "that in less than six months, I would turn away from this people, in disgust, that in that time, I would come to myself again." But instead of their predictions proving true, I feel my affections are being more closely interwoven with this "work;" notwithstanding I have had my trials and persecutions, I have also enjoyed many precious seasons,

and when I contemplate the past, and think on the condescensions of the "Holy Spirit," in coming to, and communicating with me, in the way in which it did, it gives me new courage, and strengthens me for the coming conflict.

Let us brethren, be careful, that we do not fail to "declare the whole counsel of God."

Let us be diligent in helping the work onward. It is not an uncertain business, in which we have engaged, for we are to receive "wages." There is a "crown" for the faithful, and "eternal life."

Yours for the truth,

JOSEPH LAKEMAN, JR.

BRAMPTON, Ontario,
October 28, 1869.

Bro. Joseph:

Bro. Snively has joined me in the mission in Canada, and we have labored in the Puce Branch, and baptized two. We preached in the Lindsey Branch, and baptized three. From there we went to the Trafalgar Branch. We found that branch in a cold state, but we preached to them and exhorted them to duty. From there we came to this place. We obtained the use of the Town Hall for eight nights. We have had seven meetings, and have baptized one. There are more believing, and I hope they will obey before we leave; as we expect to go below Toronto to the neighborhood where my mother lives, and where I preached the most when I was in Canada before. We expect to remain there sometime, if the Lord will.

The saints in Canada have been kind in providing supplies for our wants, and I hope the Lord will bless them for the same. The weather has been quite cold and the ground is all white with snow; and many of the farmers have lost most of their winter fruit by frost.

Yours truly,

JOHN H. LAKE.

JOSEPH SNIVELY.

COPY OF CHALLENGE TO MR. LORENZO SNOW.

SALT LAKE CITY, U. T.

To Mr. Lorenzo Snow, Box Elder:

Sir:—Whereas, you not only refused me a place to preach, but also threatened to "attack me" if I did preach in your city; and did refuse to meet me in debate, I now (in compliance with section 91, par. 2, Doctrine and Covenants, which says: "Confound your enemies; call upon them to meet you both in public and in private, and their shame shall be made manifest.") call upon you to meet me in discussion, in Box Elder, any time within two months from date, when I will undertake to prove,

1st, That the doctrine taught by you as found in *Journal of Discourses*, volume 1, page 50, that "Adam is our God, and the only God with whom we have to do," is idolatry.

2nd, That Joseph Smith, son of Joseph the martyr, is the President of the church and Melchisedec Priesthood, and no one else.

3d, That polygamy is an abomination in the sight of God. The Bible, Book of Mormon, Doctrine and Covenants, and Times and Seasons, to be received as evidence.

Yours respectfully,

E. C. BRAND.

From Utah Daily Reporter, Sep. 30, 1869.

SAC CITY, Sac County, Iowa,

October 24, 1869.

Bro. Joseph:

As many report from various parts of the country, and it does me good to see these letters of information and reports of the dealings of God with the faithful saints, I am watching anxiously for the name of a brother or sister somewhere in these boundless prairies; but, to my sorrow, I have not found one within forty miles or more, and I am here in the midst of a

reckless, careless, and perverse generation: Sabbath breaking and profanity abound; and, to all human appearance, without a thought of God in all their ways. As for me, I am too weak an advocate of the work everywhere hissed at; but feel I must start a flame of some sort, and if need be, God will help me.

Yours truly, in Christ,

WM. N. ABBOTT.

Extracts from Letters.

Charles Hewery, of Oasco, Trempealeau Co., Wis., writes: "I would that you could send us a preacher. There has never been a Latter Day Saint preacher through this country, but I think there is a good show for a branch of the church to be raised up in this place."

T. J. Andrews, writing from San Francisco, says: "Bro. Blair has tendered us his final adieu. Any word from us, in his praise, would be superfluous, as his sterling worth is too well known to require it. By his presence we have been strengthened, and cheered, in the work of the great salvation. By the saints of the Pacific mission his memory will be cherished as one of exemplary character abounding in many virtues, and but few faults; and especially as one of the able defenders of our faith. May God preserve him to the end. And believe us to be yours truly in hope of triumph."

Wm. Anderson, of St. Louis, says: "The case of Bro. Alexander Dow was disposed of on Sunday the 24th of last month. He was excommunicated from the church. We had several added to the church last month. Mr. George McKenzie, of Cottonwood Grove, Bond county, Illinois, is an old member of the church, and seems strong in the faith of the latter day work.

He warmly invites any of the brethren that are passing through that way, to call on him."

Bro. A. H. Smith, under date of Salt Lake City, Nov. 4th, to Bro. Mark, writes, "Every week witnesses some addition to the church here by baptism; we have now four ready. Bro. Thos. Lies I baptized last week. Much excitement prevails. There have been more out of the Brigamite church the last two months, according to report, than for two years previously. Something is the matter; what do you think it is? With the exception of slight colds, we, David and myself, are both well. Just received *Zion's Hope* and *Herald* for Nov. 1st. Good, very good. May God prosper both. Pray for us."

Bro. Albert Haws, of Austin, Nevada, writes, "I am preaching here every Sunday, and some are looking for the truth. I am a poor excuse for a preacher; but I do the best I can. The Lord has blest me beyond my expectations."

Bro. Robert L. Ware, of Carrollton, Carroll Co., Mo., writes: There has been preaching here by Bro. George Hayward, of Odin, Ill.; he has baptized Bro. Martin, my neighbor, and myself. There are some more who would unite with the church if they had an opportunity; and there are others in Ray county, Mo., some twenty miles from here, who, I am told, will unite as soon as they conveniently can. Can we not have some able minister here to gather up the sheaves? We need a branch here, and if some one will come, we can have one.

Bro. Hayward has returned home some time ago. We are young in the faith; but very well satisfied with the gospel. We hear no preaching; but we hope you will soon send some good elder here. Here is my name for the number spoken of."

Conferences.

Minutes of the Kent and Elgin Conference, Province of Ontario, C. W., held October 2, 1869.

Many of the saints being assembled at the house of Bro. John Traxler, in the Lindsley Branch in the morning before the opening of the conference, they went to the water of the river Thames, and Elder John H. Lake baptized John Shippy and Isabella Shippy. After confirmation, at 10 o'clock A. M., conference opened in the usual manner, by choosing John H. Lake to preside, and John Shippy to be clerk.

Officials present.—seventies, 1; elders, 4; priests, 1.

Reports of branches.—Lindsley: 4 added by baptism, 2 children blessed, 26 in number.

Buckhorn: 1 child blessed, 1 died, 18 in number.

Elder John H. Lake said he had been greatly blessed of the Lord by his Spirit; had organized the Olive and Puce branches, both in this conference jurisdiction. Olive Branch contains 7 members; Puce: 16 members. Eighteen of the above members he had baptized; had blessed 12 children; and had administered to many of the sick who recovered.

George Cleveland, A. Vickery, Joseph Snively and John Traxler reported. Afternoon meeting spent in the propounding and answering of questions.

Sunday, the 8rd, met at 9½ A. M., for prayer and social meeting. The gifts were manifested. Elder Snively addressed the audience. During intermission, one was baptized.

Afternoon session.—Three children were blessed.

Elder George Shaw moved that Bro. John Shippy be ordained an elder; seconded by Elder George Cleveland, and carried by the unanimous vote of the con-

ference. He was then ordained by the elders, Elder John H. Lake being spokesman.

Resolved, That this conference sustain by their prayers Joseph Smith, President, and all other officers in the church in their respective callings, in righteousness.

A glorious testimony meeting followed.

In the evening J. H. Lake and George Cleveland addressed the congregation.

Conference adjourned to meet at the Buckhorn Branch, on the first Saturday and Sunday in June, 1870. Thus ended one of the best conferences ever enjoyed by the saints in Canada.

Little Sioux Conference convened at Six Mile Grove, Harrison Co., Iowa, Sept. 26, 1869. Isaac Ellison chosen president, Nathan Lindsey, clerk.

Bro. Jones said that Bro. Hugh Lytle, President of the District, had requested him to say that the Raglan Branch had raised \$35 for the support of the ministry, in accordance with a resolution passed by the last District Conference, and that Little Sioux branch would raise \$25, if not more; and that a new branch had been organized at Preparation, Manona county, Iowa. Bro. Halliday, also stated that Union branch had raised about \$20 for the same purpose, and he thought more could be raised as he had not seen all the members yet. He also stated that a Sunday School had been organized in Union branch, (of which he is president,) at Union Grove, and it was well attended by members' and non-members' children, and that he thought in his neighborhood, which is somewhat remote from Union Grove, a Sunday School could be organized. *Zion's Hope* is favorably received everywhere among the saints.

Bros. Halliday, Sweet, Leland, Deggil, Lehi Ellison, Isaac Ellison and the clerk reported.

Report of Twelve Mile Grove branch approved; numbers 28 members, including 1 of the seventy, 8 elders, 1 priest, and 1

teacher.. Isaac Ellison, president; Alma Ellison clerk.

Bro. Jones was given a roving mission among the branches. All missions given at the last conference were extended.

Official members present: 3 of the seventy, 6 elders, 1 priest, 1 teacher.

All the spiritual authorities of the church were sustained in righteousness, and particularly Bro. Hugh Lytle, president of the district.

Adjourned to meet at Little Sioux, Harrison county, Iowa, on the first Saturday and Sunday in December, 1869.

Quarterly Conference held Sept. 4, 5, 1869, in the Saints' Chapel, San Bernardino, Cal.

Conference organized by choosing Bro. Edward P. Prothero, president, and Bros. A. Whitlock and G. W. Sparks, assistants; Joseph Brown, clerk, and Alonzo E. Jones, assistant.

The following elders reported: Alma Whitlock, Daniel Brown, E. P. Prothero, Murdock McKenzie, F. M. Van Luvan, John Brush, G. W. Sparks and Joseph Brown. Priests A. E. Jones jr. and James Prothero, and Teachers Robert Wallace and Richard Allen reported. The reports were all received.

The President of the District said he had been down to the El Monta and seen the saints, who were very busy with their hops; but they promised to send for \$10 worth of tracts, and distribute them from house to house.

The Alameda branch was represented by E. P. Prothero, but no report sent in. El Monta reported 9 members, including 1 elder, 1 priest, 1 teacher.

Resolved, That we sustain Bro. Edward P. Prothero as our District President.

A call for laborers to distribute tracts and preach the word conditionally, was made, and responded to by Elders D. Brown, F. M. Van Luvan and Jas. Brown, and Priests A. E. Jones jr. and James Prothero.

Sunday morning.—Bro. Sidney Mee, a teacher, reported.

Resolved, That we establish a sinking fund.

Forty-three came forward and placed their names to the paper for ten cents per month.

Bro. Joseph Brown requested to be released from the clerkship and book agency.

Resolved, That we sustain Bro. Joseph Brown in his office, and Bro. Henry Goodsell as his assistant.

Afternoon session.—The Lord's supper was administered by Elders John Brush and David Brown. A soul-cheering time was experienced by all the saints in speaking in tongues and testimonies. One child was blessed in the name of the Lord. Bro. A. Whitlock opened the door for all who desired baptism, and five arose to their feet.

Resolved, That all the priesthood that have not legal licenses be requested to obtain them from this conference.

That we sustain Bro. Joseph Smith and all other officers in righteousness.

That this conference adjourn to meet at San Bernardino, on the first Saturday in December 1869.

The choir led the hymn, "When shall we all meet again." Benediction by E. P. Prothero.

Pittsburgh District Conference, Sept. 4, 5, 1869.

Conference opened by prayer. Joseph Parsons, president; H. M. Wilbraham, clerk.

Official members present: high priests, 2; elders, 9; priests, 4; deacon, 1.

Reports of branches.—Brookfield, Ohio: members, 40; elders, 9; priests, 2; 5 cut off, 3 scattered. Total 51.

Pittsburgh, Pa.: members, 60; high priests, 2; elders, 4; priests, 3; deacons, 1; baptized 8 since last conference. Total 70.

Waynesburgh, Ohio: elders, 2; members, 7. Total, 9.

Fairview, Va., no report.

Saltsburgh: elders, 2; priests, 1. Total 9.

Elders reported at conference: James Wagner, Wm. W. Wagner, James Brown, Edwin Hulme, Peter Ray, Henry M. Wilbraham, Joseph Parsons, Gordon E. Duell, Archibald Falconer, Jacob Reese, Jesse Price. Reports accepted.

Priests David D. Jones, Robert Wiper, and Samuel McBirney reported.

Question asked by James Wagner: "Are the baptisms of the Bickertonite faction valid, or can the Reorganization receive any of their members on their baptism?" Answer: Reference to *Herald*, vol. 9, no. 8, of April 15, 1866, page 124.

The following resolutions were passed:

That James Wagner and G. E. Duell be authorized to set in order the Fairview Branch.

That Jas. Wagner and G. E. Duell be sustained and that the several elders to whom no special appointment is given, labor in their several localities as the Spirit may direct.

That a fund be established for the families of the traveling elders of this district.

That the several presidents of branches of this district be requested to present the subject of the fund to the members composing their branches, and make their reports to the conferences of this district.

That Robert Campbell be received into this church by baptism.

That we uphold and sustain Joseph Smith as President, with his council and all the authorities in righteousness.

That this conference adjourn to meet on the 4th and 5th of December, 1869.

The Michigan District Conference was held in Hopkins, Allegan county, Mich., Oct. 16, 17, 1869. Bro. Samuel Powers, president; A. S. Cochrane, clerk.

Oct. 16. Preaching in the forenoon by Samuel Powers and E. C. Briggs.

Afternoon session.—Branch reports: Cold Water: 25 members. Lawrence: 18 members. Hopkins: 34 members.

Official members present: 2 of the

quorum of the twelve, 5 elders, 2 priests, 2 teachers, 1 deacon.

Morning session Oct. 17.—Preaching during the session by Brethren S. Powers and E. C. Briggs.

Evening session.—Bros. Briggs and Powers stated that the object in coming together was to take measures to have an effective ministry in the field, and suggested that measures be taken to accomplish said object.

The following resolutions were adopted:

That we have the ability, and are willing to sustain an active minister and his family in this district. In view of this resolution,

Resolved, That each branch immediately take measures to carry out the above resolution.

That we sustain all the authorities of the church in righteousness.

Adjourned to meet at Lawrence, Van Buren county, on the first Saturday in June, 1870.

DECISION OF CHARACTER.—There is nothing more to be esteemed than a manly firmness and decision of character. We all like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it. He does not beat about the bush for difficulties or excuses, but goes the short-cut and most effectual way to obtain his own ends, or to accomplish a useful object, if he can serve you he will; if he cannot he will say so.

FLOWERS.—They that would learn something from the flower, it would tell them of the wisdom and love of God; how he sent these beautiful flowers into the world to please the eye of man.

To comfort man, to whisper hope,
Whene'er his faith grows dim,
For who so careth for the flowers,
Will much more care for him.

The reward of good words is like dates; sweet and ripening late.

The path of duty is the path of safety.

Original Poetry.

THE TWO PICTURES.

JEALOUSY.

"It is only the spirit of kindness and love,"

Said one, as he sharpened his dart
And dipped it in poison, more deadly to prove,
More surely his object of hate to remove,
When its venom should enter his heart.
While the smile of malignity played on his lip,
Whence issued both honey and gall,
That his victim, unwitting, the poison might sip,
As with him, like Judas, the demon would dip,
His object of hate to enthrall.

"It is only the spirit of kindness and love,"

Said the demon of jealousy, when
His hideous face became mild as the dove,
And his green eye was turned to the heavens above,
As he dip't in foul slander his pen.
While the poison so deadly that lurk'd in his breast,
Flow'd in streams from the flatterer's tongue,
As he vowed in his heart he would never take rest,
While stood in his path, whom he deem'd a great pest,
A man who had ne'er done him wrong.

"It was only the spirit of kindness and love,"

That led him to wander abroad,
As daily fresh poison to gather he strove,
Then dribbled it out both in valley and grove,
Regardless of man or of God,
As he scanned every nook, as but jealousy can
With his envious eye, to discern
Some folly or frailty of poor brother man,
To publish abroad with his infamous ban;
Not a stone of offence is unturn'd.

"It was only such spirit of kindness and love,"

That closed his green eyes to all good;
Or pass'd by in silence each virtue he saw,
Or set it all down as "transgression of law,"
Or crimes that were redder than blood.
The Alchemist's pow'r is revers'd in his hand,
Pure gold is transmuted to dross—
The noblest of virtues as vices are bann'd,
When touch'd by jealousy's magical wand;
Yes, blessings are turn'd to a curse.

It was thus with the traitor, whose envious eye,
Saw the kindness of one to his Lord,
When his rancorous hate would the blessing deny,
Declaring the ointment "too costly to buy—
A waste which his soul long abhorr'd."
He loved not the poor, but he carried the bag;
His hand after plunder was prone;
It grieved him to know that his coffers must flag,
Though others must still in their poverty drag;—
He would envy them even a bone.

It was all meant in kindness and love, not a doubt,
As he kiss'd the dear Saviour of men;
Then shriek'd through the heavens his trait'rous
about,

As the fangs of his treason encirc'd about
Their victim,—man's noblest friend.
Avant all such kindness! Mistrust it not love!
'Tis the drag of the bitterest hate.
'Tis the love of the hawk for the meek little dove,
The kindness of vultures which lambskins oft prove
When their talons declare their sad fate.

O, jealousy! Thou art a demon indeed;
A cold heartless plotter of hell!
Yet a fire's in thy bosom, but illy conceal'd,
And to its dread flames thou must finally yield,
Though thy victims unnumber'd may swell.
The truth will outlive thee, and virtue survive
Every stroke of thy murder's hand;
And each of thy victims will surely revive
From thy death-dealing blow,—these backward to
drive,
To the den of the outcast and damn'd.

CHARITY.

Meek-eyed angel of the skies!
First-born of heaven, the friend of man,
I love to see thy beaming eyes,
Their light makes earth a paradise,
Wherever thou may'st choose to scan.

Thy beauteous face, with sunbeams clad,
Sheds cheering smiles on all around;
All faces bright—all hearts are glad—
No human soul can well be sad—
Where thou the queen of all art found.

Thy gentle hand wipes every tear,
Soothes all our sorrows and distress;
Supports the trembler at the bier
Who mourns the loss of all he'd dear,—
Thou lov'st to comfort and to bless.

Thy voice is heavenly music sweet;
All hearts are charm'd to hear the sound,
Swelling the air with music, meet
For angels, who each other greet,
The glorious throne of God around.

Thou lead'st the weary wand'ers home;
Thou bind'st the dying soldiers wound,
Thou art wherever sorrows come,
Dispensing life in death's dark gloom,
And making joy and peace abound.

The weak receive thy special care,
The halt and blind thy goodness prove;
The young and aged, strong and fair,
Uncouth, deform'd, all have a share
Of thy divine and peerless love.

Thy hand has bridg'd the gulf that stands
Betwixt humanity and God;

The pathway to our Father-land,
By thee was laid, by thee was plann'd,
To save us from destruction's rod.

Thou cam'st envelop'd in the form
Of Jesus Christ, the All-divine;
In him endur'd the scendish scorn
Of hell, and meekly brav'd the storm,
That we might all in glory shine.

No angry word, no keen retort,
No 'vengeful look by thee was given,
'Gainst him thy precious love had bought,
Who 'gainst thy love had vainly fought—
Thou only beckon'st him to heaven.

E'en those who still oppose thy love,
Thou smilest on through glistening tears—
Inviting all, thy worth to prove,
Enticing them to joys above
This world, with all its woes and fears.

Thou enviest not the sons of men,
Though wealth and fame and joy surround;
Thou spurnest not their meanness, when
Detraction, with its poison'd pen,
Or tongue, doth pour its hate around.

Thou hast no ears for slander's tongue,
No eyes for calumny's foul pen,
Believing, hoping, waiting long,
Thy fond heart struggling 'gainst the wrong,
Till peace and love prevails again.

Thou art no thing of empty boast,
Puff'd up with vanity and pride;
But meek and humble, pure and just,
Preferring others far the most,
Thou in their goodness do'st confide.

Thy mantle with its silken folds,
As thrown around each erring mind,
And when thine eye a fault beholds,
A tear of pity downward rolls,
An emblem of thy love divine.

"Forgive him Lord," is on thy tongue,
And angels swift the echo bear—
Its echo swells their plaintive song,
And though thy patience waiteth long,
This is thy constant, fervent prayer.

Angel of love and mercy dear,
Bright harbinger of peace and joy,
Dispeller of each doubt and fear,
When thou art with me God is near,
Imparting bliss without alloy.

Be thou my ever constant guest,
And let thy light illumine my soul;
Come dwell within this troubl'd breast,
And lull my turbid fears to rest,
And make my wounded spirit whole.

Help me to see, as with thine eyes,
The frailties of my fellow men.

Nor once their weaknesses despise,
Or close my ears to mercy's cries,
Nor let them sue for it in vain.

When they revile, help me to pray
That holiest prayer that tongue can tell,—
"Father forgive them, grant that they
May see their errors and obey
Thy word, and in Thy presence dwell."

PILGRIM.

Selections.

HOME LIFE.

The other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealing with his child. He was "out of sorts" that morning. "The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind, and soured his heart, and so, like a base miscreant as he was, he vented his bad temper on his wife and children. It is a bad habit some men have.

This man was talking in a hard, unchristian manner—talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said, he could not help it: "The boy teased me! He did what I cannot endure, and on the impulse of the moment, I spoke my anger. I could not control myself."

There was a frown on his face; but when I was announced, being more or less of a stranger, demanding of him certain courtesies, he at once smoothed his face as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind was south, and not east. He came into the room where I was, and, in the most cordial and courteous way

possible, gave me his hand, and smilingly bade me welcome.

He could not control himself, simply because he did not think enough of his boy, because he did not sufficiently appreciate his family; and because he thought that his home was a den in which he could roar with impunity, and not the great temple of God, where he should walk as priest and king.

And yet I, almost a stranger, was strong in my presence, to cause him at once to cool down into courtesy, into affability, into politeness!

I tell you, that many and many a man, and many and many a woman in this strange world of ours, in which many things seem to go wrong, will be gentle, and kind, and charitable, and full of smiles outside of their houses, with strangers, for whose opinion they do not care one jot, or one tittle, and in the house, where all the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of a boy or girl, will yield to a pettishness and peevishness, unworthy of them as men and women, and wholly unworthy of them as christians.—*Hepworth.*

RAWLINSON ON EDEN.

At the annual meeting of the Royal Asiatic Society, held in London, last month, at the society's house, Sir Henry Rawlinson, in accepting the Presidency of the society, gave a sketch of the progress which was being made in Oriental studies, referring particularly to the labors of Mr. George Smith in collecting and arranging the fragments of the Nineveh library, and expressing his conviction of the connection subsisting between the Babylonian documents in our possession and the earliest Biblical notices. He had no doubt that they would be able to derive the whole of the history given in the Book of Genesis

from the time of Abraham from the original documents, and it was not too much to expect that almost the same facts and the same descriptions would be found in the Babylonian documents as in the Bible. He hoped very shortly to have ready a paper on the Garden of Eden, in which he should show that that was the natural name of Babylon. The rivers bore the very same names and it would be seen that the Babylonian documents gave an exact geographical account of the Garden of Eden. He was, of course, speaking merely of the geography, and not of the facts connected with it. The same remarks apply to the accounts of the flood and of the building of the Tower of Babel, which it would be found were most amply illustrated in the Babylonian documents.

Upon this the London *Spectator* remarks: "We are not sure that the late Professor Hengstenberg, of the English Recordists, would approve of this discovery. If Edea is the old name for Babylon, a complete ordinance survey of the country may possibly disprove the existence of any place guarded by cherubim and a flaming sword to keep the way of the tree of life. And surely it would be a great shock to them to find that not only has the tree of life disappeared but that the Garden of Eden is actually tenanted now by a miserable Oriental peasantry, and who look upon Pison and Gihon and Hiddekel and Euphrates only as so many water privileges for their thirsty land?"

OCCUPATION. — "Occupation! What a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mourns, fully feeds upon its own tears, weaving the dim shadow that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and

heavy, tell us with the wave—wrestle not with the torrent—rather seek by occupation to divert the dark waters that threaten to overwhelm you in a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers, then they may brighten the future—flowers then will bloom pure and holy, in the sunshine that penetrates to the path of duty. Grief after all, is but a selfish feeling; and most selfish is he who yields himself to the indulgence of any passion that brings no joy to his fellow man—*Cincinnati Times*, Jan. 18, 1867.

A curiosity was lately found in a coal bank near Knoxville, Tenn. It is a kettle, probably of iron or some other hard substance, but from long rusting has become like stone. It was incased in a bed of slate stone, just above the coal bed, 26 feet beneath the surface.

Miscellaneous.

NOTICE.—All persons sending letters or printed matter to box 518, San Francisco, for other than the undersigned, must address in his care, and pay the full amount of postage as required by law, or they will not be received by me. Please take notice and oblige,

T. J. ANDREWS.

My reasons for this are that the rent of my post-office box for the last quarter, deficient postage, legitimate postage, and letters coming for persons marked box 518, but not in my care, reached the nice sum of \$18.00.

NOTICE.—Sub-District No. 2, of the Saint Louis conference, will hold conference at Greenwood, near Alton, Illinois, on Sunday the 28th day of November.

J. SUTTON, Pres.

RECEIPTS FOR HERALD.

Up to November 8th, 1869.

To find how your account stands.

The present Number of the HERALD is 190. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it without delay.

\$1.00 each—J S Comstock 194, J L Ryerson 196, Wm Hall 194, Wm Summerfield 196, Richard Sanders 194, David McGoon 199, J B Dingman (old acct.) Branson Lewis 192, H Randall 204, E Robinson 188, B F Kerr 192, John Thornton 195, N L Stone 196, S J Stone 196, Lydia Walling 200, Willard Fisher 188.

\$1.50 each—E C Brand 192, C H Jones 205, Wm Grice 196, James Lord 192, Joseph B Harris 192, N A Crane 192, Albert J Cowden 198, James H Eldrege 192, James Wood 199, John Wood 199, Robert Garland 192, J Warburton 200, Emily J. Jenks 192, Joseph Boswell 198, John Thompson 199, Mrs. Grimwood 198, J. W Smith, (no address sent.) Sam. M Schofield 198, John R McIntyre 196, John R Cook 150, Joseph Grimmet 198, Thomas Thomas 198, Miss C Coy 200, Robt. Holt 198, Jesse W Nichols 198, Thomas Weems 198, John McMillon 199, Isaac A Morris 200, Castine & Jenkins 200, L A Chafe 200, A K Anderson 200, Wm Hartshorn 200, Wm Lane 199, Wm M F^o Green 192, Wm M White 210, Wm Odell 202, W C Kinyon 201.

\$2.00 each—C F Stiles 204, David Klapp 196, James Perrin 196, Louis Jackson (credit at office expense) 204, Milton Lynch 204, V. White 208.

\$2.50 each—Ell B Clothier 208, Mrs Lane, (no address sent) G H Hilliard 214, Orrin Smith 208.

\$3.00 each—Wm Keck 244, Dr Morrison 216, Hugh Herringshaw 212, Nelson Norton 208, David Clark, 2 no's to 204, Lyman Little 211, Joseph S Howard 209, E R Briggs 204, C O Frisby 204, Fred'k Campbell 204, Joseph Lakeman 214, D W Lakeman 216, Aretus Geer 208, J B Lytle 206, Calvin Beebe 204, J H Gladwin 213, Ralph Jenkins 204, Geo. Sweet 237, Stephen Maloney 208, John B Swain 208, Isaac Ellison 210, James Christensen 216, Wm. Strang 216, Sam'l Wood 212, Rowland Cobb 212, Elijah Cobb 212, Mary A Sylvester 216, John Rudd 218, A Hall 216, B F Wicks 213, A Crandall 212, Joseph W Lane 212, Melissa Jordan 212, Abram M Candle 212, S Richardson 216, I A Tuck 204, Wm J Horner (gold) 211, Sarah Weller 211, J H Peters 212, H I Burnham 204, M E Salyards 212, David Eccles 204.

Various sums—\$1.50 James Hart (old acct.); \$6.00 John J Young 227; \$3.18 John D Bennett 205; \$0.75 A Taylor 192; \$1.25 Mrs E C Brand 202; \$3.24 A P

Haws 204; \$1.00 Mary Plumtree 274; \$1.00 P Bronson 200; \$5 David Monroe 245; \$5 J M Putney 245; \$5 J D Heywood 255; \$2.50 Moses Olmstead 200; \$0.25 C N Hutchins; \$0.27 M M Gilbert 194; \$0.50 Louis Van Buren 192; \$1.50 Moses M Baker 207; \$1.55 Jimmie Chalf (no address sent); \$0.50 W E Conner 192; \$0.75 Sam'l M Howe 195.

Agents—Joseph Brown (\$1.50-\$1.50); James Stuart \$0.30; R M Elvin \$0.50-\$1.75; Wm France \$5; Benj. J Jones (gold) \$14.10.

DIED.

At Omaha, Neb., Sept. 24, 1869, JOSEPH ALEXANDER, son of Nicholas and Amanda Humel, aged 11 months and 11 days.

At Omaha, Neb., Sept. 19, 1869, WILLIAM HENRY, son of Thomas and Julia Miller, aged 2 years and 4 days.

They were prepared; may we be also when the summons shall come.

At Quincy, Branch Co., Mich., Oct. 6, 1869, of Typhoid Fever, Bro. PHILANDER CORLESS, aged 69 years, 2 months, and 10 days.

He embraced the latter day work in 1834, and was ever bold in bearing his testimony to the truth of the gospel. He took his departure in full faith of coming forth in the morn of the first resurrection.

At Suamico, Wis., March 26, 1869, BETSEY HICKOX, aged 76 years.

She had been a member of the Church of Jesus Christ of Latter Day Saints since 1836, and joined the Reorganization in 1862.

WILLIAM VANAUSSDALE, of Galland's Grove, Shelby Co., Iowa, (high priest,) passed through the vale in triumphant faith, on the 1st day of January, 1869, in the 81st year of his age. He united with the Church of J. O. of L. D. Saints in its infancy—passed with it through its trials—witnessed with pain the apostacy—waited in faith for its rise—and gladly joined in the restoration in the year 1869, and held to "the red of iron" until his Father called him to his rest.

URIAH ROUNDY, of Galland's Grove, Iowa, (high priest,) ceased from his labors

and went to his rest, on the 2d of October, 1869, in the 78th year of his age, full of faith in God and the Latter Day work. Had served thirty-five years in the ranks of the great army of Immanuel, kept his armor bright, and ever ready to be used in the cause of truth, and ever bore an unwavering testimony to all men of the truth of the gospel until his Captain said, "Come up hither!"

At Kewanee, Ill., July 3, 1869, Brother JAMES ATKINSON, aged 60 years, from severe injuries received in the coal mines in England, three or four years since. He was for ten years a faithful brother in the church.

BETSY SUSANNAH EMBLINE, daughter of John and Ann Barber, of North Grove, Crawford Co., Iowa, passed from earth to the purer clime on the 18th of October, 1869, aged 7 years, 5 mo's. and 11 days.

Another sweet treasure of infinite worth,
Has passed to a happier clime.

EVA MARTHA, infant daughter of John and Sabina Cross, of Galland's Grove, Iowa, of Croup, on Oct. 20, 1869, aged 1 year, 11 months and 16 days.

Sweet little Eva, thou beautiful flower—
Thou art gone to bloom in a holier bower.

Sister ELIZABETH JANE, wife of Bro. Chauncey Williamson, of Galland's Grove, Iowa, fell asleep in Jesus on the 25th of Oct. 1869, aged 89 years and 9 months.

Sleeping in Jesus thy sufferings are o'er,
Thy slumber is peaceful—thy rest is secure.

At Greenwood, Ill., October 24, 1869, of Consumption, Sister LYDIA CLIFFORD—Born in Warrington, Lancashire, England, 1811.

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THE TRUE LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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SPIRITUAL MANIFESTATIONS:

The present is an age in which men seem to be verging towards two extremes, one that of a gross materialism, the other that of a deceptive spiritism. In whichever direction the inclination is bent, Satan has a bait to allure it beyond the limits of truth and consistency. Scepticism and hardness of heart prevent the reception of revealed truth, misplaced faith and tender susceptibilities lead to accepting as truth all that professes to be revealed from a spirit-source. Both are dangerous tendencies, and should be carefully guarded against by watching, by wrestling, and by prayer.

Against a spirit of open infidelity, the readers of the HERALD are already warned, and we trust forearmed. But there is an influence that has wrought much evil among believers, and in respect to which many are but partially informed.

We republish in the present issue,

an article copied from the *Times and Seasons*, written by the martyred prophet, which we earnestly request the saints to read carefully and prayerfully, lest the "strong delusion" that is coming on the world find them unprepared, and overtake them also.

"TRY THE SPIRITS."

"Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostles' writings that many false spirits existed in their day, and had 'gone forth into the world,' and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise, 'The things of God, knoweth no man but the Spirit of God.' The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have

thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

"The witch of Endor is no less singular a personage. Clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now; but if we had lived in her day, which of us could have unravelled the mystery?

"It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God, or of the devil? There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost amongst all people. If we go among the Pagans they have their spirits. The Mahomedans, the Jews, the Christians, the Indians; all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? 'Try the spirits,' says John; but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and the great things that have been unfolded by their oracles. The Musselman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired and sent

to bring about great events, and the Christian world has not been slow in making up the number.

"'Try the spirits;' but what by? Are we to try them by the creeds of men? What preposterous folly! What sheer ignorance! What madness! Try the motions and actions of an eternal being, (for I contend that all spirits are such.) by a thing that was conceived in ignorance, and brought forth in folly,—a cobweb of yesterday! Angels would hide their faces, and devils would be ashamed and insulted, and would say, 'Paul we know, and Jesus we know, but who are ye?' Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask, all that he would desire. Yet many of them do this, and hence 'many spirits are abroad in the world.' One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine when there is any thing like power, revelation or vision manifested, that it must be of God:—hence the Methodists, Presbyterians, and others, frequently possess a spirit that will cause them to lie down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God. A manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had 'the power.' The Shaker will whirl round on his heel, impelled by a supernatural agency, or spirit, and think that he is governed

by the Spirit of God. A Jumper will jump, and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends,) moved as they think by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogeneous mass of confusion never can enter into the kingdom of heaven. Every one of these professes to be competent to try his neighbors spirit, but no one can try his own; and what is the reason? Because they have no key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can detect Satan if he should appear as an angel of light? Who can tell the color, the signs, the appearance, the glory, of an angel of light, or what is the manner of his manifestation? Who can detect the spirit of the Branch Prophets, with their revelations, and visions, and power, and manifestations? Or who can point out the spirit of Irvingites, with their apostles, prophets, and visions, and tongues, and interpretations, &c., &c.? Who can drag into day-light and develop the hidden mysteries of the false spirits that are so frequently made manifest among Latter Day Saints? We answer that no man can without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as, no man knows the things of God but by the Spirit of God, so no man knows the spirit of the devil and his power and influence, but by possessing in-

telligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and posture, and the zeal that is frequently manifested by him for the glory of God:—together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into day-light this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power, and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood carnage and desolation are the hall-marks in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, exposed upon and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God, to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person, or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of those principles:—for I contend that if one

man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand any thing of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle; and it is equally as plain that without a divine communication they must remain in ignorance. The world has ever mistaken false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves 'in deserts, and dens, and caves of the earth;' and although the most honorable men of the earth, they banished them from their society as vagabonds; while they cherished, honored and supported knaves, vagabonds, hypocrites, impostors and the basest of men.

"A man must have the discerning of spirits as we before stated to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? Christ ascended into heaven and gave gifts to men; 'and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.' And how were apostles, prophets, pastors, teachers, and evangelists chosen? By 'prophecy, [revelation,] and by laying on of hands;'—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to the order of God by divine appointment. The apostles in ancient times held the

keys of this priesthood—of the mystery of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, to militate against the interest of the church, and the spread of truth. We read that the apostles 'cast out devils in the name of Jesus,' and when a woman possessing the spirit of divination cried before Paul and Silas, 'these are the servants of the Most High God, that shew unto us the way of salvation;' they detected the spirit, and although she spoke favorably of them, Paul commanded the spirit to come out of her, and thus saved Silas and himself from the opprobrium that might have been heaped upon their heads through an affiance with her, in the development of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and show that he was God's servant. He knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry. He could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2 Cron. xviii. 18. Elishah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets

possessed this power, Our Savior, the apostles, and even the members of the church were endowed with this gift, for says Paul, 1 Cor. xiii., 'to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophesy, to another *the discerning of spirits*.' All these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle 'to try those that said they were apostles, and were not, and found them liars.' Rev. ii. 2.

"In tracing the subject to its foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter view we beg leave to differ, and state that spirit is a substance; that it is material, but that it is purer, more elastic, and more refined matter than that of the body; that it existed before the body, can exist in the body, and will exist separately from the body, when the body will be moldering in the dust; and will in the resurrection be again united with it. Without attempting to describe this mysterious connection and the laws that govern the body and spirit of man; their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchisedec, and the apostles were; that they were organized according to that priesthood which is everlasting, 'without beginning of days or end of years'—that they all move in their respective spheres, and are governed by the law of God; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory:—that the

spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for 'Michael the archangel dared not bring a railing accusation against the devil, but said, the Lord rebuke thee Satan.'

"It would seem also that wicked spirits have their bounds, limits and laws, by which they are governed and controlled, and know their future destiny; hence those that afterwards entered into the swine said to our Savior, 'art thou come to torment us before the time?'—and when Satan presented himself before the Lord among the sons of God, he said that he came 'from going to and fro in the earth, and from wandering up and down in it;' and he is emphatically called the prince of the power of the air; and it is very evident that they possessed a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Soeva.

"Having said so much upon general principles without referring to the peculiar situation, power, and influence of the magicians of Egypt; the wizards and witches of the Jews; the oracles of the heathen, their necromancers, soothsayers, and astrologers; the maniacs or those possessed of devils in the apostles' days; we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

"The 'French Prophets,' were possessed of a spirit that deceived; they existed in Vivarias and Dauphiny, in great numbers, in the year 1688. 'They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with

their hands, they fell on their backs, shut their eyes and heaved their breasts. They remained a while in trances, and coming out of them with twitchings, uttered whatever came in their mouths.' [See Buck's Theological Dictionary p. 149.] God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the apostles, or prophets in the apostles' day any thing of this kind. Paul says 'ye may all prophesy one by one; and if any thing be revealed to another let the first hold his peace, for the *spirit of the prophets is subject to the prophets*,' but here we find that the *prophets are subject to the spirit*, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit; being entirely under its control. Paul says, 'let every thing be done decently and in order;' but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking and trances of many of our modern revivalists.

"Johanna Southcot professed to be a prophetess and published a book of prophesies in 1804; she became the founder of a people that are now extant; she was to bring forth in a place appointed a son that was to be the Messiah, which thing has failed. Independently of this however, where do we read of a woman that was a founder of a church in the word of God? Paul told the women in his day to 'keep silence in the church, and if they wished to know any thing to ask their husbands at home;' he would not suffer a woman 'to rule, or to usurp authority in the church;' but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

"Jemima Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared she had immediate revelation. Now the scriptures positively assert that 'Christ is the first fruit, afterwards those that are Christ's at his coming; then cometh the end.' But Jemima, according to her testimony, died, and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous. When God breathed into man's nostrils, he became a living soul. Before that he did not live, and when that was taken away his body died. When the spirit left his body the body died, nor did his body live until his spirit returned in the power of his resurrection; but Mrs. Wilkinson's soul [life] was in heaven and her body without the soul [or life] on earth, living [without the soul, or] without life.

"The Irvingites, are a people that counterfeited the truth, perhaps, the nearest of any of our modern sectarians. They commenced about ten years ago in the city of London in England. They have churches in various parts of England and Scotland and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

"The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift

of tongues and the interpretation of tongues: and in some few instances the gift of healing.

"The first prophetic spirit that was manifested was in the Misses Campbells, that Mr. Irving met with while on a journey in Scotland; they had [what is termed among their sect] 'utterances,' which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They there were honored as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers, had to keep silence; they were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations; they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, 'There is iniquity! There is iniquity!' And Mr. Irving has been led under the influence of this charge to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed) spoke in correct tongues, and had true interpretations.

"Under the influence of this spirit the church was organized by these women; apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned.

A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, 'I saw a power manifested and thought it was the power of God, and asked that it might fall upon me; it did so and I began to prophesy.' Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the 'two witnesses,' spoken of by John were to prophesy: that (they) 'the church and the Spirit' were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed:—and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place,—but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing has never been attempted to be denied.

"It may be asked where is there any thing in all this that is wrong?

"1st. The church was organized by women, and 'God placed in the church *first apostles, secondarily prophets,*' and not *first women*; but Mr. Irving placed in his church first women,

secondarily apostles; and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent one to do so.

"2d. Those women would speak in the midst of a meeting and rebuke Mr. Irving or any of the church. Now the scripture positively says, 'thou shalt not rebuke an elder, but entreat him as a father;' not only this but they frequently *accused* the brethren, thus placing themselves in the seat of Satan who is emphatically called 'the *accuser* of the brethren.'

"3d. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

"4th. As we have stated in regard to others, the spirit of the prophets is subject to the prophets; but those prophets were subject to the spirits; the spirits controlling their bodies at pleasure.

"But it may be asked how Mr. Baxter could get a sign from a second person! To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could easily be made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

"Again it may be asked how it was that they could speak in tongues, if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own, as they were under the control of that spirit. The devil can tempt the Hottentot, the Turk, the Jew, or the people of any other nation; and if these men were under the influence of the devil, they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

"Some will say 'try the spirits by the word.' 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' John iv. 2, 3. One of the Irvingites once quoted this passage while under the influence of a spirit, and then said, 'I confess that Jesus Christ is come in the flesh.' And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the apostle speak the truth? Certainly he did—but he spoke to a people that were under the penalty of death, the moment they embraced christianity; and no one without a knowledge of the fact would confess it and expose themselves to death: this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, 'I know thee who thou art, the *Holy One of God*.' Here was a frank acknowledgment under other circumstances, that *Jesus* had come in the flesh.' On another occasion the devil said, 'Paul we know, and *Jesus we know*;' of course come in *the flesh*. No man nor set of men without the regularly constituted authorities, the priesthood, and gift of discerning of spirits, can tell true from false spirits. This power was possessed in the apostles' day, but it has departed from the world for ages.

"The church of Jesus Christ of Latter Day Saints has also had its false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

"Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many

strange visions were seen, and wild enthusiastic notions were entertained; men ran out of doors under the influence of these spirits; some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them. One man pursued a ball that he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; to cause the Spirit of God to be withdrawn; and to uproot and destroy those glorious principles which have been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced; and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who had the gift of tongues falsely: they would speak in a muttering, unnatural voice, and their bodies be distorted like those of the Irvingites before alluded to; whereas there is nothing unnatural in the manifestations of the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder. A woman near the same place professed to have the discerning of spirits, and began to *accuse* another sister of things she was not guilty of, which she said she knew was so by the spirit,—but was afterwards proven false—she placed herself in the capacity of the ‘*accuser* of the brethren’—and no person through the discerning of spirits can bring a charge against another; *they must be proven*

guilty by positive evidence, or they stand clear.

“There have also been ministering angels in the church which were of Satan appearing as an angel of light. A sister in the State of New York had a vision, who said it was told her that if she would go to a certain place in the woods an angel would appear to her. She went at the appointed time and saw a glorious personage descending, arrayed in white, with *sandy* colored hair; he commenced and told her to fear God, and said her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many that were false.—How, it may be asked, was this known to be a bad angel? By the color of his hair. That is one of the signs that he can be known by, and by his *contradicting a former revelation*.

“We have also had brethren and sisters that have had written revelations, and have started forward to lead the church. Such was a young boy in Kirtland, Isaac Russell of Mo., and Gladden Bishop, and Oliver Olney of Nauvoo. The boy is living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by the three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned, and burned, and he cut off from the church. He acknowledged the justice of the decision, and said ‘that he now saw his error; for if he had been governed by the revelations given before, he

might have known that no man was to write revelations for the church but Joseph Smith, and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil."

WHO ARE EVANGELICAL?

"Evangelical Alliances," "Young Mens' Christian Associations," composed exclusively of "evangelical christians!" High sounding titles, and important claims, surely! Can they be admitted?

The term "evangelical christians," seems a strange phrase indeed, when critically examined.

What is an evangelical christian?—Evangelical is defined as being "according to the gospel." A christian is "a believer in, and follower of Christ, a believer in the gospel of Christ."—An evangelical christian then, is one according to the gospel.

The term presupposes that there are *unevangelical* christians, or christians not according to the gospel. But certainly that is an impossibility, an absurdity. He who does not believe and obey the gospel is no christian at all. A christian is a believer in the gospel—a follower of Christ, and as such, must be evangelical; he cannot be otherwise. If not evangelical, he is not a christian.

If the denominations represented in these evangelical alliances, or Young Mens' Christian Associations, are exclusively, or alone, evangelical; then all others, of whatever name or character, are *unevangelical*, or not believers according to the gospel. If not christians, according to the faith of the

evangelicals, they are doomed to suffer the pains of an eternal hell. If they are the only evangelicals, they are the only christians, the only followers of Christ, the only believers of the gospel, and as "he that believeth not shall be damned," they are the only ones that will be saved. And as according to the evangelical faith there is but one place and condition of salvation, and one of punishment hereafter, all these unevangelical professors are doomed to be the companions of liars, sorcerers, murderers, wicked men and devils, in the lake that burneth with fire and brimstone. "He that believeth and is baptized shall be saved." Believers then are christians, and evangelical.—Those therefore who obey the gospel are evangelical. For one portion of professed christians to distinguish themselves by the name of evangelical christians, is evidence that they consider themselves in some sense better or more worthy than others, and if so, should prove their claims by incontestible evidence.

Evangelical is said to be "agreeable to the gospel, contained in the gospel." What is gospel? What is the gospel? Gospel is said to signify *good news, glad tidings, good tidings, good tidings to the meek*. Isa. lxi. 1: is quoted in Luke iv. 18: as the "gospel to the poor."—"Glad tidings of the kingdom of God," in Luke viii. 1; is called "Gospel of the kingdom of God." Mark i. 14.

What is the good news, the glad tidings of? Is the history of the destruction of the world by the flood, or the overthrow of the cities of the plain, or the destruction of the temple and ruin of the city of Jerusalem and captivity of Judah, the gospel? No; for while they are historic truth, yet they lack the principle of *good news*. Is the doctrine of eternal misery or destruction of the wicked in the sense of their ceasing to be or exist, gospel?—No, for either is not *good news*.

The gospel is called the "Gospel of

God." Rom. i. 1; xv. 16; 1 Thess. xi. 2; 1 Tim. i. 11. "The gospel of the grace of God." Acts xx. 24. "The gospel of Christ." Rom. i. 16; xv. 27; 1 Cor. ix. 12, 18; Gal. i. 7. "Gospel of your salvation." Eph. i. 13. "Gospel of peace." Eph. vi. 15. Paul calls it "My gospel." Rom. xi. 16; xvi. 25.—"Everlasting gospel." Rev. xiv. 6.—"The gospel of the kingdom." Matt. iv. 23; xxiv. 14; Mark i. 14. Are all these different gospels, or do these phrases allude to the same gospel?—Evidently the latter, for there is but one gospel, as there is but "one faith," for "faith cometh by hearing the word of God." Rom. x. 17; which is said to be the gospel, 1 Pet. i. 25; Acts viii. 25; so if but one faith, so there is but one gospel to produce that faith.

It is called the *gospel of God*; because God is the author of it.

It is called the glad tidings of his kingdom, the *gospel of his grace*; because that in it is the goodness or favor of God made manifest in the gift of his Son, and the offer of eternal life, and the conditions thereof.

It is called the *gospel of Christ*, because that it was preached by him, and contains the plan of redemption perfected by him, and also the things concerning him.

It is called the *gospel of salvation*, because that it unfolds the need, and the character of salvation, and means and manner of obtaining it.

It is called the *gospel of peace*, because that it presents the time of peace when the Prince of Peace shall reign, and when peace shall prevail on the earth.

It also presents the terms of reconciliation, whereby peace can be made by man with God.

It is called *Paul's gospel*, because that a dispensation thereof was committed unto him, and he was an appointed minister thereof.

It is called the *everlasting gospel*, because that it is the good news of the

everlasting age, and its effects abide forever.

It is called the *gospel of the kingdom*, because it is the good news of the time, order and character of the reign of Jesus the Son of God, the heir of David's throne, over the kingdoms of the earth.

If to be evangelical, is to be according to, or agreeable to, the gospel, it is important to learn *what* the gospel is. That it is the good news of the kingdom of God, is evident from the scriptures

Paul preached the gospel. At Ephesus, "he went into the synagogue, * * * disputing and persuading the things concerning the kingdom of God." Acts xix. 8. To these Ephesians he writes, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." In his own hired house at Rome he was found "preaching the kingdom of God."—Acts xxviii. 30, 31. In Gal. i. 9, Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

If Paul preached the gospel of the kingdom, it becomes of great, of absolute importance for us to know what the kingdom of God is. If we have an incorrect idea of the kingdom of God, we cannot have the proper view or conception of the gospel, as it is clearly the gospel or glad tidings of the kingdom.

What then is the kingdom? Is it the reign of Christ in the heart, or a kingdom beyond the skies, or what is it? In Daniel xi. 44, we read, "And in the days of these kings will the God of Heaven set up a kingdom." In the days of what kings? The kings represented by the ten toes of the great image, and in the days of the divided state of the Roman empire,—the fourth universal kingdom on earth.

Inasmuch as the "kingdoms of this world" become the kingdoms of the Lord and his Christ at the coming of

Christ, the kingdom of heaven, or of heavenly origin, must be set up before the days of these kings end, and therefore must be something other than the political kingdom, or Christ's reign as king over the earth. In other words, it is the spiritual organization called the church.

Jesus said to Peter, "Upon this rock I will build my church. * * * And I will give unto you the keys [power and authority] of the kingdom of heaven." Matt. xvi. 18, 19. This power and authority over the kingdom cannot be exercised in heaven; for Peter certainly has not the binding and unbinding power over earthly mortals now, nor can it be that Christ will resign his position as ruler on the earth, and as king of kings in the coming kingdom or immortal state, the new earth-state, to Peter.

Christ says to Peter and to the rest of the apostles, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."—Matt. xxviii. 18–20. The Ephesians, after hearing the gospel, were baptized, and received the Holy Spirit by the laying on of hands, and were sealed or bound by or with the Holy Spirit.—Eph. i. 1–13; compare with Acts xix. 1–6. See Acts viii. 12–18. Peter applied one key when he preached the gospel of the kingdom, by which the character of the kingdom was unfolded, by which they saw the kingdom (John iii. 3). Another when he baptized them into Christ,—or his kingdom, and thus they were born of water, and became citizens of the kingdom. Another key in laying on hands, whereby they received the Spirit and were sealed in heaven as heirs of life, and so entered the kingdom. John iii. 5.

Peter in preaching the gospel, or evangelism, taught, in harmony with

Jesus, that "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven;" for he said on the day of Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive [not that you have received] the gift of the Holy Ghost." Acts ii. 38. "As many as gladly received the word were baptized, * * * and the Lord added to the church daily such as should be saved." How added? Evidently through the administration of his servants, acknowledging the acts of his representatives or ambassadors.

What is the character of this kingdom into which the Colossians had been translated, or transferred from the power of darkness? Col. i. 13. The church is the body of Christ, composed of many members. What are they, churches of different names and faiths? Let us see. "But now hath God set the members every one of them in the body, as it hath pleased him. * * * Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii. 17, 27, 28; or as in Eph. iv. 11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These officers filled important positions as members of the body or church of Christ, as officers in his kingdom, and were given to perfect the saints, for the work and service of the ministry, and for the edification of the body of Christ.

Having pleased God once, and he being unchangeable, and no respecter of persons, (therefore not favoring a former age more than this), why does it not please him to have these important and necessary members in his church now? If cause produces effect, and effect ceases with the removal of

the cause, how can the saints be perfected, the ministry work, and the body be edified, i. e. built up, instructed, improved, profited, without them? If they formed parts of the body, is it a perfect body without them? If the saints are the body, and these are needed to perfect the body, then if among the evangelists, so called, there are none of these, are they not imperfect in form and character, and therefore not pleasing to God? How then acceptable to him?

Christ designs to present his church to himself as "a glorious church," not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, therefore without fault, or deformity, or scar. How would a body deprived of its most important members answer this description? Will Christ accept this deformed and imperfect body as his church? What is the inharmonious, disjointed and disfigured body, represented as Evangelical? Answer, who can.

T. W. S.

FAITH.

BY BRO. J. G. VASSAR.

[Continued from page 298.]

Are you now a sinner? You know that you are. Can you do any thing now or hereafter to save yourself?—You know that you cannot. Is Christ now a Savior, able and willing to save you? You know that he is. Will he be more able or willing to save you a month or a year hence, than he is at this moment? Certainly not. Does he say, Come unto me, not now, but at some future time; believe me, but not yet; trust in me after a while? You know that he does not.

Every invitation, every promise, every encouragement, relates to the present moment. The words of scrip-

ture are "To-day if ye will hear his voice, harden not your hearts." "Now is the accepted time, now is the day of salvation." "Come, for all things are ready." Heb. iii. 7; Isa. xxx. 18.

What prevents? Why should not you now, as you read this, believe in Christ? Why not now, I ask? Would to God that you were ready to say, I will come; for I have no peace of mind. I feel that I am a sinner; and yet am distressed, at times, that I do not feel this enough. I cannot approach God as a reconciled father; on the contrary, I am afraid of him, and fear, if I were to die, I should not meet him in peace.

You can never be at peace till you have faith. Peace is the fruit; and let me tell you, it is the first-fruit of faith. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Pet. i. 8. It is said of the Philippian jailor, that "He rejoiced, believing in God, with all his house." Acts xvi. 34.

What is to give peace to a sinner feeling the burden of guilt upon his conscience? Nothing but faith in Christ. Not the faith itself; but the object which faith looks at, which is Christ.

Some are saying, If I did but know that I had faith, or if I could feel my faith stronger, I could then rejoice.—This is seeking peace in faith itself, instead of seeking it by faith in Christ.

Faith is not our Savior; but only the eye that looks to him, the foot that goes to him, the hand that receives from him.

When the Jews, who were pricked to the heart by Peter's sermon, cried out, "What shall we do?" he replied, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii. 38.—They gladly received the word; that is they believed the promise, and were made glad.

Observe another case: Paul, in one of his epistles, says, "For our rejoicing

is this, the testimony of our conscience, in a spirit of careless indifference, they that in simplicity and godly sincerity; produce earnest in the bosoms of not with fleshly wisdom, but by the friends, and kind burdens of sorrow grace of God, we have had our conversation in the world, and more abundantly to youward." 2 Cor. i. 12.

It is also of importance, that you should clearly understand, that you are never in a state of faith, if you are not brought to some degree of comfort, if you still feel the load of guilt upon your conscience, and all its tormenting fears in your mind. It is very common for persons to say they believe, and yet have no comfort; and then they are asking, Why am I not at peace? Because you really do not believe in Christ. You are deceiving yourself. It is faith—genuine faith, you want; you have not yet really trusted in Christ. Believe then; believe truly. Believe now; and enter into peace.

HASTY WORDS.

The current of evil which like a mighty river is sweeping on through the world, destroying in its course beautiful and pleasant homes, blighting the prospects, and carrying away the hopes of the innocent inmates, and which stops not alone at this; but with its foul flood seeks to stain spotless character, and too often succeeds; its bitter waters corrupt the morals of all who drink thereof, and superinduce a rankling of tumultuous passions that lead to selfishness, envy, hatred and revenge, and which bear as their fruit, unrest, sorrow, pain and remorse.

As the mighty river has its tributaries, or small streams, which unite and form its flowing tide; so has the current of evil its tributaries of sin. Pride, haughtiness, self-love, evil-speaking, revenge, and, though last, yet not least among these sins, are hasty words.

Whether spoken in a fit of anger, or

have to be borne through the whole journey of life. How careful then, how very careful ought we to be in speaking—*if* speak we must—of the affairs, merits and standing of a friend or brother, and mention them only as we would that he should mention ours under like circumstances.

Bear in mind that it is required of us to be swift to hear and slow to speak. The psalmist David once said, "All men are liars;" but he explains why, and the circumstances under which he said it, by saying, "I was greatly afflicted; I said in my haste, all men are liars." If we make hasty accusations against others, I pray we may be as willing to acknowledge our haste, and humble ourselves before the Lord in the payment of our vows, as David was.

"He that is hasty of spirit exalteth folly." "The words of the tale-bearer are as wounds; but the words of the pure are *pleasant words*." To obtain the reward of the pure, we must choose for utterance, "right words;" for, "a word fitly spoken, is like apples of gold in pictures of silver."

O! that instead of tale-bearing and evil speaking, all would strive to draw these rich and rare word-pictures. Too many are there who regard not their language sufficiently; but who under a mistaken notion of honest and frank utterances, speak hastily, angrily. It would be well for such to bear in mind that "anger resteth in the bosom of fools;" that "a good word maketh the heart glad;" and that "a soft answer turneth away wrath."

"Kind words can never die,
Heaven gave them birth;
Winged with a smile they fly—
All o'er the earth."

OBADIAH.

THE OTHER SIDE.

In the *Herald* of Oct. 15, 1869, appeared an article headed "The Temple of God." All that I have seen printed on this subject, thus far, has been all on one side. The truth is made manifest by contrasts. And as there are not a few of the saints who enjoy the "weed" and the "glass," it is but right that some defence be made for them, as they have many things to urge in defence, not made public.

Paul says, "Let every man be fully persuaded in his own mind." Rom. xiv. 5. Here is freedom offered, giving to man the right to exercise his agency.

God, in his kindness, has seen fit to give to all a portion of wisdom, to act for themselves, that they may not be bound down by the odious and irksome chain of bigotry and prejudice. I trust we have arrived at the epoch, that we shall break off the shackles, and stand forth in the true and refulgent light of liberty.

While it is incomprehensible why our every act is expected to be in strict agreement with the views of the total abstinent, there comes to our relief the remembrance of this language, "He shall judge every man according to his works." Matt. xvi. 30.

Thanks that the judgment is not in the power of man, and if we choose to receive our reward in the midst of the beautiful, superb and resplendent cloud of smoke, arising from a highly and sweet-scented cigar or pipe, whose business is it? Or if the old man wishes to try the experiment of rejuvenescence, and to this end indulges in the use of the extract of corn, whose business is it?

I should like to know if we cannot just as well receive the Spirit of God while in this condition, as that our good friend Samson could in the morning be filled with the Spirit of God, after his sin at night? "Not that which

goeth into the mouth defileth a man; but that which cometh out of his mouth, this defileth a man." Matt. xv. 10.

Without any additional, and wild, far-fetched argument, or speculative sophistry, let sound reasoning sway our minds, giving due consideration to the great promise of our Father, "He that believeth and is baptized shall be saved." Mark xvi. 15. This little word SHALL should settle all controversy, and forever set at peace, and silence those that quibble on technicalities. **FELIX.**

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, Ellis, Hardin County, Iowa.

Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.

Wm. W. Blair, E. C. Brand, Box 150, G. S. L. City, Utah.

Samuel Powers, Box 278, Beloit, Wis. Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Eills, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa. Alex. H. Smith, David H. Smith, care of T. J. Andrews, Box 513, San Francisco, Cal.

W. H. Kelly, Northfield, Rice Co., Minn. Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

When the righteous die, it is the world that loses.

Descend a step in choosing a wife, and mount a step in choosing a friend.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Wednesday, Dec. 1, 1869.

PLEASANT CHAT.

A change of office quarters and consequent disarrangements, threw the issue for Nov. 15th behind time in its mailing.

THE end of the sixteenth volume of the HERALD is near at hand. We feel deeply interested in its continued success, and to aid in securing it, we offer to the one sending the largest list of NEW subscribers, subscription prepaid, before the 1st of February, 1870, a copy of the Holy Scriptures, bound in Turkey Roxburg, with clasp, valued at four dollars and twenty-eight cents; and to the one sending the next largest list, one of the Holy Scriptures bound in Turkey Sup. Ex. worth, with postage, four dollars and three cents.

The seventeenth volume, commencing Jan. 1st, 1870, will comprise the yearly issue. One year making one volume, instead of two, as formerly.

We had thought to be able to increase the size this volume, but cannot, the subscription list is not yet large enough.

Those who feel an interest in the work, will please put forth an effort for success.

THE Certificates of Baptism and Confirmation, twenty-five of each, and

five Certificates of Ordination, bound together in small pocket books with flexible covers, for the use of the ministry, are now ready. Price 40 cents each.

Prayers should be observed in the season thereof. In the morning and at night, or if there be difficulties lying in the way of morning or evening prayers with reading of the scriptures, at one of these seasons without failure, should the family be called together, the scriptures be read and prayer be offered.

Thanks should be offered at meals, not formally, but fervently, and devoutly. The observance of family prayer leads to purity of life, neglect of it leads to depravity, or loose ways of thinking, and throws the mind into a state of unthankfulness for mercies past, and an indifference to trust for the future.

Let every family erect an altar and offer thereon daily an incense of holy prayer.

Bro. J. W. Briggs arrived home on the 26th of October, well, which is good news, as he was quite sick when he started from England. He had held two meetings in Hardin Co., Iowa, where he resides, when he wrote.

Bro. Eelki Jasper has returned from Holland. He reports but dull chances for preaching in the Netherlands.

An increase in the churches at Rock Creek, Illinois, and Keokuk, Iowa, betokens a good spirit prevailing there.

Bro/ Z. H. Gurley's labors in that district are bearing good fruit.

The first of the series of two days' meetings to be held in the Northern Illinois District, was held at Leland, LaSalle Co., on the 20th and 21st ult.

GRANTING LICENSES.

When either the travelling ministry or branch authorities ordain a brother it would be better to give to him a certificate of ordination.

The law recognizes the right of an elder to grant licenses to other elders by vote of the church to which they belong, and to priests, teachers or deacons.

As, however, in the earlier days of the church, there have been many who have both given and used ministerial licenses very injudiciously, we think the action of the elders for some of the districts in vesting their right in the conferences, and leaving it entirely to the conferences to grant or refuse licenses, very judicious and proper; especially so since the great Lawgiver added the proviso, when permitting elders to grant a license that they "may receive it from a conference."

Under this rule, conferences only, or quorums, if the party ordained is ordained or received into a quorum, can grant licenses. They may do so by naming the party to be licensed, or by giving their officers discretionary power.

When licenses are renewed, the old license should be deposited with or forwarded to the secretary of the district to which the licensed person

belongs, or if a member of some quorum, to the president or secretary of the quorum.

Evidence of ordination should be had before granting licenses.

When a new license is issued, and the brother to whom it is issued claims to have lost his former license or certificate of ordination, the word "*Duplicate*" should be written across the margin of the license. Should the brother subsequently recover his lost license, on his returning it and the duplicate to the proper authorities, he will be entitled to receive a new license.

Licenses returned should be filed away by the secretaries.

The church has suffered so deeply from reproach, that we cannot, if we keep within the confines of the law, throw too strong a safe-guard around ourselves; and it is our duty to see that our judicious and faithful representatives are not made sufferers or crippled, by the hasty licensing of the injudicious or unfaithful.

THE ISSUE.

We this number present to the readers of the HERALD "An Appeal to the People," and "Protest," copied from the *Utah Magazine*. They are sufficiently explanative in themselves to carry a correct understanding of the issue raised between E. L. T. Harrison and W. S. Godbe, and Brigham Young.

We have ever held that there was freedom in the church, for the expansion of the intellect and the affections,

for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which man may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

"Neither be ye called master," is in the same strong spirit as, "But he that is greatest among you shall be your servant;" "for one is your master, even he whom your heavenly Father sent, which is Christ."

We can not rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppressing of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing, of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.

We shall note with great interest the result of the struggle now going on in Utah; and if Messrs Harrison, Godbe and Kelsey, will permit us,

without ascribing unto us any desire to widen the breach between Brigham Young and themselves, we offer them our congratulations upon the manly stand they have taken in defence of God-given human right.

"AN APPEAL TO THE PEOPLE."

"Since the date of writing my last editorial, a startling change has taken place in my situation, although not in my feelings or sentiments towards the members of our Church. For writing such articles as 'Our Workmen's wages,' 'The True Development of the Territory,' 'Steadying the Ark,' etc, a charge has been preferred against me of apostacy, on the ground that I have no right to publicly discuss the wisdom of any measure or policy of the Priesthood and expect to retain a membership in the Church at the same time. For asserting my belief that the Gospel gives me the freedom to differ with the leaders of the church, and the privilege of stating my difference of opinion, provided I do it honestly and respectfully, I have been deprived of my membership in the Church—the doctrine being positively laid down on the occasion of my trial by President Brigham Young and Elder George Q. Cannon, that '*it is apostacy to honestly differ with the Priesthood in any of their measures.*'"

"If this definition of apostacy be correct, of course, I am an apostate, because it is true that I do not see eye to eye with our ecclesiastical leaders on the subject of the reduction of our workmen's wages, the mineral development of the Territory, and similar matters.

"I wish to give, in a brief way, a statement of the circumstances attending my expulsion, and the reasons by which I have been guided in the course I have taken, so that all my friends may judge for themselves. In doing this I shall have to omit most of the

preliminaries connected with the case, inasmuch as they occurred at the 'School of the Prophets.' Suffice it to say that, on Saturday, 16th October, an announcement that we had been violently denounced by President Young reached our ears, and on the following Saturday we were publicly cited to appear before the High Council and 'be tried for our standing.'

"On Monday we appeared before the High Council at the City Hall, which was densely packed with the authorities of the Church—no ordinary members, except those who appeared as witnesses, or were specially invited, being allowed to be present. The following is a brief synopsis of the trial, from minutes made on the spot.

"After the charge of Apostacy had been preferred by Elder George Q. Cannon, on the ground of articles in the *Magazine* containing views on financial questions differing with those of the President, as well as on account of an expressed belief that members of the Church held not only a right to think but to express their ideas on such subjects, the question was put to Elder Cannon whether 'it was apostacy to differ honestly with the measures of the President,' to which he replied,— 'It is apostacy to differ honestly with the measures of the President. A man may be honest even in hell.' This idea President Wells confirmed by remarking, that we 'might as well ask the question whether a man had the right to differ honestly with the Almighty.' Thus the doctrine was unqualifiedly asserted that the Almighty and the Priesthood, so far as its official dictates were concerned, were to be accepted as one and the same thing, on pain of excommunication from the Church.

"William S. Godbe stated that his claim to conscientiously differ with the views of the leaders of the Church on certain questions, could not be apostacy, inasmuch as he had always be-

lieved that such were his rights. While he bore testimony to the divine mission of Joseph Smith, and to the appointment of Brigham Young as his successor in the Presidency of the Church, he denied his right to enforce unquestioning obedience upon all subjects secular and spiritual from its members. He believed the preservation of our unity was worth any price short of the concession of the right of thought and speech or any other true principle. That price he was not willing to pay even for unity. He claimed that he entertained none but the kindest feelings toward the Presidency and Priesthood severally, and trusted, however much they might object to his views, that they would at least concede to him honesty and purity of purpose.

"E. L. T. Harrison then stated that if it was apostacy to differ conscientiously with the Priesthood of the Church, he must be considered an apostate, for he certainly did differ with them on some matters. The point upon which he most particularly differed, was their right to expel people from the Church because of a difference of opinion on matters of Church policy. He admitted that they had a right to demand of him implicit obedience to every gospel ordinance, as well as to every condition of a pure life. All that he claimed as his right was respectfully and temperately to discuss any difference of opinion he might entertain, without being cut off from the Church for so doing.

"His reasons for considering that this was his privilege as a member of the Church were, that it was part of the gospel offered to him in foreign lands. He was told that in this Church the utmost freedom of speech would be permitted. Popery and other systems had muzzled freedom of speech, but in this Church such oppression was to be crushed forever, and never raise again its accursed head. He accepted the gospel on these terms, not simply be-

cause the Elders told him these were his rights, but because the Holy Spirit bore testimony that they but uttered the truth when they so taught, and he was there that day to claim these privileges of the Gospel.

"When he was examining the doctrines of this Church, he was advised by the Elders to use his judgment and his intellect to the fullest extent, and dispute every principle that he could not understand. This had resulted in his entrance into the Church. If he had mounted up the ladder of his own reason and judgment to get into the Church, why should he now be called upon to kick that down by which he had ascended, and go along without it? If it was a good thing, and had brought him blessing to use his own opinion at the first, why should he not continue the use of that which had done him so much good?

"He objected to the requisition for any man to accept any doctrine or principle that he did not fully understand: such a dogma could not be supported by sound reason. We could only be expected to accept any principle, because it was beautiful and true. We were not required to accept God or Jesus because they were God or Jesus, but because they presented teachings higher, holier and more heavenly than any other beings. How could we tell that any principle came from God, except it was that it was better to our intellect and judgment than other doctrine. Beyond this witness of the light of truth within us, we had nothing to fall back upon to guide us.

"It had been argued that we must passively and uninquiringly obey the Priesthood, because otherwise we could not build up Zion. He could not see this. A nation built up on such a principle could be no Zion. The only glory or beauty that there could be in a Zion must result from its being composed of people all of whom acted intelligently in all their operations.

Fifty thousand people acting in concert, building up excellent cities or doing any thing else well, but doing it mechanically, because they were told, was no sight to be admired. A dozen persons, not operating half as perfectly as to the nature of their work, but doing what little they did intelligently, must be a far more delightful exhibition to God and intelligences.

"These were his views. If they constituted apostacy, the Council must deal with him according to their laws. One thing, however, they could not do. They might cut him off from his brethren, but they should never cut his brethren off from his affections. He had been twenty years a member of this Church, and he intended to live and die with them, and no one should ever drive him from their midst.

"He knew and could bear testimony that Joseph Smith was a prophet of God. He could bear testimony that Brigham Young was divinely called to succeed Joseph Smith in the Presidency of the Church, and he knew that the President was inspired to bring this people to these mountains.

"He then read the following:—

"PROTEST.

"*To whom it may concern:—*We the undersigned, members of the Church of Jesus Christ, of Latter-day Saints, temporarily suspended from fellowship, on a charge of irregular attendance at the 'School of the Prophets,' before any further action is taken on our case, do present the following declaration of our faith, on the subject of Church control:—

"We hold that it is the right of all members of this Church to refuse to accept any principle or measure, presented to them by the Priesthood, further than the light of God within them bears witness to the same.

"We believe that it is the right of

all persons, so long as they obey the ordinances of the Gospel, and live pure and moral lives, to retain a standing in this Church, whether they can see the propriety of all the measures of the leaders of the Church or not.

"We also believe that it is the right of all members of the Church to discuss, in the pulpit or through the press, in public or in private, all measures presented to them by the Priesthood, provided that they do it in the spirit of moderation, with due regard to the sentiments of others.

"We, therefore, hold that it is an illegal and an unrighteous use of the Holy Priesthood to expel any person from the Church, because they cannot conscientiously admit the divinity of any measure presented by the Priesthood.

"We protest against counsel for the members of this Church to watch one another and observe how each votes or acts, as calculated to breed suspicion, coldness, and distrust between our brethren; and as opposed to that voluntary spirit which is the greatest beauty and glory of the gospel of Christ.

"We also protest against the inquisitorial practice of catechising the members of this Church, through the teachers, as to their private views respecting Church measures.

"And finally, we protest against the spirit of compulsion in *every* form, as well as against the irresponsible investment of power in any person holding the Priesthood.

"We claim the right of, respectfully but freely, discussing all measures upon which we are called to act. And, if we are cut off from this Church for asserting this right, while our standing is dear to us, we will suffer it to be taken from us sooner than resign the liberties of thought and speech to which the Gospel entitles us; and against any such expulsion we present our solemn protest before God and Angels.

"As witness our hands this 23d October, 1869.

E. L. T. HARRISON,
W. S. GODBE.

"Speeches on the question were then made by Presidents Brigham Young and George A. Smith, also by Elder Cannon and members of the Council, and a verdict of excommunication against W. S. Godbe and E. L. T. Harrison finally rendered.

"For replying in the affirmative to the question whether he sustained the above brethren in their course, Elder Eli B. Kelsey was summarily cut off from the Church."

QUERY COLUMN.

Q.—Is it required of the Reorganization, that all old saints should be rebaptized?

A.—This question has been answered so many times that it really seems to be a waste of paper; but as it is presumed that the present questioner has not seen the answer, we again insert it.

It is not required of *all* old saints to be rebaptized. Those who have been legally administered unto in the ordinance of baptism, are held to be members of the church, when received by vote upon application. Baptisms administered subsequently to June 27, 1844, are subject to inquiry; hence that date is fixed upon as the dividing date, prior to which there is little doubt, subsequent baptisms must be endorsed by the Spirit, after which, there is no question. To avoid difficulty, therefore, all baptized since that date, it is considered safe to rebaptize.

Refrain not to speak, when by speaking you may do good.

Correspondence.

DES MOINES, IOWA.

October 5, 1869.

Pres. Joseph Smith:

By request of Bro. George Walker, I now write you a few lines in regard to the Des Moines conference *and* *meeting*, on Sunday last. Meeting convened at ten o'clock A. M.

After opening with singing and prayer, Bro. J. X. Davis, of Newton Branch, preached a short but stirring sermon, after which Bro. George Walker addressed the meeting, on the subject of establishing a conference at Des Moines.

Bro. Walker was unanimously elected to be President of the District, and your humble servant, District Clerk. The time of the conference fixed for Saturday evening and Sunday the 30th and 31st of October. Meeting convened again at two o'clock P. M., when the saints partook of the emblems of the Lord's supper, and bore their testimony. The Spirit bearing testimony with them by the gifts of tongues and prophecy. Bro. S. M. Hurd, of Darlington, Wis., was with us, and was ordained to the office of a Priest. Immediately after the meeting, Bro. Walker baptized two. He then went to Pleasant Grove and preached to quite a number of people, saints and others. Attended to the ordinance for the healing of the sick, in which the blessing was received.

GEORGE BRIGGS.

WILLIAMSTOWN, IOWA,

October 21, 1869.

Bro. Joseph:

I have wanted to write a little for your paper a long time, but realizing my weakness both of body and mind, and my great want of language to express my ideas, I dare not undertake the task. I sent in my name to have it recorded among

the 144,000. And now I will try to describe the title I have to eternal life. I have submitted to the requirements of the gospel, by giving up all for Christ, by believing and being baptized; for he says, "he that believeth and is baptized shall be saved." I have then the promise of Christ himself, and I have the witness too, that what the Lord has enabled me to do has been pleasing in his sight. I mean by the grace of God to do what is pleasing in his sight while I live.

The *Herald* is a great comfort to me. I should not know how to do without it. I have had bronchial consumption for nearly twenty-three years, and now, brothers and sisters will you not pray for me, in faith, that I may be healed; for I want this generation to know that the Lord has power on earth to heal the body as well as the soul. My health is improving now, but I am not yet able to work. Praise the Lord. I am happy in God. Although I have no home on the earth that I can call my own, I fear not, I know the Lord will provide. Praised be his holy name forever. Amen.

Yor sister in the gospel,

O. SMITH.

FALL RIVER, Mass.,

October 31, 1869.

Bro. Joseph:

It having pleased the Lord through his people here, to make choice of me for the president of this branch, I therefore desire in this to extend a general invitation, to the brethren in the ministry traveling this way, to Europe or elsewhere, to call and see us. We are not afraid that by your coming, we shall lose place and power, because we seek not office for selfish motives, and the office which we are now called to fill was offered to us upon several occasions, but we declined, until the Lord gave us the witness, that he desired us to stand in this place. Brethren, come, we want you to leave your testimony

here, of those truths for which "Christ both died and rose again."

We have commenced a series of lectures here, upon the faith which we believe; to hear which lectures we have had a goodly number, and I am in daily expectation of Bro. T. W. Smith, who shall lend a helping hand to the cause here.

The saints here hire a fourth story room, for which we pay one hundred dollars a year, and we have to furnish lights, cleaning &c., but it is in the most public part of the city, being on Main street, next to the City Hall. There is a Sabbath school here under the superintendence of Bro. J. Gilbert, which does its part toward educating the rising generation of Zion. There is likewise a "tract society," which has already furnished us with seven dollars worth of tracts, to be given away in our meetings, and we pray to God that such gifts may continue.

We have a saints' meeting on Thursday evening, the rest on the Sabbath, as there are a great many disadvantages to labor under here. The principal trade here is cotton mills which run sixty-six hours a week, eleven hours a day, and we have to work till forty-five minutes past six p. m. They have already been stopped three weeks this fall, but are now on full time again.

Last September there was a sister's society organized here, with a president, vice president and treasurer, which will do its part to the work. They have a weekly meeting.

In bringing my letter to a close, I cannot fail to speak, in terms of praise of the Robertson brothers, who conduct the *Monitor* in this city, for their liberality in bringing us before the public, by notice in their paper, and the efforts they have put forth to remove the prejudice in the minds of the people, they are deserving of the prayers of the faithful. One or two notices I enclose.

I would say therefore that the Lord remembers us here, and those who never realized the gifts of the gospel before,

begin to enjoy them, and the saints are united, with but one or two exceptions.

With prayers and hope for the welfare of Zion, I remain a defender of truth.

JOHN SMITH.

GARTSIDE, Illinois,

October 18, 1869.

Bro. Mark H. Forscutt:

Last conference appointed Brother John Sutton president of the sub-district. Things are looking better than before, and a good work will be done here at Gartside, Belleville and Reabs Station. The German tracts which you sent us, are being circulated among the Germans, and some of them want to have some of the English tracts. They like them first rate.

Yours in Christ,

GEORGE HICKLIN.

HYDE PARK, Cache Co., Utah,

November 3, 1869.

Bro. Joseph:

On the 21st of last September I met Bro. Brand on the camp ground, at Logan, at a three days' drill. I had some talk with him. I found out he believed the Scriptures as they were written. Men of that faith were very scarce in Cache Valley. I invited him to come and see me, telling him that I should make him stick to the Scriptures; to the law and the testimony, if he spoke not according to this, there was no light in him. On the Friday following he came to see me. We talked until midnight; he kept me to the scriptures as close as I could wish him. Next day was the school of the prophets, (so called,) where men from all parts of the country meet. News had spread that I had harbored a Josephite elder in my house; my case would have to be inquired into. I asked the privilege to speak. The Spirit of the Lord rested upon me. I spoke on the gospel being the power of God unto salvation, and the signs following the believer. I referred to the Book of

Mormon that when these signs should be done away, it would be because of unbelief and transgression. This was more than they could stand, they dropt me from the school. I then challenged any of them to show me wherein I had said or done anything contrary to the gospel. None accepted me. I told them that truth was mighty and must prevail, and then left. My covenants with death and hell were disannulled. I then felt free. The next day being Sunday, Bro. Brand preached twice at my house. In the afternoon meeting the Spirit of God rested upon me, and I received evidence of the truth of the latter day work, and the Reorganized Church of Latter Day Saints. I yielded to the greater light and was baptized that same evening. The Spirit of God is a spirit of intelligence—truth is not afraid of error, it is like a well of water springing up unto everlasting life. The gospel produces the same effect here as it did in the days of Joseph the martyr. Men gnash their teeth because of the truth of God. My life is threatened if I persist in preaching against polygamy.

I have visited some of the settlements, and distributed tracts. The people to-day are like those in the Apostle Paul's day; but instead of saying great is the Goddess Diana, they say Great is Polygamy! Great is Polygamy. The whispering of the Spirit to me, is that there will be a great many embrace the truth in this valley; the fetters of bondage are drawing tighter; men's eyes are beginning to open. The Lord doeth all things well. I wish to subscribe for the True Latter Saints' *Herald*, and Zion's *Hope*.

Yours for the redemption of Zion.

ANTHONY METCALF.

Raccoon, Marion Co., Ill.,

November 4, 1869.

Bro. Joseph Smith:

We need a good talented elder here.

There are some that would like to hear preaching. We get some to read our papers and books; but have obtained no subscribers for the *Hope*. We like it very much, we think it cannot be beat.

MRS. LAURA I. O'DELL.

CRAIG, Holt Co., Mo.,

September 20, 1869.

Dear Herald:

I cannot find words to express our pleasure in the regular visits of our precious *Herald*. Only those isolated from all church privileges and the society of the saints, can appreciate its real value, as the only source of communication with those we love. I fondly hope that it will not be long before we shall have preaching here, to perfect the work in the hearts of many who are reading our books and tracts. O that I could write that my husband is preaching every Sabbath! But he works hard all the week, trying to obtain a home in this beautiful land, and his only preaching is in the practice of truth, industry, temperance and virtue, waiting for some one more talented, to come and commence the great work, and I know he would give every assistance in his power.

His health is not very firm, nor has been for three years. Will you dear brother remember this region, in the sending out laborers from the conference. May the blessings of our God rest upon all your acts for Zion's good. May I be permitted a few words to those saints who want homes, to ask them to remember poor forsaken Missouri. Why do we not remember to fulfill the injunction, to "gather together as much in one region as can be consistently with the feelings of the people," sec. 102, par. 7. I do believe, if we do this and deal justly, and love mercy, and do good, the feelings of the people would not only soften towards us, but many would receive the truth gladly. For has not our Father, whose, good

pleasure it is to give us the kingdom, already prepared the way, by removing both slavery and the rebellion, leaving the land easy of purchase, and I do believe we must still redeem it by purchase, to be blessed. There are large tracts of land that can be purchased with every requisite for farming, for from \$5 to \$10 per acre, even in Holt county, and if those who have money, would buy and let the poor but industrious have it, in 40 and 80 acre lots, and let them pay for it on time, with interest at ten per cent., they could bless the poor, without injury to themselves; for the value will increase four fold with improvement. O that the Lord would soften the hearts of our rich brethren that the poor might rejoice and be made glad, in this land of promise.

Your sister in the New Covenant,
MARY J. STYLES.

MAHANO, Shelby Co., Iowa,
November 2, 1869.

Bro. Joseph:

Perhaps you have been notified that a branch has been organized at Harlan, our county seat. Bro. John McIntosh and myself were there. On Sunday the 24th ult., I preached to a large and respectable audience, who paid marked attention. Bro. John baptized a lady, formerly a respected member of the Methodist church. By request I shall visit there in a few weeks, and give them as plain a view of the gospel as I can. On Friday next, I expect to be at Deloit, to preach, D. V., and then go with Bro. Thomas Dobson into the north eastern part of this district.

A better feeling exists in this branch since, than did before conference. The people are more awake to their duties.

The Sabbath after conference I spoke twice to the Union Grove branch. Many strangers present; and no displeasure manifested.

Last Sabbath, I listened to E. Clothier in this grove. He is a very earnest, sin-

cere man. At the close of the evening meeting, I received a very polite request to send an appointment to a school house about three or four miles distant, but my engagements were such that I could not. I believe the people are Methodists. I shall attend to it as soon as I can.

I remain your brother,
CHARLES DERRY.

TINNEY'S GROVE, Ray Co., Mo.,
October 28, 1869.

Bro. Joseph:

I am constrained to write you a few lines, that I may be comforted thereby. About three years ago, the Book of Mormon was revealed to me in a dream. I described the book to a person of whom I wished to get one. I had to do it before I could get it, having in times past, persecuted the faith, and she knew it. I received the book and read it through. I began to grow in faith and in the knowledge of God. I began to teach the truth, and was called a mormon; and was told that I taught the mormon doctrine. I never heard one preach, but have been so teaching ever since. There is therefore more left for me to do, and I need help before I can do it, for I am laboring outside of the church. You now see what I need. Send some one that has the power to ordain and set the church in order. I think there are several here, that will receive the truth. Yours in hope of everlasting life.

W. C. KINYON.

[Can Bro. Summerfield send or go into Tinney's Grove, Ray Co., Mo., and attend to the work thus presented?]-ED.

ELLIS, Hardin Co. Iowa,
Nov. 7, 1869.

Bro. Joseph:

According to the intention expressed in my last, I left England on the 6th of October, and reached home on the 26th.—

A few days previous to my leaving, I received yours by Bro. Forscutt, with the draft for ten pounds, which with the little remaining in hand, I left in the hands of Bro. Taylor, to be controlled by Bro. Ellis while he remained, for the purpose for which it was sent. I expected that the late conference would have released Bro. Ellis and myself.

The saints in general were in a good state of mind, in good faith and spirits, and some additions were being made from time to time, but the increase is slow, and the prospect is that such may be expected in the future. Three were added in Birmingham, the last week of my stay, and I think others will follow.

To-day I held a meeting at Point Pleasant, and next Sunday preach in that township again. I sent papers and letters to Bro. Jasper, but received nothing more from him. I cannot better give you my opinion of the English mission, than by saying its results seem to be too small for the outlay. Success in Utah will react to some extent in England, but not so fully as some suppose. Hundreds of old members have been convinced of their error in respect to the Salt Lake order of things, and now stand aloof from all churches.—The truth is, that the tendency among the masses of all classes in England, is to irreligion, and too often, if a form of religion is adopted, it is with a view to the loaves and fishes. The work will not improve much in Wales until a good Welsh elder is sent there who is able to travel, and capable of teaching and presiding; and such are not plenty in either division of the British Isles.

I found all in good health at home, and mine is quite good also, for which I am thankful. But in other respects I did not find things as prosperous as I expected. Crops are very light.

J. W. BRIGGS.

The joy of home is won by love, and is gained by kind words.

Extracts from Letters.

E. C. Brand, writes from Malad, Idaho, under date of Nov. 3d, "Four baptized in Logan City, and ten on the point of emigrating East."

Bro. H. J. Hudson, of Columbus, Neb., under date of Nov. 13, writes: "I have just received a letter from Utah. All my wife's folks take the train for this point on the 16th. They were all baptized two weeks since, about twelve of them. I expect to strike hands with about fifty that left this branch six or eight years since in the Brighamite faith. They have escaped the unclean thing, and are feeling for the truth."

Elder Henry Hemp, writing from Nebraska City, says: "Our branch is getting along first rate; there is more unity now, I think, than ever before. We baptized four this week, and six more to be baptized next Sunday. We expect to have a good time at our festival."

Conferences.

A conference was held at Pleasant Grove school house, near Des Moines, Polk Co., Iowa, Sunday October 31, 1869.

Elder George Walker, presiding.

Geo. Briggs, clerk.

Officials present:—6 elders; 2 priests; 2 teachers; and one deacon.

Branch reports:—Newton 24 members; including 5 elders, 3 priests, 1 teacher, and 1 deacon. Five baptized since last report; 1 received; 3 children blessed, and 1 died.

Independence 22, including 3 elders, 1 priest, and 1 teacher. Four cut off; 1 died; 1 removed, fifteen baptized.

Des Moines 17; including 3 elders,

and one teacher. Seven baptized, and 4 children blessed since the organization. Three members now absent.

Pleasant Grove 13; including 1 elder; 1 priest; 1 teacher. One baptized since the organization.

Elder Samuel Longbottom reported: He is laboring in and around Wintersett, Madison County. Meets much opposition and some kindness.

The authorities of the Church were unanimously sustained by resolution; also the missionaries to Utah.

Bro. T. E. Lloyd, of Newton Branch, was ordained to the office of a priest. Preaching during conference by Elders Longbottom, Walker, B. Young, J. X. Davis, Myers and Lloyd.

Conference adjourned to meet again on the first Sunday in February, 1870.

Pacific Mission.—Semi-annual conference, held at Washington Corners, California, October 6, 7, and 8, 1869, convened by choosing Elder W. W. Blair, as President; Elder Gland Rodger and Elder J. W. Gillen, Vice Presidents; Elder Peter Canavan and Elder J. C. Clapp, Clerks.

After prayer and singing, Bro. W. W. Blair opened the session, by a brief address, exhorting the brethren, reporting their labors to be concise, clearly stating facts, making their reports, as if they were doing the Lord's business, to refrain from levity in their reports, and requesting all to pay attention to those who may be speaking. He then called for the Elders to make their reports.

The following elders reported:

Hiram Falk, Earl Marshall, D. P. Young, Jacob Adamson, J. Newman, Geo. Adams and Harvey Green.

Afternoon Session.—Gland Rodgers, J. W. Gillen, J. C. Clapp, Richard Amer, John Roberts; George P. Slayton, ——— Garlick, D. Crawley, R. R. Dana, L. S. Hutchings.

REPORTS OF BRANCHES.

San Francisco: 23 members; 1 cut off; 1 child blessed since last report.

Stockton: 46 members; 5 added by baptism; 3 cut off; 1 removed; 1 died; 1 child blessed since last report.

Sweet Home, (Oregon,) 34 members; 11 added by baptism; 1 elder ordained; 3 children blessed since last report.

Sacramento: 3 added by baptism; 4 children blessed; 1 cut off since last report.

Volcano: 28 members; including 2 baptized; 2 children blessed since last report.

Alameda Creek: 62 members; 5 received by letter; 1 baptized; 1 removed; 1 died since last report.

Humboldt Co., district, 19 members, 1 high priest.

Three elders were appointed as a special committee to enquire into certain difficulties existing in the church.

Adjourned to meet at 7:30 p. m.

EVENING SESSION.

Preaching by Elder D. Crawley on the first principles of the gospel.

Followed by Elder J. W. Gillen.

Adjourned to meet at 10 o'clock a. m., October 7th.

Committee to meet at 8 o'clock a. m., October 7th.

MORNING SESSION.

Met pursuant to adjournment. Elder George Smith reported the work in Nevada in a favorable condition. The spirit of the Lord was working with them. A lack of efficient ministers in this district. Preaches himself every Sunday, doing the best he can, and is willing to do all he can in the work. As a delegate from Nevada he reports five branches, viz:

Franktown: 21 members.

Jack Valley: 21 members; 1 received by letter; 4 removed.

Empire City: 4 members.

Carson City: 42 members; 2 baptized; 6 received by letter; 2 removed; 1 away from the branch.

Mottville: 15 members; 8 baptized since last report.

Branch reports continued.

Nortonsville: 17 elders; 8 removed since last report.

Watsonville: 31 members; 8 baptized since last report.

Petaluma: 49 members; 6 baptized; 2 children blessed since last report.

Official members present: Of the quorum of the Twelve, 1; Seventies 2; Elders 26; Priests 4; Deacon 1.

Records of the Pacific mission under advisement.

Resolved, That Bro. Peter Canavan and Bro T. J. Andrews be a committee to procure the necessary books for the church records.

Resolved, That the conference of the Pacific Mission, from time to time, furnish Bro. P. Canavan, with the means to obtain stationery, postage stamps, &c., necessary for his office as Recorder for Pacific Mission.

Resolved, That Elder Gland Rodger labor in the Petaluma district.

Resolved, That Elder J. W. Gillen labor in San Bernardino district, and in Petaluma district, returning north overland from San Bernardino.

Resolved, That Elder George Adams take charge of affairs in Santa Cruz, Monterey, San Luis Obispo, and Santa Barbara counties.

Resolved, That Elder J. C. Clapp labor in San Mateo, Santa Clara, Alameda, San Francisco, and Contra Costa counties.

AFTERNOON SESSION.

Resolved, That Elder H. Green be continued in the presidency of the San Francisco district.

Resolved, That Elder H. Falk labor in Sacramento and Marysville district.

Resolved, That Elder D. Crawley be sustained in his labors in the ministry, in the section of country in which he resides.

Resolved, That Elder Jacob Adamson take the lead of affairs in his immediate vicinity, subject to higher authorities.

Resolved, That Elder Cornelius Bagnell have the charge of church affairs in Sacramento and immediate vicinity.

Resolved, That Elder M. B. Oliver be sustained in his labors.

Resolved, That Elder Joseph Outhouse receive the sanction of this conference to act in his office of an elder, as his circumstances may permit.

Resolved, That this conference request the elders, and other officers of the church, to be efficient in preaching under the direction of the various presidents.

Resolved, That we sustain Elder Theo. Dungan in his present field of labor.

Resolved, That this conference tender a vote of thanks to Bro. W. W. Blair for his faithful and efficient labors in California, praying for his future welfare and prosperity in our Redeemer's cause.

The remainder of the session was occupied in bearing testimony in which Josiah Butterfield, and many others bore strong testimony to the work of God, in the latter days.

EVENING SESSION.

A short address from Elders G. Adams and J. C. Clapp, followed by Elder H. Falk.

MORNING SESSION.

October 8.—The conference by resolution accepted the labors of Elders H. Green and G. Adams in their efforts to settle difficulties existing in the Visalia Branch.

Resolved, That we sustain Bro. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints.

Resolved, That we sustain Bro. Wm. Marks as counsellor to Bro. Joseph Smith.

Resolved, That we sustain Israel L. Rogers as Bishop of the Church.

Resolved, That we sustain the Quorum of the Twelve.

Resolved, That we sustain all the other Quorums in righteousness.

Resolved, That we sustain Bro. W. W. Blair and Bro. Alex. H. Smith, as Presidents of the Pacific Mission.

Resolved, That we sustain T. J. Andrews as book agent.

Resolved, That we sustain Bro. Peter Canavan as Recorder for the Pacific Mission.

AFTERNOON SESSION.

Administration of the Sacrament was celebrated.

Administration of the ordinances of the blessing of children.

Administration of the laying on of hands for the sick.

Testimony meeting. Powerful testimonies borne.

EVENING SESSION.

Minutes of proceedings of conference read and approved.

Financial report of T. J. Andrews read and accepted.

Moved and seconded that we adjourn to meet again on April 6th, 1870, at Washington Corners, Alameda Co., Cal.

Conference at Mission, La Salle Co., Ill., convened November 14th, at 11 a. m., Joseph Smith, President; J. D. Bennett, Clerk.

Plano Branch: Members 84; nine added since last report.

Mission: members 48; 1 received by letter; 1 by baptism since reported.

Amboy: 2 removed by letter. Total 68. Sunday school scholars 24; teachers 2. Jacob Doan, Superintendent.

Leland Branch: as last reported.

Resolved, That the clerk of the Fox River Branch, be requested to give a transcript of the names upon the church record of said Branch, known to be members of the Sandwich Branch, to the clerk of the said Branch, and that said names be stricken from said Fox River record. And that the same action be had in the cases of the members removed from Fox River Branch to other branches. That the same action be had in all other Branches within the district.

Question.—In case a member removes beyond the precincts of a branch without

requesting a letter; how should his case be treated?

Ans. by President.—Give or send them a certificate of membership, and enter the fact on the record opposite the member's name, with day and date.

Question.—In case a member should apply for a letter of recommendation and be refused, how should the clerk act?

Ans.—Record the fact.

Question.—Suppose a member could not be recommended to the confidence and fellowship of the church, how should his standing be reported in a letter?

Ans.—Say nothing about his standing; but simply give him a certificate of membership.

Sandwich: 82 members.

Fox River: 1 removed; 1 added; 1 deacon ordained; 2 married; 1 died.

Resolved, That when we adjourn, we do so to meet at Amboy.

The motion on dividing districts laid over from last conference, was called up, and, upon putting it to vote, was lost.

Adjourned to meet at 7 o'clock p. m. for prayer meeting.

Evening session—Bishop I. L. Rogers, presiding. The time was devoted to prayer and exhortation, closing with a short discourse by Bro. Banta, from the text, "The wages of sin is death."

Sunday morning session.—Upon motion, two days' meetings were appointed as follows:

Leland, La Salle Co., Nov. 19, 20, 1869.
 Amboy, Lee Co., " 27, 28, "
 Mission, La Salle Co., Dec. 4, 5, "
 Rochelle, " 11, 12, "
 Batavia, Kane, " 18, 19, "
 Capron, Boone " 25, 26, "
 Marengo, McHenry Co., Jan. 1, 2, 1870.
 Burlington, Racine Co., Wis., January 8, 9, 1870.
 Javessville, Racine Co., Wis., January 15, 16, 1870.
 Wilton Center, Will Co., Ill., January 22, 23, 1870.
 Sandwich, Dekalb Co., Ill., January 29, 30, 1870.
 Plano, Kendall Co., Ill., Feb. 5, 6, 1870.
 Adjourned to meet at Amboy, Feb'y 12,

18, 1870. Preaching during the session by Pres. J. Smith, J. Landers, and E. Barba.

Minutes of a conference for the Central Nebraska District, held in DeSoto, Neb., Nov. 6th and 7th, 1869.

Organized by choosing Z. S. Martin, President, and Thomas J. Smith, Clerk. Adjourned to meet at 7 o'clock.

EVENING SESSION.

Bro. H. J. Hudson having arrived, Bro. Martin relinquished the chair to him. Appropriate remarks respecting the business before conference were made by Bro. Hudson.

Those present: Of the seventy 2; elders and priests 3; teachers 2; deacon 1.

Attendance report: DeSoto, 48 members; 1 baptized since last report.

Attendance: as last reported.

English: membership of 46.

Scandinavian: 20 members; 1 received by letter; 1 baptized since last report.

Other: 42 members.

Following elders reported: G. W. Martin, J. A. Taylor, E. G. Cannon, Z. S. Martin, B. V. Springer, Thos. J. Smith, C. G. Phelps, S. Butler, J. W. Webb, L. Warren, Pres. Hudson, E. B. Webb. Reported by letter: Elders Anderson, Jensen and N. Forkelsen. Adjourned till 10:30 a. m., Sunday 7th.

AFTERNOON SESSION.

Elders' reports continued: M. V. B. Smith, M. Fyrrando, J. Hodges, G. Hatt, J. Gilbert, reported. Wm. Hill, Teacher, reported.

Elders B. V. Springer, G. W. Martin, and J. Hatt a committee appointed last conference to visit the Scandinavian branch of Omaha, to endeavor to reorganize and set it in order, reported. Reports accepted and committee discharged.

Licenses were granted to the following elders, they having reported themselves according to a resolution passed at last conference: Z. S. Martin, H. J. Hudson,

J. Hodges, G. W. Martin, E. B. Webb, J. W. Webb, C. G. Phelps, J. A. Taylor, L. Warren, M. V. B. Smith, M. Fyrrando, S. Butler, G. Derry, T. J. Smith, G. Hatt, J. Gilbert, E. G. Cannon, C. Brindley, C. Thrush, and B. V. Springer.

Resolved, That these licenses remain good for three months only, and that the clerk be empowered to make out and forward them to the elders granted them.

EVENING SESSION.

A good, sound and instructive sermon from the president, Bro. Hudson was sustained as president of the district, also the presidents of the branches, with all the spiritual authorities of the church, were sustained in righteousness.

Adjourned to meet in Omaha, Neb., on the first Saturday in February, 1870.

Original Poetry.

REFLECTIONS, OR THE STATE OF AFFAIRS.

This is a splendid edifice, upreared above our heads,
And we will join in a merry dance as soon as *prayers*
are said;

It was sanctified a time ago, foundation, wall and all,
To the *work of God*, and makes fine show at our social
ball.

It takes the fiddler a while to tune, they say he's a
little tight,

I guess he stopped at that saloon, down Main street,
on the right,

An eye with "holiness to the Lord;" "beer ten cents
a glass;"

"Form on a set" progressions the word; first prin-
ciples gone to grass.

"Balance" and "swing" my wife on the left, my
other one on the right,

For the book of *Mormon* is laid on the *shelf*, the
Covenants out of sight,

For times have changed, what God called bad he
now calls pure as gold;

If the first wife run off terrible mad, we marry twenty
fold.

You see you poor man across the room, he apostatized
of late;

Don't give him a stitch of work or help, till he begs
beside the gate;

We'll bring round to a right belief, or tell him, where he may go,
Though Christ was kind to a dying thief, we ain't such fools you know.

"Promenade all," so moves the world, we will save it by our truth,
Don't deal with Gentiles, let them clear out, what do they here forsooth;
A city that sitteth upon a hill, you know, was an old time song,

We get in a valley and vow to keep still while the rest of the world goes wrong.

There's a friend, and I have a present for him, for he is one of the stamp,
And gives the right true grip with a vim, though a jolly fatalist scamp,
A theater ticket, that is all, 'tis only a dollar for one,
For the play goes on like a golden ball by the help of the temple stone.

"Alamande left," and how are you my dear, that's a fine young lass I vow,
For in this wonderful city here, one is always in tune for a beau,
For though he marry the twentieth wife, and each be his heart's delight,
Yet still he may lead a youthful life, and go courting each Sunday night.

Why, don't you see it? Though some things go wrong never speak of it though,
Who cares for the written word, we have the priesthood, we can't go wrong you know;
So never bother about the books, but follow your leader in file,
Just pay up tithing, and sail into glory, the tenth of your increase a mile.

We will build up the Lord's house, on the top of the mountain tops,
Or down in the valley, what's the difference? here this figure stops,
Just do as I tell you, you will be safe, without the trouble or care,
For now we don't go much on *agency*, so just remain as you were."

Selections.

THE ENDLESS REST.—There are no weary heads or weary hearts on the other side of "the dark valley." The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. A rest from sin; a rest from suffering; a rest from conflict; a rest from toil; a rest from sorrow. It will be undisturbed rest.

Here the rest of the body is disturbed by dreams, and sometimes by alarms; but there are no troublesome dreams or alarming occurrences there. Wearied one, look away from the cause of thy present suffering, and remember there is a rest remaining for thee. A little while, and thou shalt enter into endless rest.

FATAL ACCIDENT AT NEWARK.—Mrs. Manchester, a lady living at Newark, fell down a cellar stairway when visiting at the house of a friend, (Mrs. Edgerton), in the same village, on Friday of last week, and died from the injuries sustained, the following morning. Mrs. M. was an old citizen of Newark and was much respected. —*Aurora Beacon*, Nov. 20, 1869.

[This lady was the wife of Bro. Manchester, with whom and his children we sympathize in their loss. The funeral sermon of the departed was preached by Elder Mark H. Forscutt, to a crowded house in the Congregational church at Newark, on the 14th ult.]—*Ed.*

Miscellaneous.

MARRIED.

At the residence of Elder E. Banta, Sandwich, Ill., Nov. 7, 1869, by Pres. Joseph Smith, Elder S. F. WALKER, of Austin, Nevada, to Mrs. MARIETTA FAULKNER, of Sandwich, Ill.

At the residence of Bishop I. L. Rogers, in the Town of Fox, Kendall Co., Ill., Nov. 12, 1869, by Elder E. Banta, Pres. JOSEPH SMITH, of Plano, Ill., to Miss BERTHA MADISON, of Mission, LaSalle Co., Ill.

At the residence of Bro. J. S. Patterson, Kewanee, Henry Co., Ill., Nov. 4, 1869, by Elder James Hart, Bro. HENRY NORRIS, to Sister ALICE MORT, both of Kewanee.

[The rhyme is very forcible; but we have not room for it.]—*Ed.*

DIED.

At Plano, Ill., Nov. 6, 1869, of inflammation of the stomach, Sister ABIGAIL CRUM, in the 79th year of her age. She bore a

faithful testimony to the Inst. and went to her rest at peace with God.

At Casey, Adair Co., Iowa, Oct. 22, '63, Bro. PETER MILLER, aged 66 years, 4 months, and 19 days.

Near Liberty, San Joaquin Co., Cal., Nov. 1, 1869, DEWITT F., son of Frederick C. and Mary J. Warnky, aged 3 years, 1 month and 8 days.

"The Lord giveth and the Lord taketh away, blessed be His holy name."

RECEIPTS FOR HERALD.

Up to November 22d, 1869.

To find how your account stands.

The present Number of the HERALD is 191. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

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\$2.50—A Hendrickson 204.

\$3.00 each—Phoebe Howard 206, Mary Duncan 213, Lewis Rogers 204, Joseph Miner 218, William Walker 213, Hannah D Wade 201, Andrew Hyar 210, Archibald Wilsey 18.

\$5.00 L R Foster 224.

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He who is ashamed will not easily commit sin. It is a good sign in man to be capable or being ashamed.

When the gates of prayer are shut in heaven those of tears are open.

What is becoming is honest, and whatever is honest must always be becoming.

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" " sheep	-	-	1 12
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THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized Church of Jesus Christ of Latter Day Saints, and edited by JOSEPH SMITH.

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THE TRUE LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEAR RETH, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 12.—Vol. XVI.] PLANO, ILL., DECEMBER 15, 1869. [Whole No. 192

CREATION.

BY ELDER S. FRY WALKER.

[Continued from page 296.]

And the evening and the morning were the first day.

The day spoken of here could not have been twenty-four hours, for the sun was not yet created; and such a measure of time as sunrise and sunset was not known.

The scripture leaves the period indefinite, and according to scientific deductions, it was infinite to our conception. It was simply a period in the eternity of God.

The fact of an original heated condition of the earth is sustained by the teaching of eminent astronomers, in what is called the Nebular theory.

Far away in the regions of space, are seen immense collections of matter, called nebulae, which are supposed to be worlds, or systems of worlds, in a nascent state. It is also supposed that our sun and the planets were once such a body, reaching out beyond the orbit of Uranus, revolving rapidly, and the planets thrown off successively, as the attrac-

tion of gravitation gradually contracted the whole mass.

This supposition is supported by the fact that Saturn has a ring around it, which could most likely have been formed by the cooling and contracting process described.

The centrifugal force of a revolving semifluid mass, would raise a protuberance at the equator, which would be more speedily cooled and consolidated, and thus might become detached from the central mass, and remain a ring, or be broken into sections, and these sections formed into moons by the force of attraction and motion.

This theory is farther supported by the facts that the planets move nearly in one plane, and their moons in nearly the same plane, and the plane of the ecliptic of the moons and planets is nearly parallel with the plane of their orbits, and that the motion of the planets and moons is in the same direction, and the revolutions of them all are in the same direction.

A globule of oil, held in suspension in a liquid of its own weight, and caused to revolve, will form rings and moons exactly like those of the planets.

This theory, which harmonizes so well with the Mosaic account, includes

also the teaching that there was an era, when the earth was surrounded by heated vapors that stimulated vegetation, so that the most northern land produced an immense growth of tropical plants. It was after this period that the water became sufficiently cool to produce fishes, and they are mentioned in their proper geological order by Moses. Later still, the noxious and heated vapors become suitable for the existence of cattle and creeping things and beasts of the earth, and some of the reptiles of the ancient ages attained growth that it is startling to consider.

And last of all, man came upon the earth, and found it a garden prepared for his use.

Up to this period, geology and scripture harmonises, as well as the friends of either need wish; but here comes in the greatest divergence.

The Bible dates the creation of man six thousand years back; but geologists extend the period of his creation back tens of thousands of years. They admit that while the remains of other creations are buried deep in the more ancient strata, that the remains of mankind and of human implements and productions are found only in the most recent of diluvial and alluvial deposits.

The geological eras are incalculably great, but the human epoch, though comparatively small, is also great.

They find human bones in conjunction with those of the mastodon, and other extinct species, in ancient drifts, and under deep volcanic deposits in California, and arrow heads in deep beds of gravel, under strata of clay and peat, which according to any process known to them, would have required many tens of thousands of years for their formation. The only explanation that I know of is that the bible also tells of a flood that enveloped the whole earth, and all the high hills under the whole heaven were covered; fifteen cubits and upward did the water

prevail, and the mountains were covered, and the waters prevailed upon the earth a hundred and fifty days, and then gradually decreased. The windows of heaven were opened, and the fountains of the great deep broken up.

The effect of such a cataclysm would be to change the whole face of nature. Hills would be torn down and valleys would be filled up, and the strata formed under such an immense pressure as that of seventeen thousand feet of accumulated waters, would be such as to forever puzzle the geologist to determine its age.

Moses who wrote this account, we know was a prophet and seer. He knew of things to come; why not also know of things that were passed? The Lord also confirmed it by his testimony.

It may be that the account in the first few chapters of the bible are not of the exact and positive nature of ordinary history. It may be that visions that men had of the past were in their nature like visions unfolded to them of the future. It is enough that science cannot effectually contradict them; and that the holy ones of earth have believed them.

There is reason to believe that in scientific discovery, the human mind has nearly reached the acme of its proud career. The Newtons, Bacons, and Franklins, belong to a past age, the trace of which is not repeated. The world may never again be startled by such a wonder of scientific deductions as the "Principia" of Newton.

As we have the age of fishes, reptiles and mammals, and man, in the geological records of the past; so in the history of the mind we have groups of warriors, artists, architects, reformers, explorers, and discoverers. For all time, that group of immortal minds, from Gallileo to Agassiz, will be distinct, and from the watch towers on the rounds of the eternal ages, we will look back upon

the eighteenth and part of the nineteenth centuries as the epoch of discovery, an epoch radiant with the monumental light of inductive intellect.

The exact sciences may be said to be all discovered. The labor of the great scientists of the present day is only to perfect the details of systems already made known.

The latest and newest of the natural sciences is Geology. It is almost entirely a growth of the present century, though many of its facts were obvious to the first inhabitants of the mountains and shores where the strata of the earth are exposed. It has taken definite shape, and no very great discoveries are likely to be made in it hereafter. It is more nearly connected with theology than any other science; for it, like the Bible, professes to show forth visions of the misty past. For awhile it was thought to be in such conflict with the Bible that the pillars of the prevailing faith would be undermined by it. It has modified scriptural interpretation and corrected some irrational errors of belief. It can do no more.

It is true the greatest geologists of the day do condemn the Mosaic cosmogony. They have excelled by concentrating their energies upon one line of investigation, and are ignorant of the true claims of the inspired record. They exhibit both the greatness and the littleness of humanity.

Having weighed the planets as in scales, and walked the shining orbits of the stars, explored the depths of the sea, deciphered the hieroglyphics on the rocks, read the history of the distant ages buried in the earth, and pierced into the very secrets of creation, they now dare impugn the record God has given of things that man cannot by reason know. They can trace the foot-prints of the Creator in the rocks; but cannot find therein a clue to His origin.

It may be that a mad world will follow them and, like the French revo-

lutionists, strive to blot out divine revelation from the earth. Vain, puny man! Let him not dare to stretch out his profane hand to steady the ark of God! It is our business to hold fast to the truth, and harmonize when we can. Infidels have proven christianity false to their entire satisfaction; and yet christianity goes on in triumph over all opposition.

The religion that Jesus Christ supports will not have the support of men of inductive philosophy to any very marvellous extent. It never did have, and probably never will, unless God's dealing with the world shall assume a new and different character from what it ever yet has shown. Not because of antagonism between scientific and revealed truth; but because of pride.

There are different kinds of truths; and they must be arrived at in different ways. Whenever religion is made philosophy, it is not religion. Philosophy, under the exposition of some of the greatest minds that have adorned human annals, has proved the handmaid of christianity; but it is not christianity. They are separate. That they are really in harmony will be a part of man's employment in this or in another life to prove. And I do not doubt but that it will be done.

All men have not the same appreciation of truth. Their capacities and opportunities differ. Religious truths that have comforted and sustained some great souls in their contests with evil, are scoffed at by others. If, indeed, they be not truths, they should not have the high and holy place in the affections of men, that the Creator intended truth only should have. Truth is divine, and should have earnest support, constant devotion. Liberty, purity, and peace are her train.

I have no fears for the result of investigation. The greatest foe is indifference. Truth like a tree grows strong in the rocking winds.

As the crystal dome is built up out of the deep sea by successive generations of coral insects, until its top ascends above the dashing white-topped waves; so the fabric of our faith arises out of the past, built upon the lives of good and great men and women of all ages. The generation that forms its crest is secure amid the angry waves of a troubled and adverse world; and the truths upon which they securely rest, are laid down deep in the sea of time—in the still waters that cannot be reached. Our faith is as firm as those pillars in the sea, and more enduring than they, and will survive “the wreck of matter and the crash of worlds.”

Passing down along the solitudes where rolls the Oregon, I looked out over the adjacent hills, upon the snowy top of Mt. Hood. It was so distant and so high, that it seemed to be no part of the world about me. It seemed like some other creation, suspended between heaven and earth. I likened it to our religion; something above man's power to assail, towering above the clouds, and mists of vain philosophy; firm, pure and unchanging.

THE POWER OF GODLINESS.

BY J. S. COMSTOCK.

All who are acquainted with the inspired scriptures, know that a plain prophecy is written therein, which finds its counterpart in the general feature characteristic of the nominally religious world of the present age, that they should have “*a form of godliness, but denying the power thereof*,” in the last days.

This prophecy is now being literally fulfilled, which thing I propose to show, by an appeal to some stubborn facts, which have recently come under my own observation. One of these stub-

born facts is, that not long since I sat, a witness for God, under the preaching of a (so called) celebrated revival preacher of the Methodist order, who stated that he would attempt to do for us what many more able than himself, had tried to do, and failed, *i. e.*, show to us in what that power consisted, which Jesus promised to his disciples that they should receive not many days after his ascension, after that the Holy Ghost should come upon them.

The preacher seemed to be entirely lost to the whole subject of the text, and context, during his discourse, and led his hearers into the wilds of imagination. I felt some as Paul did on Mars Hill, *viz.* my spirit moved within me, when I saw the people, (the whole city of confusion), thus given to idolatrous notions.

I knew before that the Catholics and Protestants, as one church, did all join together to deny the power of godliness, having heard it from their own lips, or from the mouths of their ministers and people.

A Catholic bishop who once boasted of a seven years' collegiate education, was astonished to find himself mistaken, in that he had asserted boldly to me, that those signs which Jesus promised should follow them that believed, were confined to the first twelve apostles, and that none but the twelve could or did work miracles.

Thus, he not only acknowledged the Catholic church as destitute of the power of godliness; but he denied it to all other churches, at the present day. Nor do any of the protestant churches materially differ from the Catholics, in reference to this matter.

And now I propose, by the light of truth, to show the reason of this almost universal *denial*, or apostacy. Having denied the power of godliness, there is nothing left in spiritual Babylon to prevent it from becoming the habitation of devils, and the hole of every foul spirit, as John the Revelator saw

it would be. It was already falling.— It now stands only in a slanting position. Its inhabitants are of a changed character from what they were but a few years ago.

The pride of the ancient Babylonians begins to manifest itself in their costly synagogues; and the merchants are made rich through the abundance of her delicacies. In her has been found slaves and the souls of men.

Even Spiritualists themselves detest and abhor the crimes of which the churches have been found guilty, and scorn a religion which confines the power of miracles to past ages.

It is evident to every man of sober reflection, that such a religion as denies the power of godliness, must soon give place to one which verily claims power over it by virtue of experiment. If the nominal churches ever rule, they must do so by changing their creed a little, by adopting spiritualism instead of continuing their present mode of spiritualizing the scriptures. It will be but a small change from their present mode of preaching; at least I deem it so. If the house of Judah means the Gentile churches, as themselves say, the Spiritualists may soon be arrayed or gathered against them.

The Book of Mormon unites with the Book of Revelations, by St. John, in showing forth but two distinct churches on earth. One being that great and abominable church, whose foundation is the devil, and the other the church of the saints, whose members are few, because of her who sitteth upon many waters full of names of blasphemy, and persecuting the meek. Destitute of power over unclean spirits, she is subject to all those evils which St. John predicts will eventuate in her final downfall, and utter destruction.

In the Book of Doctrine and Covenants, sec. 4, the Lord hath shown us, by his prophet Joseph Smith, Jr.; the reason of this departure from primitive godliness. And what reasonable per-

son need to doubt it, after receiving such information as that revelation unfolds. I quote only for my present purpose one sentence. Whoever may desire to see or know of its connection with other parts of that revelation, can do so by reading the section entire.

The sentence to which I allude, reads thus:

“For without the *Holy Priesthood*, and the *ordinances* thereof, the *Power of Godliness* is not manifest to man in the flesh.”

Herein lies the whole difficulty, and hereby is the man of sin exposed.

The holy priesthood is wanting, or gone from Catholic and Protestant churches, with the ordinances thereof. None but the authorized priesthood ever did, or ever will have a right to administer in holy ordinances. This is abundantly proved by many examples in both the Old and New Testament. I will mention only one in this short essay, and this one from the New Testament. The apostles held the royal priesthood, and the ordinances thereof, when administered by any of them, had their desired effect upon the candidate. But when one who was destitute of this power attempted to officiate in the name of Jesus, whom Paul preached, a contrary effect was produced, and the man in whom the evil spirit was, instead of being subject unto him, leaped upon him and overcame him. This proves conclusively that even the devils then knew who had and who had not the right to cast them out in the name of Jesus.

It is proved thus by the New Testament, as well as by the Book of Doctrine and Covenants, that the power of godliness depends upon the priesthood and ordinances both; and that this is the power of godliness that men deny in this age, who can deny, or who doubt?

All churches have a *form* of godliness we know, but which one among them will now come forth and protest against the apostolic charge which ac-

causes them of denying the *power* of godliness?

In the early rise of Methodism, they claimed a power; but it was not the power which the disciples received over unclean spirits to cast them out, nor to heal the sick, for with the power they claimed to have they could not move, nor scarcely breathe. Instead of having received power as the disciples did, they lost what little they before possessed.

If we should enquire about the power of godliness now, what answer should we get? Methinks all Protestant churches would unite with the Catholics as one body in denying the power to heal the sick or cast out devils.

"THE STONE MAN."

Intense excitement has been caused by the recent discovery of an image which is known as the "stone man" or "petrified giant," ten and one-half feet in height, and found three feet beneath the earth's surface, at Cardiff, Onondaga Co., N. Y. Thousands flocked to see this supposed relic of antiquity ere yet it was raised from its resting place; and as a further evidence of the high estimate in which it is held, we would state that a three-fourth interest in it recently sold for thirty thousand dollars.

We express no opinion as to whether this wonderful image is of ancient or modern origin; or, whether it has been buried in the earth by some shrewd persons for the purpose of speculation, or is really a work of antiquity, we do not pretend to say. The writer having found pleasure in reading the opinions of men in high standing gives them to the *Herald* for what they are worth.

The following extracts are from the report of a committee appointed by the Oneida Community to visit the spot

where the image was found, and published in the *Oneida Circular*.

"Arrived on the spot, our team was taken in charge by a young man in attendance, and we proceeded at once to the tent which surrounds the resting place of the wonderful image. For it is really a wonder, whatever be its origin. A certain quiet feeling, akin to awe, came over us on first beholding it, and there was no need of further explanation of the public interest it creates. The image is that of a perfectly nude man, lying horizontally on the back, very slightly inclined over towards the right, with the left arm thrown under the body, and the right hand placed palm downwards a little to the left of the lower part of the abdomen. The left leg lies somewhat upon the right, and the toes spread naturally, as if the man had never been troubled with tight boots. The attitude is one that might be assumed in sleeping, although it is considered by some as indicative of bodily pain. The features are noble and impressive, high forehead, Roman nose, large mouth and chin, with a massive neck and chest. The expression of the face is one of perfect repose and calm. All the proportions of the body are harmonious, except that the right hand seemed rather large, even for a man ten and one-half feet in height. But measurements of that would perhaps have shown it not out of proportion.

"The image still lies where it was discovered on the 16th of October, about three feet below the level of the ground, the dirt having been dug away for a small space around it. It rests on a bed of clay. Above the clay there is a stratum of gravel, through which water percolates freely, and which rises nearly to the level of the top of the image. Above the gravel is ordinary silt or alluvial soil. The image lies with its head nearly to the east, and its

feet toward the hill, and erosion by water has naturally taken place most on the parts which the water would first strike in its course through the gravel stratum."

The image, when first discovered, was supposed to be the petrified body of a human being, but the evidences against this idea are clear and conclusive. After demonstrating that this "Cardiff Giant" is "a work of art," the *Circular* says:

"As such a work it is of a higher order than any of the sculptures previously found on this continent. The specimens found in Central America are usually more or less grotesque or fantastic in design, either from the lack of skill or to suit some peculiar fancy of the people; but this statue, whatever may have been the purpose for which it was used, is evidently a careful study of nature, with no attempt at effect, (unless it be in size and position), aside from that which is given by a faithful representation of an original. Physicians and connoisseurs say that the position of the muscles, and the accurate fidelity to nature in all parts, indicate that the statue was made in the presence of an actual subject. Professor Boynton thinks it is intended to represent a corpse in the position taken at death, but the features are free from any expression of pain. What may have been the object of the designer, and how long the statue has been in its present locality, are mysteries which will perhaps never be solved. * * * The statue was evidently not intended to stand erect, but to lie horizontally, although no base for it to rest on has yet been discovered. The body was apparently finished underneath as far as has been examined.

"Since writing the above we learn that the statue has been removed to Syracuse. The back of the statue was found to be well preserved. Prof. Hall and Dr. Woolworth were present when it was taken up, and will undoubtedly

have a report to make. We shall await further developments with interest."

The following statement from Prof. Hall and Dr. Woolworth were given some days prior to the extracts quoted above:

"ALBANY, Oct. 27,

"The undersigned, on the 22d instant, visited and examined the 'Fossil Man,' or 'Sculptured Giant.' Negotiations for its purchase being at that time in progress, it was thought improper for us at that time to express our convictions of its character. The sale having been perfected, we are now at liberty to make the following statement:

"In common with all who have viewed this object, we are deeply impressed by its appearance, and as we looked upon it, our wonder at the intense excitement which it had produced immediately vanished. When we had fully comprehended its character, the inquiry spontaneously arose, by whom was it made? when and by whom was it placed here? It is not strange that it has been regarded as a petrification. The popular idea on this subject is vague and undefined. * * *

"The object is a statue, wrought by the hand of man, and as such is wonderful in the highest degree. The material of which it is formed is gypsum, and was probably taken from some of the deposits of that material in the county of Onondaga. When the statue has been raised from its present place, there will be a better opportunity of examining the character of the stone, of determining its relations to the gypseoidized strata, and of ascertaining whether it was wrought by stone or steel implements. The statue lies on a bed of gravel and clay, and was covered by an alluvial formation of nearly four feet in depth. This has every appearance of having been formed after the statue was placed in its present position. As a work of art it is impressive. When it passed

from the hands of the artist it must have been expressive and beautiful.

"We do not propose any theory in regard to its origin. Much examination must yet be made, and various comparisons instituted, before any such theory can be formed. We are informed that the owners invite the most searching examination in regard to it, and we are permitted to say that the Regents of the university, to whom inquiries of this character have been committed by the Legislature, will soon adopt measures, evidently demanded by public interest, to ascertain and collect all the facts which can be gathered, bearing on the subject.

"JAMES HALL, State Geologist.

"S. B. WOOLWORTH, Secretary of the Regents of the University."

We have seen five different theories advanced with regard to the origin of this wonderful statue. 1st. It was the work of a half crazy Canadian. 2d. It was made by the early Jesuit missionaries. 3d. It was made by the Norsemen who visited this continent prior to its discovery by Columbus. 4th. It was the work of that race who inhabited this land long previous to the christian era, the evidences of whose skill is manifest in ruined towers, monuments and cities, and carved in stone, forged in iron and engraven in copper, all over the western continent. 5th. It is of Yankee origin—a scheme to make money. ||—||. †—†.

MY HOPE IN CHRIST.

BY ELDER WM. ANDERSON.

The life that now is is uncertain, and, in some respects, burdensome. But whether we love it or loathe it we must part with it. Judgment has passed upon all men to condemnation;

all have sinned and come short of the glory of God.

All are involved in the misfortune of a common mortality. Disease preys upon man. Infirmities increase with advancing years. A thousand casualties endanger his existence. Life glides away from his grasp; and death, stern and icy, comes to close the scene. We all shall fall as doth the flowers; and when life is gone, what remains? The great, the wise, the noble, the strong, all find a resting place here.

My hope extends beyond this state. It is like an anchor to the soul, reaching within the veil. It is not based upon guess-work, upon phantoms or fables; but upon the immutable word of Jehovah.

My hope does not consist in an expectancy to escape through death into some fancied sphere of progression, there to roam, and wander without any regard to Christ and his laws; neither in receiving communications through some old pine table. These are mere myths, phantoms of the brain.

My hope is, through Christ, to dwell on the earth, after it shall have been fully redeemed from the thralldom of sin, and sanctified by God's eternal power, and cleansed from pollution. My hope is when Christ shall here set up his everlasting kingdom on the new earth, as John represents it, and shall reign King of kings, and Lord of lords, there to enjoy eternal life with him.

Some hope to sing songs through all eternity. This would be poor enjoyment for me. If I should enjoy singing there no better than here, I would soon get tired, and seek other recreation.

I hope there, in my sanctified condition, to enter into the great college of God, with Christ as my teacher, and learn perfectly the science of language, mathematics, astronomy, chemistry and government. I hope by diligence and close application, to approximate unto

that perfection that Christ exhorted his apostles to, when he said, "Be ye therefore perfect even as your Father which is in heaven is perfect;" and as a source of amusement, to plant trees and vines, and eat the fruit of them, and sit under their foliage, with none to make afraid. There I hope to live to know the complete meaning of that word: "With long life will I satisfy him, and will show him my salvation." I hope to live, not ten, twenty, or an hundred, or a thousand, or a million ages merely, but to all eternity.

Here we steer our bark amid the narrow channels, the threatening dangers of mortality and death.

I hope by and by to launch forth and lose sight of these dark rock bounded coasts, and sail on the shoreless ocean of eternity, amid the lifting up of its everlasting floods, and the sweet soundings of its gently heaving billows.

I hope to live when time, sin, sorrow, pain and death, shall have disappeared in the far-distant past, and when all eternity shall roll forth its glories, and transfuse its brightness into my enraptured soul.

Our ideas of the life that shall then be are so small that we can scarcely grasp them. *Now* we call a man old at eighty; *then* he will be young at eighty million.

Now we part for a month, or a year, not knowing that we ever shall see each other again; *then* we will be sure of meeting again; though personally separated for fifty thousand years; death shall not overtake us.

Here we commence a work and lay it aside for some frivolous thing, and never have time to finish it; *then* if delayed ten thousand years by interruption, we can return to our work, our study, or our joy, and have no fears that time will be too short.

I hope for time enough, and room enough, to gratify every righteous longing of my soul. I hope for life to

which the lives of Methuselah, of Adam, of Enoch were but infancy. A life in which I shall soar aloft amid the countless myriads of worlds, infinite futurity through all the ages of eternity.

Oh is this not a great and a lofty hope? Can mortal aspire so high?

I hope to dwell on earth when Christ's celestial throne will be established forever; when the New Jerusalem, and Holy Jerusalem, will be firmly located on this planet, and its inhabitants are those who have passed through great tribulations, and washed their robes and made them white in the blood of the Lamb. Adam the patriarch of the whole earth will be there, and stand at the head of his dispensation; and so with Moses, and the head of each dispensation, with our own will be represented.

There we will be one family; governed by one head, receiving counsel from the same fountain, and enjoying the same glory.

The animal kingdom will then be subdued, and its savage part then be as harmless as when Adam called them up to name them.

Then will thorns and thistles be dispensed with; and all the vegetable kingdom will bud and blossom in all the glory and grandeur that they displayed when God called all that he made very good.

Then will the mineral kingdom be fully developed, and all the precious stones be gathered to beautify the city of our God.

Then will the earth have cast out her dead, and shall no more cover her slain. Satan have no more power, and our glorious planet be freed from the infirmities caused by his agency.

Then will shades depart, for it will be one eternal day.

Tears will then be wiped away, and all the realms of light, love and eternal gladness be opened to our wondering gaze.

Reader, have you this hope? If

not, seek it now. "For how shall we escape if we neglect so great salvation."

May God assist me and all of Israel to remain steadfast in our glorious hope.

TITLE OF LIFE.

BY BRO. ROBERT C. MOORE.

In penning these lines I do not presume that I am a perfect man, or that I am without sin, but knowing that I have obeyed from the heart that form of doctrine which is unto life, and have the hope within me that maketh not ashamed, I feel a boldness to speak in behalf of that hope which is unto eternal life, if I keep the commandments and remember to do them.

When the notice appeared in the *Herald*, "Wanted at this office, the names of an hundred and forty-four thousand, who can read their titles clear to an inheritance of eternal life;" the thought of the first reading was of derision; on reading again there appeared to be something for consideration, and the third time I was entirely at a loss as to the meaning, and was quite in the fog. The writer of the above has given something of an explanation, and the fog appears to be all sunshine. He asks still another question that I conceive to be the first one repeated, only worded differently. He says: "Saints, what is your title to eternal life? Answer it who can." I, for one, feel that I have a title to eternal life as far as secured, and do not feel any intimidation to claim it. And further, I think if it were possible for Abraham, Isaac, Jacob and Moses, and the prophets, with all the ancient saints to speak, they would say they had a title to eternal life in this state of probation, and in death it was not lost.

What a glorious hope! Is it not worth knowing and living for? Yes,

those who keep the commandments and remember to do them, do know, without a doubt on their minds, of their title to eternal life. Would any of the saints that have passed before, sacrificed their lives—their all in this world, if they had not the witness of eternal life in the world to come.

"Faith is the assurance of things hoped for, the evidence of things not seen." What better testimony can one have than to have this testimony or evidence from God? They will not be any more certain when they receive their reward, than in the beginning when they receive the evidence from God by faith.

Paul, in writing to the Hebrew brethren, speaking of this, says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." What can be more conclusive than this? That they had this title or right to eternal life, none can doubt, for they had seen them, were persuaded of them, and embraced them, and confessed they were strangers on the earth, and declared plainly that they sought a country. Who can doubt that their names were written in the Lamb's Book of life? We read that Moses returned unto the Lord and cried, "Oh, this people have sinned a great sin, * * *. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book," showing plainly that none but the righteous, or those that did not sin, were kept in the book written by the Lord, and Moses knew that the Lord had written a book and his name was there, for says he, "Blot me out of the

book which thou hast written." The Lord did not say he would blot him out, but whosoever had sinned against the Son, him he would blot out, showing that none but the pure and holy could have a part in the book.

John the Revelator, speaking of the holy Jerusalem, says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The Revelator here is speaking of a particular class of people, and we will let him answer who they are. Rev. vii. 13, 14: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Who are they? They are saints who have lived on the earth and listed to obey their Father's will, done a work unto life, had come up through much tribulation, secured their titles to eternal life, therefore are they before the throne of God, and serve him day and night in his temple. Amen

BACKBITING.

BY ELDER WM. W. WAGNER.

Of all the evils that befall humanity, save me from the evil wrought by the cruel shaft of the backbiter.

I have no objection to meeting an enemy face to face, in a manly way; but the cowardly mode of warfare adopted by the backbiter is despicable. The backbiter; what is he? A mean, contemptible being; one pursuing a policy unworthy of man. His deeds are in the dark. Angels weep over his deeds; the heavens blush, and man

starts back appalled. He is an assassin, who with cat-like tread steals upon us unawares, and stabs us in the dark.

Many good men, many good women, have had to suffer without any chance of righting a wrong inflicted by the backbiter. The backbiter protects himself with a "Now don't say anything about it, or if you do, don't say who told you." Thus the good man or woman must stand and be shot at; stand with hands tied, while this vile traducer, destroys their character, and ruins their reputation with their fellow men.

Sometimes the backbiter will change his tactics. He will not utter a direct accusation. His words will be vague, yet with a purpose. Some low, dark insinuation, such as "I know him." "He is not just up to the mark." "Don't trust him too far." "Oh yes, he appears all right." "He had not used to be anybody" Truly, "the poison of asps is under their lips."

Saints of the last days, let us be rid of this pest of society. Spurn him from your firesides. Close his lips till his tongue shall cease to utter guile; for his conversation is not to edify, it is not "as though it was in heaven."

What is the backbiter? An accuser of the brethren. "We know we love God because we love the brethren," says John. As we show our faith, so must we show our love; by our works.

Query.—Can I love God and speak evil of my brother?

The single act of a man, by misrepresentation, can sometimes be made to appear as a great crime. But if the circumstances attending that act were peddled from house to house, as faithfully as the act itself is, "the horse would change its color."

A man's transgression, notwithstanding subsequent repentance, may embitter his whole after life. There are moments when the mind will revert to the past; when memory will paint in vivid

colors a picture of past actions, and while gazing upon it, the heart bowed in sorrow, perhaps a bitter, bitter tear will drop. Have none of us experienced this? Shall we make a life more bitter—shall we add to a cup of sorrow already filled to overflowing, merely to gratify an evil, a satanic propensity to tattle and backbite? Shall we not rather soothe the repentant one, conquer and subdue the lusts of the flesh? The strong should bear with the weak.

Forbidden, Great Father, that thy people should so far forget their duty to thee and their fellow men, that they will wallow in the dirty, filthy waters of the backbiter, but may they bathe in the crystal streams of pure love, ever remembering the instructions of thy servant James, that he who "converteth a sinner from the error of his way, shall save a soul from death, and shall HIDE a multitude of sins."

SANCTIFICATION.

BY ELDER WM. ANDERSON.

The subject of the perfection of body and spirit, has been discussed heretofore; but it seems from taking a retrospective view of surrounding humanity, with the Latter Day Saints forming an integral portion of the sum, that it has not yet had its desired effect, in driving men from their idols.—Neither do I expect that this epistle will change the minds and manners materially. But I desire to hold the subject up to the gaze of mankind, and more especially the Latter Day Saints.

Paul prayed to God for the Thessalonians, that their spirits, souls and bodies, be preserved blameless unto the coming of our Lord Jesus Christ, and as we are waiting and preparing for the second advent of the Lord of glory, I feel to invoke the same blessing.

But before we shall be made recip-

ients of the heavenly glories, and shall have filled the mission and completed the work of the sanctification of the soul, we must cast our idols to the moles and bats.

A sanctification of the soul which leaves the body soaked with tobacco, opium and rum, or defiled with unhealthy food, with expensive, stimulating, and deleterious drinks, is not the sanctification which Paul prayed for in behalf of his brethren.

Preaching by example is essential unto the spreading of the cause of Christ. And the elder that stands as an ambassador for Christ, and type of sanctification, with a soul soaked in narcotics, with system full of poisons and stimulants, ought to be conscience-smitten as with a thunderbolt from the sky. They will speak of the sanctification of saints, while their bodies (the temples of the Holy Ghost) are saturated with tobacco from head to foot. They will talk of entire sanctification under the influence of a nauseous cigar, and argue about holiness of heart, while rolling their quids like sweet morsels under their tongues, and squirting tobacco juice in the sanctuary, or even in the pulpit itself.

They will profess the enjoyment of perfect love, the knowledge of their acceptance with God and full assurance of faith, when they could not enjoy one good meeting without the stimulus of a strong cup of tea or coffee, and when deprived of opium, snuff and tobacco, they would fall into condemnation and darkness before night, have the horrors for a month, and be so cross and fretful that Satan himself could hardly live with them.

Brethren, does this shot hit? Is it true? And if true, what spirit are you of?

But the question might be asked, what is to be done in the matter? Why, cast these most debasing idols away. Cry to God for help. He can

hear you, if it should be out of the belly of hell, and will assist you in tearing yourselves from the jaws of death, and the Holy Spirit will assist in the sanctification of the body and the spirit.

A FEW WORDS OF ADVICE.

Thoughtful reader; have you ever called to mind, a passage of scripture which reads as follows: "It is not good to eat much honey; so for men to search their own glory is not glory." If you have; did you for once think to what an extent to yourselves and to how many of your neighbors this very scripture would apply, with all the force the words can convey?

It is a remarkable fact, one that cannot be denied, that a great many men and women, and even children, seek to exalt themselves in the eyes of their fellow beings. And as there is a diversity of persons, so is there a diversity of ways resorted to by self-flatterers to uplift themselves in the estimation of others. So multitudinous are these ways, that no definite standard can be fixed whereby to judge correctly in this matter.

In carefully noting the many instances in which truly good, honest, upright persons are discovered seeking to honor themselves, to gratify ambition, one is surprised to find how many are guilty. Eloquence of a peculiar kind is used by some in vain trying to stir the enthusiasm of a few to induce a belief in their own greatness, who finally are forced to admit themselves, that "Even a fool when he holdeth his tongue is counted wise." But the worst phase of this spirit of self adulation, is that which leads us to wickedly disparage others that we may exalt ourselves. If we have so far forgotten ourselves as to think that we must be on the top of the tree, and everybody

else on the ground below, paying their oblations to us, it is time we were on the look out, for the winds and the rains may come and find us illy prepared to keep our seat in so exalted a place.

How much better it would be if each would give more heed to themselves, and pay less attention to others. And oh! how glad would be the hearts of those who obey the command to prefer each other before themselves, to know that such a common evil was overcome. T.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, Ellis, Hardin County, Iowa.

Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.

Wm. W. Blair, E. C. Brand, Box 160, G. S. L. City, Utah.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ellis, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.

Alex. H. Smith, David H. Smith, care of T. J. Andrews, Box 518, San Francisco, Cal.

W. H. Kelly, Northfield, Rice Co., Minn.
Wm. H. Hazledine, 2418, Broadway, St. Louis, Mo.

Isaac W. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

Melancholy is the twilight that precedes the night of unavoidable sorrow.

Give the devil his due, but be careful there is but little due him.

Busybodies never have anything to do.

J. N. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Wednesday, Dec. 15, 1869.

PLEASANT CHAT.

This number closes the sixteenth volume of the **HERALD**.

Through the varying fortunes of another year have we watched over the loss and increase of support in the subscription list, and been exercised in mind for the number and character of contributions to its pages.

It has been by no means an easy or a pleasant task for us to perform, that of conducting the **HERALD**; and nothing save the answering upon our head the faithful prayers, and the unwavering kindness and confidence of the saints, would have kept us in heart to labor during the time we have remained in Plano.

We feel very grateful to the friends of the **HERALD**, and thankful to its enemies; to the latter for the good which their bitterness has wrought to us; to the first for the evidences of goodness and spiritual increase their unswerving fidelity has given unto us.

To those who have contributed articles to the columns of the **HERALD**, our thanks are especially due, and we sincerely hope that their kindness will not decrease, nor their pens remain idle to rust, during the next volume.

Efforts are being constantly made to effect the organization of a company to

carry out the purpose expressed at the Semi-Annual Conference, respecting the redemption of Zion.

As soon as the preliminary arrangements are made, the articles of association, the object and design of its organization will be published in pamphlet form for distribution.

It is expected that those interested in the movement will take thought upon the matter; and those who feel so inclined are hereby requested to send to the **HERALD** office, suggestions respecting form, object, and the other general features of an association to be successful in the church.

We however do most respectfully request those sending suggestions, that they will give us the pith of their thoughts, or that our meaning may be more easily obtained, do not darken your counsel with words.

Let those who are thinking to put time, property or money into the movement, prepare themselves to do so at an early day. It is not intended that any time shall be lost now that an effort is decided upon.

There are some excuses which men make for their evil propensities, or rather for the acts which these propensities impel them to commit; that are certainly fallacious, and will eventuate in grievous disappointment.

One of these excuses, frequently urged when a man or woman, is caught in an unchristian-like or wicked act, is that it is in their nature to do it and they can't help it.

That it is in their nature, and they do not help it, but do commit the acts

of wrong to which their nature prompts, is a truth; and if they anticipate that they shall be permitted to escape punishment, because they have supinely sunk beneath the attack of evil through their natures, and have not resisted, they will find themselves miserably mistaken.

The gospel is given for the purpose of subduing that evil which is in us, and unless we by it do subdue the evil, we are overcome of evil, and must suffer the penalty.

One of the old-time saints,—one whose heart has burned within him for years, on account of the contumely which has been brought upon the church by the wrong acts of men who professed to love the truth, called upon us last month. He thinks of putting on the armor once again. May the Spirit move upon many more to the same end.

QUERY COLUMN.

Q.—In the 4th of Judges we read, "I will surely go with thee; notwithstanding the journey thou takest shall not be for thy honor; for the Lord shall sell Sisera into the hand of a woman." Also, that "The hand of the children of Israel prospered, and prevailed against Jabin, the King of Canaan." Query,—why was it that the work of subduing the Canaanites, commenced by Joshua, should be consummated by the hand of woman?

A.—That their subjugation might be more complete and humiliating,

women not being recognized as warriors. More dishonor attaching to the defeat of an army in the field by the loss of their general by death at the hand of a woman, than if he had fallen in open battle.

Q.—Again, we read in Micah vi. 4, "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."—Query,—was Miriam an authorized member, that she should fill the office of counselor to the Presidency of the High Priesthood; and why was Esther chosen instead of a man to effect the temporal salvation of her nation?

A.—There is no reason to suppose that Miriam was any such counselor. That Miriam was a prophetess, and frequently received advices which may have been profitable to Moses, may be granted; but what will our querist say to what is stated in the 12th of Numbers, where it is quite evident, that, although Miriam sometimes received the word of the Lord, it was not as a chosen and appointed member of the Presidency. We may just as well state here, that, although we are willing to grant many points aimed at by the querist, we do not yet believe from the word of God, that women are to be made, or to become the chief movers in the priesthood, either as chosen and ordained counselors to the high priesthood, or as unordained unauthorized advisers. If the Lord chooses a woman as a special agent, as in the case of Jael, Miriam, or Zipporah, we have nothing to say; but can find no warrant for supposing that any responsi-

bility, other than as lay members, is imposed upon them, in this dispensation.

Esther was evidently permitted to be the instrument through which good came to her nation; but was moved by the advice and solicitation of others.—The girl who danced before Herod, at whose request John was beheaded, may be said to be the instrument through which the cause of God lost its first defender. Love of woman was the passion in both cases; in one for good to the nation to which Esther belonged; in the other for evil against the messenger of good to the same nation.

If God intends ultimately to bring salvation to man, (further salvation than is offered in the gospel), through woman's direct agency, we think it fair to presume, that He will so manifest himself in due time.

Correspondence.

MILLERSBURG, Illinois,
November 27, 1869.

Bro. Joseph:

This snow storm made havoc with most of the farmer's corn, as there were but few that had their corn in the rick.—Trouble and anxiety are clearly seen upon the countenances of nearly all the farmers, yet they fail to look unto the Lord for help, that they may bear their troubles patiently. Things are moving slowly here. We have our trials and troubles to encounter, in common with all the children of Christ.

There have not been any additions to our numbers by baptism since our beloved brother Z. H. Gurley left us for home.—We had an excellent time while he was with us. May the Lord bless his labors wherever he goes.

Bro. Prettyman and family, from Indiana, arrived in our midst the week before last. He is an aged brother, and an elder.

There is a great call in this section of country for elders to preach. Bro. Boyle has obtained a convenient place to preach in the town of Aledo. Who is able to go, and improve this excellent opportunity? There are many of the influential ones that want to hear our doctrine preached. If it is the Lord's will, I hope He will cause Bro. Mark H. Forscutt to come again into this region of country; for I think there are some souls waiting for him to initiate them into the kingdom.

The *Herald* in its enlarged form is an excellent paper, and worthy the support of all saints who love the cause of truth. I like it very much, and hope to see the time when it will come every week.

EZRA T. BRYANT.

JEFFERSONVILLE, Wayne Co., Ill.,
November 2, 1869.

Bro. M. H. Forscutt:

Two weeks ago to-night, after prayers, I, weak in body and weary in mind, sought rest on my pillow. Thoughts of time and eternity, mortal life and immortality, eternal bliss or endless woe, one after another crowded my mind. At last the thought, "Am I prepared?" Then came to my recollection, the holy impressions, the many spiritual blessings I had received: the testimonies I had borne before men and angels. I viewed human weakness; the sorrow, the persecution, the saint must endure; and I cried, "Lord, increase my faith." Thus musing I fell asleep. I dreamed I had started to my father's house. My path lay up a rugged hill, at the base of which ran a dark and fearful stream. My father's house was on the summit, and it was with great difficulty and much care that I gained it. His table was spread with delicious food. Many of my brethren were there assembled, preparing to go to meeting. The

sun seemed but a few hours high, when he opened the door and said, "Sis., come and see." I looked toward the northwest, and beheld what some thought to be a monument; but I knew it to be the glory of God, in appearance to me as a snowy cloud. I heard the thunder roar. I saw the lightning flash. I saw the earth part asunder, and roll up as a scroll. I saw the new earth, which to look upon was as the inside of a sea shell, though transparent as glass. I saw the heavens parted; and lo! to my wondering gaze, I saw the Holy City, the New Jerusalem coming down to the new earth. And the same snowy cloud, which was the glory of the Lord, rested upon the Holy City, and its illuminations were brighter than the sun. My joy was rapture indeed; for I knew it would be my future home, if I kept the testimony of Jesus. No mortal tongue can tell its wonderful beauties; nor can a mortal, unless in the Spirit, fully comprehend its loveliness.

To the time I awoke, we still were preparing to go to meeting; but some had become weary, left off preparing and gone about their work.

With a prayer to our Father for his blessings upon you, and upon all who are so devoted to labor for the final redemption of the pure in heart.

Your sister,
N. A. MORRIS.

KEOKUK, Iowa,
November 10, 1869.

Bro. Joseph:

Saints here on the gain, two baptized since you were here. Sunday school growing. "Zion's Hope" well liked. Children taking interest in the cause of truth; outsiders investigating. Good hopes and prayers for all, and most especially for the servants of the Lord, who are endeavoring by His aid to spread the work abroad.

W. C. LANYON.

COUNCIL BLUFFS, Iowa,
November 9, 1869.

Bro. Joseph:

In *Herald* No. 7, Vol. 16, I found a "Valuable Table," (at least so the *Herald* calls it), but for my part, I should rather buy by it than sell by it. When I went to school I learned a "valuable table" there, but it does not agree with yours. The Arithmetic that I studied only allows 2150 2-5 cubic inches for a bushel; your table contains 3224 cubic inches; for a half bushel 1075 1-5 cubic inches, yours contains 1242. My gallon contains 251 cubic inches, yours contains 264; my half gallon contains 115½ cubic inches, yours contains 231.

I hope that you will pardon me for sending this.

FREDERICK HANSEN.

[That is right Bro. Frederick, use your judgment. We did not criticise the article; but simply copied it. We publish your's the same, and leave it to our arithmeticians to decide which is correct.—*Ed.*

VIRGINIA, Nevada,
November 16, 1869.

Bro. Joseph:

Our Special Conference at Carson City, was concluded on the night of the 14th. We had a most excellent time. The Lord was with the saints by the power of His Spirit.

Reports of the elders show a fair increase, with good prospects for the future. Three new members have been baptized within the last twenty days, and ten or fifteen more express a determination to be baptized at an early day.

On the 23d inst. I am to leave Reno for Corrinne, where I hope to meet Brothers Alexander and David, with whom I am to attend the Malad Conference on the 27th.

I suppose you see by the papers that there is great trouble among Brigham's leading men.

Times are very hard in Nevada and California this fall and winter.

WASHOE CITY, Nevada, Nov. 28d, 1869.

—To-day I take the cars for Corrinne and Malad. My stay in Nevada for the last month, has been most pleasant to me; and, I trust, profitable to the church. We have baptized five new members, and I may safely say there are scores of others who are deeply and favorably impressed with the work we represent. Of a truth, God has been with us, both in ministering the word and the ordinances. His Spirit has been present with us to heal, and many hearts have been made glad by His marvellous power. Persons who have been sorely afflicted for years, and who have "suffered many things of many physicians," now rejoice in health restored through the miraculous power of God.

Much anxiety is felt by the saints, and by many not in the church, to see and hear Bros. Alexander and David. If they get away from California and Nevada under at least twelve months, it will be greatly against the wishes of the saints, and many friends.

After November 30th, address me at Salt Lake City.

Your brother in Christ,

W. W. BLAIR.

COLDWATER, Mich.,

Nov. 18, 1869.

Bro. Joseph:

We have been having a great deal of sickness and trouble here this fall; but have been able to bear it all, so far. We are having, aside from our trouble, good times. Unity and love prevail in our branch. We met last Sabbath at our house to partake of the sacrament, we had an excellent meeting; prophecies, tongues and interpretations; all showing the nearness of the coming of our Savior. We feel to lift up our heads, knowing that our redemption is drawing nigh.

ANN E. CORLESS.

MONTANA, Boone Co., Iowa,

November 27, 1869.

Bro. Joseph:

With pleasure I again write to inform you of my whereabouts, and what I am doing. Methinks I hear your gentle chide for my delay in proceeding to my proper field of labor; but the overruling hand of circumstances has ordered it otherwise than as I expected.

I stated in my former letter that I intended proceeding thither, via. Davenport, but after mature consideration, I found that plan was not feasible, not having sufficient means. I started northward from Casey, and in two days landed at Jefferssen, Green County, having traveled through untracked snow most of the way, over uninhabited prairies of from three to ten miles, crossing frozen sloughs which let me through the ice into the cold water over my knees, and the snow flakes falling fast and thick around me; but withal, on I went, happy as a king, singing as I went along.

"O reapers of life's harvest."

From Jefferson I took the train to Montana, the day following, where I found Brother Standeven, who took me in. This was on the 18th of November. I have assisted them to organize a branch, ordained one priest, and preached in a number of places between Ogden and here, creating a great excitement upon religion wherever I went.

Last night I preached to a large and very attentive audience, expounding the scriptures to them in a way they said their preachers did not do, producing my strong reasons from the law and the testimony. Those who came expecting to hear fables were confounded. Satan could get no agent through whom to show his hydra head. People came from miles around to hear "the young Mormon preacher," as they called me. They were very anxious in their solicitations that I should remain and preach some more for them, that their absent friends might come and hear me;

but I felt so desirous of getting to my proper field that I could not promise them. One thing I did do, I opened the door for the two local elders and priest to publish salvation to those around them, publicly as well as in private, which they promise to do.

I found on my arrival that the brethren around here had spared no pains in teaching their neighbors, but I thought it would be better to have their labors more extended.

Every place I go, there is a cry for more laborers in the field, which I pray the Lord of the harvest He will speedily send, that the work may be accelerated in its progression, for which aim your humble brother sincerely works.

R. G. ECCLES.

MID OCEAN, Steamer "Minnesota,"

November 4th, 1969.

Bro. Joseph Smith:

I have long been intending to write you a few lines to make you more fully acquainted with the progress of the work of the Lord, which he has committed to our trust, in the city of Providence, where I reside when at home. But the many cares of business which rest upon me, and the various calls of duty and labor in our little branch, and the interested community which surround us, inquiring for the fullness of the truth, have occupied my whole time to the present.

I find myself now somewhat unexpectedly called by business duties to cross the Atlantic, and expect to stop for a while at London, from which place I hope to write you again.

I have left our little branch at Providence in a very favorable condition. I trust, with the promises of the Lord about them, and the communion of the Holy Comforter in their assemblies.

We have nearly every week since our organization been favored with the special manifestations of the gifts of the gospel of our Lord and Savior in our midst; in

prophecies, tongues, interpretations, healings, discerning of Spirits, and revelations. Although we are not old, or wise in the work of the Lord, yet He has graciously strengthened us, and confirmed our hopes, and our faith, by the signs which Jesus said should follow them that believe.

The basis of the Lord's work in Providence was not a company of old time latter day saints. The good seed was sown by the letters of Sister Carrie Thomas, of Michigan, was covered by her prayers, and having sprung up in the capital of Rhode Island, has been watered of the Lord, and He will prove to His faithful laborers that they may reap yet a hundred fold in this life.

Our number is small, but the Lord is adding to us still of such as shall be saved. On the Sabbath prior to my taking leave of them, I had the pleasure of baptizing a very stable man of faith, by the name of Stephen Morse. In the afternoon we enjoyed a confirmation and sacrament meeting, in which this brother was confirmed.

At the same meeting, Brother Stephen Morse and Brother Walter B. Fiske, both of the Providence branch, were ordained to the office of elders in the church, having each been called by the Spirit.

We enjoyed a season of union and brotherly love together, long to be remembered, and the testimonies of the saints were mingled with the words of the Spirit, in prophecy, in tongue, and in interpretation.

Our branch now numbers seventeen, the most of whom have been baptized in Providence, since the commencement of this year. Nine of the members are males; and those holding offices are, four elders, two priests, one teacher, and one deacon.

I regret for many reasons to be separated from this people at this time, but having been taught by that Spirit which guides into all truth, we have the assurance that it shall work for the good of God's cause, and the glory and advancement of His kingdom.

I hope to return before many months. The care of the branch in my absence is left with Brother Wm. Pond. Pray for us that we may prosper in the Lord.

Yours in the gospel of Christ.

CHARLES N. BROWN.

Austin, Nevada,

October 18, 1869.

Bro. Joseph:

We are new members, not yet organized, ten in number, all alone. We have but one officer, a priest, but we are getting along as fast as we can. Please give our love to brother Mark H. Forscutt; he is acquainted with most of us.

In the murder of the Morrisites at Weber, Utah Territory, my wife was shot from her seat, where she sat with the rest in meeting to worship, by the first cannon-ball the Brighamites fired.

We have returned and done our first works over again.

Yours in Christ,

JOSEPH MARSH.

De Witt, Nebraska,

November 21, 1861.

Bro. Joseph:

I thought I would give you a short history of this beautiful country, and if you feel disposed to publish it to the saints who are seeking a good and a cheap home, they can come to the State of Nebraska, Madison Co., Battle Creek Township. It is a beautifully located country. The land on the Elk Horn river bottoms, is generally level, about one mile back from the river it is rolling, but none but what can be cultivated. The high land is almost level, gently rolling. There is a multitude of springs and spring brooks. The land is like the land of Illinois. It is a great chance for a poor man to do well.

Through the request of the saints in this place I write this. We want to get the saints in a branch.

Yours in the latter day work,

ISRAEL A. HUTCHINS.

VINCENNES, Iowa,

November 4, 1869.

Bro. Joseph:

I think the *Hope* a very valuable paper, not only for the young, but that the old may be profited by its instruction. I hear it highly spoken of in every place. May it wend its way to every household.

Your sister in Christ,

MARYETTE E. LAKE.

NEBRASKA CITY, Neb.,

November 18, 1869.

Bro. Joseph:

I arrived here last week. I could not stay any longer in Holland, for I did not have money, and I could not find any man to assist me. I had to pay for every meal. The Brighamites overrun the country, so that "Mormonism" has become a reproach.

I think I did some good there, I traveled as much as possible. In Zaandam I convinced a little branch of from five to six families; some in Amsterdam, and some in Rotterdam, all very good people, but too poor to assist in the work. And then they have been oppressed and deceived so much by the Brighamites, that they will stay awhile by themselves and see how we get along. If an emigration fund could be established, I think after a while a great work could be done there; but it requires some means to establish truth in that language. I brought two converts with me, a young man and his wife.

A Presbyterian preacher in Holland, asked me if I could send him the history of Joseph; he would like to know the root of this work, and whether Joseph the martyr was called of God to do this great work. He was anxious to know this through the printed word. He is a very honest man, and is just as well acquainted with the English as with the Holland language. I gave him several tracts, and asked him if he would translate them, as he got time. He promised me he would. Can you send

me the history of Joseph, or any other work you think proper, then I will send it to him. This I promised him. I think it will do some good. I wrote Bro. J. W. Briggs from Liverpool. I rejoice in this glorious work, and in being in the midst of the saints.

Please greet the brethren in the office from me, and also yourself.

Your brother in the gospel,
E. JASPER.

GASTSIDE, St. Clair Co., Ill.,
November 18, 1869.

Bro. Joseph:

This morning while lying in my bed, there appeared to me some personage and spoke to me, and said to me: "Be faithful to the covenant which thou hast made with thy God, for in a few more years the judgments will come upon the nations of the earth, and soon after the judgments, will be the coming of the Son of God in his glory, taking vengeance on them that know not God. Be faithful and do right."

GEORGE HICKLIN.

WILLIMANTIC, Conn.,
Nov. 14, 1869.

Bro. Joseph:

I send you five dollars for Zion's Hope. You may send me one, and send one to my brother, Cyriel E. Brown, at Fall River, Mass., if he does not already take it, and distribute the others where they are most needed. If you know of any widows in the church that have children, and are poor, they are the ones that I think should have them.

Your brother in Christ,
W. H. H. BROWN.

[An excellent example.]

Wanted the names and addresses of nine worthy widows, having children, to whom we can send the Hope free for 1870, to meet the above request of our worthy brother.—Ed.]

WAVERLY, Lafayette Co., Mo.,
November 14, 1869.

Bro. Joseph:

Hoping that a few lines from this part of the country may not be amiss, I write of our proceedings here. Since our arrival here we have been in a scattered condition, but as there was no visible prospect of our getting any closer together, we met on the evening of the sixth inst., and organized a branch of ten members, including three elders; E. W. Cato, pres., A. J. Cato, clerk; said branch to be known as the Cottonwood Branch. While we were assembled together, we had the promise of the Father, through the gift of tongues, that He would bless us inasmuch as we would put off slothfulness, and seek to do His will. So that though we be in a land of strangers and enemies to the cause of our Master, He is ready to bless His people when they call on him in faith, not doubting His promises.

Yours in Christ,
A. J. CATO.

BURNT CORN, Alabama,
November 19, 1869.

Bro. Joseph:

In this part of the vineyard of the Lord, I have been preaching every opportunity, but cannot fill half the calls. I have organized one branch in Conecuh county, Ala., with fourteen members. There are more that will unite, probably, on the next appointment for two days meeting, the 20th and 21st inst.

The members of other churches are opening their eyes. They acknowledge they cannot condemn the preaching, for it is the truth which is preached. They are speaking of opening their church doors to me. The Missionary and Primitive Baptist are kind. Some have said "come in;" others say "we will wait for the pastor to discuss the matter." If there is any good elder that will come south, he will be welcome and amply supplied. We want a

man who who does not fear the world nor its combined powers; for they are great. If you have such an eldef as this, send him down here.

GEORGE R. SCOGIN.

NEBRASKA CITY, Neb.,

November 24, 1869.

Pres. Joseph Smith:

Our Conference just passed may be considered a source of encouragement, giving us emphatic evidence of firmness and confidence.

The festival was all that we expected it to be. Sunday morning, at the close of Sunday School, we repaired to the edge of the water, and after cutting a hole in the ice, and imploring the protection and blessing of the Father, I administered the ordinance of baptism to six candidates, and yet the future promises still good.—We are doing the best we can to establish the truth of the gospel.

Yours in the gospel,

ROBT M. ELVIN.

GUILFORD, Nodaway Co., Mo.,

Bro. Joseph:

Tell Bro. Forscutt that the little branch he organized here, in Nodaway Co., Mo., with twelve members, all natives of Denmark, has increased to twenty-one members, all in good standing.

Will there be any chance to have a tract, some such as the "Plan of Salvation," printed in the Danish language? Excuse my short letter; it is hard work for me to write in the English language.

C. CHRISTENSEN.

Good men are masters of their pleasures; the bad are their slaves.

Piety, prudence, wit and civility, are the elements of true nobility.

Cast no dirt into the well that has given you water when you were thirsty.

He who gives you fair wards feeds you with an empty spoon.

Conferences.

Fall River Conference was held in Fall River, Mass., in the Saints' Meeting Room.

Conference organized by choosing Elder C. E. Brown president; and John Smith, clerk.

Resolved, That we have a bulletin prepared for Sunday services.

Elder A. Cowden, president *pro tem.* of afternoon session. The time was spent in asking and answering questions upon various points of law.

C. E. Brown presiding at evening session.

The minutes of the last conference were read and accepted.

Officials present: of the seventy, 1; elders, 7; priests, 2; teacher, 1.

Reports of branches.—Fall River: 58 members, including 5 elders, 3 priests, 1 teacher, 1 deacon. 2 received by vote, 4 removed, 4 cut off, 6 scattered, 1 doubtful, 1 child blessed, since last reported. John Smith, president; John Gilbert, clerk.

Providence: 17 members, including 3 elders, 1 priest, 1 teacher, 1 deacon. 4 added by baptism, 2 ordained, 1 child blessed, since organized. Wm. Pond, presiding priest, and clerk.

Boston: 28 members, including 4 elders, 1 priest, 2 teachers. 2 scattered, 2 removed, 1 cut off since last reported. Geo. C. Smith, president; Elias N. Webster, clerk.

The minutes of a court of elders was read, upon which arose the following question: "Had a court of elders a right to cut an elder off without the consent of the branch of which he was a member? or had a court only the right to remove his priesthood, and the branch his membership?"

After much debate affirmatively and negatively, subject pending, adjourned.

Sunday morning.—Elder T. W. Smith, president *pro tem.* On motion the subject

pending at adjournment, be laid on the table, till we hear the reports of elders.

Elders reported; Albert Cowdin, John Smith, Jesse W. Nichols, Elias N. Webster, Cyriel E. Brown, John Gilbert, George C. Smith, (by letter.)

Released from missions: Elders C. E. Brown and J. Smith from Little Compton; Elder A. Cowdin from Pawtucket, R. I.

Released in consequence of being presiding elders in the limits of their mission; G. C. Smith from Boston, Charles N. Brown from Providence.

Released for not reporting: John Holt from Pawtucket, R. I.; Robert Farnsworth from Bristol, R. I.

Missions continued: Elder E. N. Webster, to the vicinity of Boston; Elder J. W. Nichols, to New Bedford; Elder J. Gilbert, under the direction of the President of the district.

Action of elders' court sustained in the cutting off of Elder Thomas Gilbert for neglect of duty, and at his own request. In the withdrawal of the license from Elder James Hacking, for profanity and drunkenness. (The latter has since been cut off from the church for a similar offence.) In the removing the priesthood of W. Cottam, and considering him unworthy of the fellowship of the church.

Adjourned for service in the forenoon. The time was spent in prayer and testimony, in which the Lord displayed his power and might, through the gifts of the gospel, cheering the drooping spirits of the saints.

On motion Elder C. E. Brown was released from the presidency of this district, at his own request.

On motion Elder E. N. Webster was unanimously chosen president of this district.

A motion to reconsider the decision of the case of Elder W. Cottam obtained, and the following resolution was then passed:

That we sustain the action of the court in cutting off W. Cottam, and request the branch of which he was a member to raise their hands against him.

Afternoon session: Preaching by Bros. W. B. Fiske and J. Smith, after which, the presentation of a "New Translation" was made to George Robertson, Esq., of the *Monitor*, by the sisters of the Fall River Branch. Bro. J. Smith made the presentation in behalf of the sisters, stating that it was given as a mark of esteem and respect for the charitable spirit manifested towards the Latter Day Saints, in bringing their true position before the public, by means of the press.

In the book was the following inscription:

"Presented to Mr. George Robertson, by the ladies of the Fall River Branch of the Church of Jesus Christ of Latter Day Saints, as a token of their appreciation of gentlemanly and christian courtesy and kindness manifested to this people

"Fall River, Mass., Nov. 14th, 1869."

The receiver of the gift replied in an appropriate manner, expressing his thanks and gratitude for so valuable a gift, as it purported to be a correct translation. Closing remarks by Elders T. W. Smith and A. Cowdin, in commendation of the course pursued by Mr. Robertson, stating that the cause had suffered much through the misrepresentation of the press, and hoped the day was not far distant when the receiver of the gift would, upon the platform as well as by the press, use his powers in defence of the gospel.

Joshua E. Howes was ordained to the office of an elder, by Bros. T. W. and J. Smith.

Licenses were granted to Elders Joshua E. Howes and W. B. Fiske.

Resolved, That we procure some licenses of the new series, from which the elders are requested to renew theirs.

Sacrament was administered.

Preaching in the evening by Elder E. N. Webster, followed by Elder T. W. Smith.

Missions appointed: Elder W. B. Fiske, to Central Falls, R. I.; Elders A. Cowden and Joshua E. Howes to Brewster, Mass.

Resolved, That the District Clerk be

empowered to remedy all defects in branch reports on points that are not defined by the rule regulating such reports.

That we sustain Joseph Smith as President and Prophet, with all the spiritual authorities of the church in righteousness.

That we sustain T. W. Smith as president of the Eastern Mission.

That we sustain E. N. Webster as president and J. Smith as clerk of this district.

That we return a vote of thanks to the saints in Fall River for their generosity in ministering to our wants during Conference.

That the next District Conference be held at Dennisport, Mass., the second Saturday and Sunday in March, 1870.

The Fremont district convened in conference, at the school house, in Mantli, Nov. 5th, at 1 o'clock p. m. house called to order by H. P. Wm. Baldwin. President, Wm. Redfield was called upon to preside, and J. R. Badham, as clerk.

Adjourned until 7 o'clock in the evening, at which time H. P. Elijah B. Gaylord was requested to preside. After singing and prayer, the saints spent the evening in bearing testimony of the truth, and in prayer. The gifts of the gospel were made manifest to the great gratification of the saints. Adjourned until Saturday morning at 10:30 a. m., at which time conference met and opened in the usual manner, and proceeded to business.

Plum Creek reported: 2 baptized; 3 removed; 2 received by request, since last reported.

Elm Creek: 15 members.

Farm Creek, Fremont and Nephi branches not reported.

Report of Missions.—H. P. Wm. Baldwin reported that he had done all he could.

J. R. Badham reported having preached during the last quarter, and baptized three. Good prospects.

Reports of Elders.—J. Leeka, A. Sharer, B. W. Fletcher,

Afternoon session.—The following resolutions were passed:

That we sustain the elders in the missions assigned them last conference, except Bro. S. S. Wilcox, who wished to be released.

That we heartily endorse the movement of the bishop, and the general conference in purchasing land for the settlement of the saints, both with our prayers and means.

That Bro. T. Nutt be ordained an elder.

That we sustain all the spiritual authorities of the church in righteousness.

That an elder's council be organized in each branch.

Bro. T. Nutt was ordained under the hands of High Priests W. Baldwin, and E. B. Gaylord.

Adjourned for prayer meeting at 7 o'clock.

Saints met pursuant to adjournment—had a good time. The Lord blessed by sending signs.

Adjourned until Sunday, at 10 o'clock.

Met at the hour appointed. Preaching by Bro. Sharer, followed by Bro. Wm. Redfield.

Adjourned until 3 o'clock. Preaching by W. Fletcher and S. S. Wilcox.

Adjourned to meet at the school house, in E. B. Gaylord's neighborhood, Plum Creek Branch, the 1st Saturday in Feb'y, at 10 o'clock a. m., 1870.

Minutes of a Special Conference, held at the Willow Creek Branch, in Gallatin Co., Montana Territory, Nov. 6, 7, 1869.

John Thomas, president; James Thomas and Ezra Depue, clerks.

Gallatin Valley Branch, reported by Elder John Thomas, has 26 members, including 3 elders, 1 priest, 1 deacon; 4 removed by letter.

Willow Creek Branch, reported by Elder R. C. Moore, 80 members; including 2 elders, 1 priest; 2 added by baptism since last reported.

Bros. Jas. Thomas, Jas. Bamber and

Alexander Williams, volunteered to go into the field to labor this winter.

Resolved, That we sustain Bro. John E. Rees, as president of this district.

Preaching by Bro. Alexander Williams in the evening.

Preaching by Bro. R. C. Moore in the morning.

Prayer meeting in the evening, in which the Lord blessed us with His Spirit.

Original Poetry.

THE INEBRIATE'S SOLILOQUY.

Supreme Creator, whose eternal hand
Sheds copious blessings. Upon thee I call.
Sad my condition; therefore pity me.
My sorrow is my making, piercing keen
Its subtle anguish. Shield me from the scorn
Of my own kind; for it but maddens me,
Nor heals the aching of my misery.

I have encountered in life's path a vice
Weak in appearance, and whose first approach
Was with soft steps and blushing, winning smiles;
But when its hold was on me, it became
A ruling tyrant with a giant's strength.
The wine-cup with a shimmering flash of light
Within its purple heart, wooing my thirst.
It held a bane before which strength of mind
Became as ice when in the sunlight placed.
Cold and unyielding though it seem at first,
The stealthy creeping heat, so seeming soft,
Caressing with a power, no less firm
Because 'tis gentle, melts it all away.
I grasped the mocker; sought its wicked smile;
Although there lay a viper, 'neath the rose.
'Twas like the ivy creeping o'er the oak,
Feeble at first, but gathering in its strength,
Clasping the branches in its poison arms,
Intruding with small fibers each pure vein;
O'er-loading all the tree-top, shutting out
The healthful light; encompassing with bonds
The life once free; breaking and marring still,
With a keen relish and a changeless will.

My peace hath fled! That pure unsullied peace,
With which my better hours were always blessed,
'Ere I became the wine cup's willing slave.
My self-esteem, that once upheld my steps,
Became degraded; and the pleasant light
Of memory obscure, save of my shame,
And that at last grew dull. My body's health
Fell a sad sacrifice to this fierce flame,

That seemed to feed on all the good in life
And multiply the evil. Then my store,
The little store that industry, the bee,
Had gathered in her hive, was robbed from her.
These treasures rifled, she would try no more;
But fled away from this foul vampire's touch.
Then my fair name went down; and I became
A hiss, and those that once my company
Sought out for social joy, and words of worth,
Passed by the other side. My comrades were
The idle and the vicious; such as once
I pitied even with no lack of scorn.—
One yet remained, methought would keep for me
A sacred trust, loving me spite of all.
How can we love the loathed? Love is a flower
That blooms in purity. Ah! the vile mire of sin
Gave it no life. This one lone fount of bliss
At last grew tainted—then would flow no more.
This, oh thou fiend! was cruel. But one stroke,
More cruel still, fell on my tortured mind,
Thy welfare, oh, sweet Zion; thy fair name
Suffered because of me! Oh! bitter thought!
That I to thy white robe could add one stain;
Causing my Savior's blood to flow afresh;
To see His hallowed kingdom here below
Polluted by its children. Yet one woe
Was added. One bright source of joy led forth
And immolated on thy altar, Fiend
Of the full bowl. The favor of the Lord,
My God in heaven, from my soul withdrawn;
Stripped of his kind approval, oh! how bare
Was I of all things holy, pure and true;
How thick the shades of gloom around me drew.

All, all consumed by this unhallowed flame,
That, like a miser, would make ~~the~~ world poor
But to enumerate its wealth his own.
Or, like the grave, that hideth all things fair,
All lovely forms of life, and still cries out
As if with famine.

What came in return?
Ha! ha! nought but a world of pain, disease,
Promise of future ruin; even death,
And then *damnation*. With but a fever flame
Of wild delirium, with less of joy
Than the poor maniac's laugh which echoes through
The blackest darkness; even like a cheat,
Who takes your goods and gives you worse than
naught,

See unto what an ebb my sea of life is brought!

Have no kind influences urged reform?
Yes, many. First, my own desire for right,
My thirst for righteousness, and love of all the
Upper paths of wisdom and of truth.
The eager voice of friends, pleading oft times,
The hallowed tones of prayer, like incense sweet;
Of purity like unto lily bells.
Arising to the Lord, wafted from hearts
E'en worldly wisdom and the hope of gain
Have turned Good Templars. Then the tones of
love,

Trembling with fullness, ere its life died out
 Before this evil, called upon my heart.
 God's chosen servants labored for my soul,
 Seeking to save me by all holy means,
 Directing hands of whiteness to the law
 Wherein God speaks in thrilling words of fire,
 Forbidding this rash ruin. Oh! my soul,
 Wilt thou be deaf to all these warning words,
 Walking straight on till the impending death
 Falls on thy wretched form, blotting thee out;
 Like the wild antelope, that nearer draws
 To the pale fire, behind which lies concealed
 The well-armed hunter, who will touch the spring
 To send the winged death straight to its heart!
 Or like a rash man on the iron track
 Of Neaman's chariot, stand until too late;
 With fascinating rush the fiery car
 Draws swiftly near, and yet he cannot move,
 Until the blinding fury o'er him pass,
 Leaving him broken utterly 'neath its might.
 Now, Oh! my father, aid the willing mind;
 Though the flesh falter, give of thy great strength
 Unto thy servant, self-denial too,
 And resolution firm, to cast aside
 This weight that bears him downward.

Grant that he
 May with pure lips again approach thy throne,
 To gather of thy glory beams enough
 To clothe him for the coming of thy Son
 And his bright angels; and thy future scan
 When judgment shall reward the sons of man.

AMUL.

Selections.

NEWS FROM UTAH.

[THE following extract from a letter received from Salt Lake City, has been sent us for publication in the HERALD.]—ED.

SALT LAKE CITY,
 November 25, 1869.

"I have kept my feelings smothered a long time, thinking, perhaps, that I could not see aright, or was prejudiced; but now I am determined to wear a masked face no longer. I am no fool; neither am I blind that I cannot see when things come under my own observation. That 'Mormonism' is corrupted here no one can deny. That the people are robbed of their tithing is also a fact. That serfdom exists here is apparent, (I mean theologically). That claims

to free speech, mental liberty and free agency, are looked upon in men as evidences of the grossest phases of apostacy. That polygamy is an institution for rich men to gratify their pride, and appease their passions. That polygamist's children are not the noble, righteous seed that we used to talk of, but puny, dwarfed, degenerate, and in most cases, vulgar, voluptuous, and immoral offspring. That polygamy (under the present administration) debases, and not exalts the people here, is as clear as the noon-day sun; by the talk of men, women and children. You can take Brigham's family, and go down, and you will see 'Rank corruption mining all within,' telling a sad tale for celestial marriage.

"Our obedience has brought us into bondage! We have looked upon the Presidency as immaculate, infallible men, while they were no more than ordinary men, to be tempted with riches, and corrupted by the absolute rule over the people. They abused their power, we saw it not, and have allowed them to lead us captive at their will. God has kept removing them one by one, and yet we saw it not, we saw not the Omnipotent hand in all this—While we sought isolation, God tracked us out, and caused us to be surrounded by the eye of man, or civilization. He showed us that while we were retrograding, and becoming semi-barbarians, with the light of the Holy Spirit (?) the world, without it, was progressing far ahead of us. This order of things could not exist, and we, as a people fill our destiny; so God is speaking to us, and telling us that a new era is about to dawn upon the earth; that Zion will have a new prince to lead her, and that she must become 'the joy of the whole earth.' This is as true as, that God reigns, whether I have the influence to convince you or not. I do not mean to say that Joseph or David will take the lead, (for I do not know), but there is a man, and he may be either of those, that will as surely take Brigham's place, before long, as that we live. You might well say, 'They had

almost made an infidel of me.' It is true. I did almost renounce, and cast from me all thoughts of God, Joseph Smith, and all theology; but my conscience tells me it is not God, but man that has erred. We are an inspirational people, and 'The visions and blessings are returning,' which make our hearts to rejoice. The *voice of inspiration* has been hushed here for many years; but, thank God, the old familiar voice has been heard again. Brigham and the Twelve are gnashing their teeth, for they hate it; it wrests the power out of their hands. The people will be free! Dictatorial power will be known only as a thing of the past."

VOLUME OF MAGNETIC LIGHT.

It is a little remarkable how many strange things are occurring in these days, that are calculated to set people to wondering in relation to coming events. The people seem satisfied that they forbode some event of no ordinary character, and often intimate that they indicate the second coming of Christ. The following are samples:—

"The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun! The interesting question, and one on which, perhaps, we do not wish any more light of this character, is: How long will it be before it finishes the rest of the distance and bridges the gigantic chasm between the earth and the sun? Is it a messenger sent out to snatch us up as food for the insatiate monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only? If so, how long will this emissary be in reaching us, and carrying the globe away

as if it were a gigantic lump of coal for a roaring furnace? This column of light at intervals indicates its approach by flashing and corruscating with fresh brilliancy. So decided are its effects that two astronomers, one at London, the other at Oxford, and neither knowing the experiences of the other, supposed that the dark glass of their telescopes had been broken or put out of range, so strong was the flash of golden light upon the vision. It is predicted that before the end of next year this magnetic light will have got near enough to us to make its immediate and actual influence upon the earth distinctly felt. It is announced that in consequence we may expect to see phenomena that have never been seen or known before by the human race. If any of our readers are therefore yet disposed to complain of the weather and the earthquakes, let them remember that, by this time next year, that they may have an entire new line of experiences to explain and endure, in comparison with which the fitful winter and rough, rude autumn of to-day, may seem like a June morning in paradise, and the earthquake's shock and lightning's storm, a placid rocking in the cradle with a pleasant lullaby of thunder."—*World's Crisis*.

MEN WANTED.—The great want of this age is men. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth and look the world and the devil right in the eyes. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the current of everlasting life runs still, deep and strong. Men who do not cry nor cause their voices to be heard

on the streets, but who will not fail nor be discouraged till judgment has set in the earth.

Men who know their message and tell it.
Men who know their places and fill them.
Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.

It is officially announced that on and after the 1st of January, 1870, the single rate of postage on half an ounce or under, for prepaid letters between the United States and the United Kingdom of Great Britain and Ireland will be reduced to six cents (three pence.) If not prepaid, or insufficiently prepaid, a fine of six cents (three pence) will be added to the deficient postage, and collected on delivery. The rates of postage and conditions of payment on newspapers, book packages, and samples of merchandise remain unchanged.

DIED.

Near Guildford, Nodaway Co., Mo., Sept. 20th, 1869, Bro. HANS JENSEN KRUSE, aged 69 years.

In Delavan, Walworth Co., Wis., Oct. 20, 1869, of scarlet fever, CLARIE SOUTHWICK, aged 2 years and 4 days.

On the 29th of the same month, CLARENCE SOUTHWICK, aged 2 years and 9 days.

In Coldwater, Mich., Oct. 31st, 1869, LAURA, wife of John Sullivan, and eldest daughter of Philander (lately deceased) and Phebe Corless, aged 46 years and 3

months. Our sister united with the church while in her youth, in the days of Joseph the Martyr.

In the Atchison Branch, Kansas, of dropsy, Nov. 16, 1869, ELLEN KINGSTON, aged 68; born in Moulton, Yorkshire, England; baptized into the church Aug. 15, 1869.

RECEIPTS FOR HERALD.

Up to December 4th, 1869.

To find how your account stands.

The present Number of the HERALD is 192. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it without delay.

\$1.00 each—Wm. Hall 202, Christen Christensen 198.

\$1.50 each—James Wilson 201, J D Jones 196, Wm. Bradbury 204, H & C Wagner 192, W H Ivie 202, Anthony Delap 201, Matthias Lampert 202, P O Cornell 197, Sarah Sayer 202, Wm. McBurnie 200.

\$2.00 each—J W Brackenbury 210, Lovina Newman 209.

\$3.00 each—Christian Andreason 212, Sarah L Bass 216, Eleanor McIntosh 216, Rachel S Seward 216, Marg. McGuire 213, Various sums—\$3.90 Benj. Hughes 228; \$5.00 Ole Madison 228.

Agents—J Stuart for H Palmer \$1.50, 198; H Cook \$1.50, 202; Wm. Lewis \$7.50, 5 to 192; E Penrød \$35.00.

END OF VOLUME XVI.

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